

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2026: *The Gift of Prophecy*

Lesson 4 “New Testament Prophets”

Read for this week’s study

Matthew 16:13-16; Ephesians 2:20; Revelation 22:6; Luke 2:36-38; Acts 21:9; Ephesians 6:10-18.

Memory Text

“There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all” (1 Corinthians 12:4-6, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Jesus as Prophet
- III. Apostles and Prophets
- IV. Functions of New Testament Prophets
- V. Female Prophets and Young Pastoral Associates
- VI. False Prophets in the New Testament
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

- 1. This week’s lesson examines the gift of prophecy in the New Testament. Among the topics the lesson covers are how prophets functioned in the New Testament, the difference between apostles and prophets, and the danger of false prophets. (Sabbath Afternoon)
- 2. Read 1 Corinthians 12:28. Prophets are listed as one of many gifts alongside “apostle”. What is the difference between the offices of apostle and prophet? (Sabbath Afternoon)
- 3. Was Jesus a prophet? How was this question answered in Jesus’ day (Matthew 16:13-16)? (Sunday)

4. According to the Gospel of John (John 1:1-3; John 18-19), Jesus is both the Creator and the one who died on the cross. What is the relationship between these two roles of Jesus? (Sunday)
5. Read Ephesians 2:20 and 3:5. The New Testament mentions the work of both prophets and apostles. According to Luke 11:47-50, what do the two offices have in common? Does the passage in 2 Peter 3:1-2 distinguish between the two offices? What does Hebrews 3:1-2 add to this discussion? Read 1 Corinthians 12:28-31. What is the significance of the fact that numbers are attached to these offices? (Monday)
6. What are the functions of New Testament prophets (1 Cor 14:3; Eph 4:11-13; Rev 22:6)? (Tuesday)
7. What do Luke 2:36-38 and Acts 21:9 tell us about prophets? (Wednesday)
8. Read Matthew 24:23-24. What does Jesus warn about here? (Thursday)
9. According to Ephesians 6:10-17, how can we shield ourselves from any kind of deception? (Thursday)
10. According to the lesson, Ellen White's ministry had two primary functions; to lead people to Jesus and to point them to the Bible. Do you agree with that summary? What would you add to it or subtract from it? She saw her writings as a "lesser light" leading to the greater light of Scripture. If that is the case, why didn't she do more biblical exegesis? What is the relation of her gift to the canon of Scripture? (Friday)
11. When Ellen White says, "my work includes much more than the word 'prophet' signifies" (MS 63, 1906), does that make her more of an apostle for today? Or is the "prophet" role in the New Testament subordinate to the apostle as a successor of the Old Testament prophets? (Friday)

Thoughts from Graham Maxwell

Did Jesus die the death of a sinner? Did God torture His Son to death? In the Garden of Gethsemane, nobody touched Him. He wished somebody would touch Him. He asked the three to come and be with Him, and they slept. Nobody was with Him. All by Himself, He was left to reap the natural results of being a sinner, as if He were. Now we know that He was not a sinner. He had appeared on the mount of transfiguration shortly before, hadn't He, in the unveiled glory of God. I used to wonder why that's in the story. If Jesus had been in any respect out of harmony with His Father, what would have happened to Him? When He had stood there in the unveiled glory of His Father? He would have been consumed. So the mount of transfiguration says, the One who went to Gethsemane and to Calvary was absolutely in harmony with His Father. There was no sin in Him at all. He didn't die because He was a sinner. He was perfect.

But He was made to be sin. In fact, Ellen White says nobody could make Him to be sin. He made Himself to be sin. He took it on Himself. And nobody could kill Him. He said, “Nobody takes my life from Me, but I lay it down of Myself. So, in the Garden of Gethsemane, when He fell dying to the ground, the angels saw it. And they saw Gabriel speed down to strengthen Him. And had he not gone, He would have died. And that answers question number two. Yes, death is the result of sin, but it is not torture and execution at the hands of our gracious God. The Father’s crying, and the Son is dying, and the Father is not hurting His Son. But He’s sadly giving Him up, as if He were a sinner. And He’s reaping the natural consequences of this being given up sadly, as if He were a sinner.

And the angels understand this. Now they’ll never serve Him from fear. When they see the wicked die at the end of the millennium, they’ll know God is not torturing His children to death. He’s simply giving them up and handing them over to the inevitable consequences of being rebelliously out of harmony with God. And the glory of Him who is love will consume them because they’ve chosen to be out of harmony. And God is crying, “How can I give you up? How can I let you go? Why will you die?” {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Luke*, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/59MMPOGIA66> (Part 1) <http://pkp.cc/60MMPOGIA66> (Part 2)

Now, is there a danger that we might leave too many of these very precious phrases and provisions just as phrases and say, “My Bible says without the shedding of blood there’s no remission of sin and I don’t know why. I know God knows why. I just want to know if He’s satisfied because I want to be saved.” Or is it right reverently to ask what does that really mean? Or is it possible that if we settle for the symbols without inquiring for the meaning, we would do exactly what many of the Jews did with the sacrificial system of the Old Testament? Did not that system become a great curse to them because they never asked for the meaning? And they never came to know God. They never thought that when they sacrificed a lamb it represented what we know it did.

Now what if we settle just for the highly symbolic language about the death of Christ and paying the price of sin and without the shedding of blood there’s no remission of sin and covered with the righteousness of Christ. Those are interesting phrases, but the meaning is not that clear. Should we settle for the phrases, be grateful that God is satisfied, I want to know what I must do to be saved, believe in all this He says, “These are complications beyond your understanding, but we had some real problems up here. In order for you to be saved I want to tell you we’ve taken care of it.” And I say, “Thank you, God, I believe it and I want to be saved.”

Or do we miss, then, what God paid such a price to reveal? I think He wants us to ask. Hence Ellen White’s wonderful, simple words in *Christ’s Object Lessons*: “Merely to hear or to read the

word is not enough. He who desires to be profited by the Scriptures must [learn the meaning of the words of truth].” Now what’s the meaning? And can we be reverent when we ask the meaning? You used the phrase a while ago. Is there a way in which we could press for the meaning without seeming to be just academic about it? I mean this is life and death to us to find the meaning. What do these things mean? {Graham Maxwell. Excerpt from the audio series Hebrews, #4, recorded October 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/7MMHEBREWS66> (Part 1) <http://pkp.cc/8MMHEBREWS66> (Part 2)

One view sees the plan of salvation and God’s gracious provisions, such as the death of Christ on the cross, as being primarily offered to adjust our legal standing in the sight of God. Because as sinners, we are guilty. And guilty as we are, justice and law demand that we be executed. And the only way to avoid being executed—and there are many, various explanations of execution; these are the various views of hell. We all have views of hell, the longer view, the medium view and the shorter view; there are many views of hell. But if God is the executioner, then we do well to be preoccupied with our legal standing. And unless we be forgiven, He will go ahead and do this to us; He must. Law and justice require it. And if He doesn’t go through with this, the universe will conclude He is unjust. And if He’s unjust, you wouldn’t trust Him, and now you’re getting over into the other view, which always amuses me, that if you pursue even the legal view logically to its conclusions you wind up with the other one.

But now in the larger view, which uses all sixty-six books and has no problems with Ellen White at all, it sees sin not as a legal problem. It sees sin as a very real problem that has had devastating consequences on us physically, mentally, spiritually, socially. Sin is a breach of trust, as Romans 14 says. Sin is treachery. Sin is what Lucifer did in the beginning, for which you could not have called him in before church counsel. I mean, what had he done? Nothing! Except the most devastating thing that can ever be done. Nearly destroyed the universe, that’s what he did.

That’s how bad it was. And because of this distrust, and the consequential unwillingness to listen and allow God to look after us and heal the damage done, enormous damage has been done to sinners. **We’re not in legal trouble, we’re in trouble. We’re not in danger of being executed, we’re dying. That’s the difference.** And I believe it makes all the difference in the world. I would not go to a doctor who would kill his patients for not cooperating. But if I’m dying, I need a doctor. And if I go and don’t cooperate, I still may die. But my understanding is, that in this larger view, this great controversy view, this sixty-six book view, we’re all dying. And if God were to leave us alone, that’s it.

But He hasn’t. He’s pursued us through the years, trying to win us back to trust. And of course, you don’t expect people to trust without evidence. You don’t make claims; you offer

demonstrations; that's the content of the sixty-six books, God's demonstration of the kind of person He is. And the way He's handled this emergency is the greatest demonstration of all. As to, not how He treats His friends, but how He treats His enemies. How He treats the sick and the dying; how does He seek to win them back to trust? And some of us find that very wonderful.

So the purpose of the plan of salvation is not to adjust our legal standing, but the purpose of the plan of salvation is to win us back to trust so He can heal us, which He can readily do, and it is to confirm the trust of the onlooking universe. {Graham Maxwell. Excerpt from the audio presentation, Questions People are Asking About the Plan of Salvation, recorded April 1983, Redlands, California} *To listen to the entire audio of the above reference, click on the following direct links: <http://pkp.cc/1MMQUESTP> (Part 1) <http://pkp.cc/2MMQUESTP> (Part 2)*

To some of us, the most important information we have to share with our fellow human beings around this planet is this truth about the way God runs His universe and what He wants of His children. We need to share this more urgently than ever before as we humans, all together, face the closing events of human history. Because before Christ returns, the Bible describes—in fact Jesus describes—a time of confusion and deception such as the world has never seen.

All of that will be leading up to Satan's final attempt to win the whole world to worship **him**, to trust **him**. He even asked Jesus to get down on His knees and worship him in the wilderness of temptation. Revelation 13 says that when Satan's campaign is over, the whole world **will** be worshipping him, except those few who have not been deceived. So it should not surprise us, if we are as near the End as we believe we are, that we find ourselves surrounded on all sides by conflicting claims to religious authority. Certainly the development of modern media has made us more aware of this than ever before. As we see and listen to all these conflicting claims, how often they are supported by position, or power, or miracles, or claims of special communications from the Lord.

How Satan would enjoy it if he could turn God's friends on this planet against their heavenly Father! Or even more seriously, how he would love to deceive God's friends even as they continue professing to be His commandment-keeping people. That would be the most destructive. No wonder Paul said that we should grow up and not be so easily swayed to and fro by every wind of doctrine. (Ephesians 4) Again in Hebrews 5 he says we should grow up and have our faculties trained by practice to distinguish between good and evil, right and wrong. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #7, "The Question of Authority" 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/7MMCAG>*

Further Study with Ellen White

To human eyes Christ was only a man, yet He was a perfect man. In His humanity He was the impersonation of the divine character. God embodied His own attributes in His Son—His power, His wisdom, His goodness, His purity, His truthfulness, His spirituality, and His benevolence. In Him, though human, all perfection of character, all divine excellence, dwelt. And to the request of His disciple, “Shew us the Father, and it sufficeth us,” He could reply, “Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” “I and my Father are one” (John 14:8, 9; 10:30). . . . {TMK 111.2}

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. “I, if I be lifted up from the earth,” He said, “will draw all unto Me.” {DA 626.1}

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God gave to human beings an unmistakable evidence of the love with which He regarded them. He “so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. The gift of Christ reveals the Father’s heart. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. {9T 254.1}

Christ undertook to redeem man and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his. {PP 69.2}

The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, “His going forth is prepared as the morning.” Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness, and waking the world to life. So did the Sun of Righteousness arise, “with healing in His wings.” Malachi 4:2. {DA 261.3}

Jesus, the Majesty of heaven, proposes to elevate to companionship with Himself those who come to Him with their burdens, their weaknesses, and their cares. He will count them as His children, and finally give them an inheritance of more value than the empires of kings, a crown of glory richer than has ever decked the brow of the most exalted earthly monarch. {LHU 98.3}

All the heavenly intelligences were watching with intense interest the warfare that was going on upon the earth—the earth that Satan claimed as his dominion. Every moment was big with eternal realities. How would the conflict end? The angels looked for the justice of God to be

revealed, His anger to be aroused against the prince of darkness and his sympathizers. But lo, mercy prevailed. When the Son of God might have come to the world to condemn, He came as righteousness and peace, to save not merely the descendants of Abraham, Isaac, and Jacob, but all the world—every son and daughter of Adam who would believe on Him, the Way, the Truth, and the Life. What an exhibition of the love of Jehovah! This is love without a parallel.

{TMK 19.3}

What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature and attributes of God. {TMK 38.4}

In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding, is removed. The words, “A new heart also will I give you,” mean, “A new mind will I give you.” A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence. {RH, December 18, 1913 par. 8}

The Lord’s angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. . . . Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness. {Mar 192.6}

Satan is not permitted to counterfeit the manner of Christ’s advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. . . . This coming there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world. {GC 625.2}

Christ has made every provision for us to be strong. He has given us His Holy Spirit, whose office is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour, and trust in His power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness. . . . {AG 259.3}

If we have on the heavenly armor, we shall find that the assaults of the enemy will not have power over us. Angels of God will be round about us to protect us (RH May 25, 1905). {6BC 1119.4}

God has a deep and earnest love for every member of the human family; not one is forgotten, not one is left helpless and deceived to be overcome by the enemy. {FE 299.2}

Christ came to this earth in human form that He might stand as the Captain of our salvation, so that we should not be overcome by Satan's power. And when the enemy has seemed to be gaining a signal victory over righteousness, God has been working in mercy and power to counteract his designs. {TDG 308.4}

God has angels whose whole work is to draw those who shall be heirs of salvation. Whenever one takes a step toward Jesus, Jesus is taking steps toward him. The angels' work is to keep back the powers of Satan (MS 17, 1893). {7BC 922.5}