

Extreme Heat



SABBATH AFTERNOON

Read for This Week's Study: *Genesis 22, Hos. 2:1–12, Job 1:6–2:10, 2 Cor. 11:23–29, Isa. 43:1–7.*

Memory Text: “Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand” (*Isaiah 53:10, NKJV*).

As the wife of the famous Christian writer C. S. Lewis was dying, Lewis wrote, “Not that I am (I think) in much danger of ceasing to believe in God. The real danger is of coming to believe such dreadful things about Him. The conclusion I dread is not ‘So there’s no God after all,’ but ‘So this is what God’s really like.’” —*A Grief Observed* (New York: HarperCollins Publishers, Inc., 1961), pp. 6, 7.

When things become really painful, some of us reject God completely. For others, like Lewis, there is the temptation to change our view of God and imagine all sorts of bad things about Him. The question is, Just how hot can it get? How much heat is God willing to risk putting His people through in order to bring about His ultimate purpose of shaping us into the “image of his Son” (*Rom. 8:29, NIV*)?

The Week at a Glance: Why do you think God is willing to risk being misunderstood by those He wants to know Him and love Him? How much do you think God is willing to be misunderstood in order to mold you into the “image of his Son”?

* Study this week's lesson to prepare for Sabbath, July 30.

Abraham in the Crucible

Read Genesis 22. Out of nowhere and without explanation, God suddenly calls Abraham to offer his own child as a burnt offering. Can you imagine how Abraham must have felt? It was a totally revolting idea that a holy God should request that he sacrifice his own son. Even if Abraham thought that this was acceptable, what about God’s promises of an inheritance? Without his son, the promise would be gone.

Why did God ask Abraham to offer this sacrifice? If God knows everything, what was the point?

God’s request and its timing were not random. Indeed, it was calculated to exact the deepest possible anguish, for “God had reserved His last, most trying test for Abraham until the burden of years was heavy upon him, and he longed for rest.”—Ellen G. White, *Patriarchs and Prophets*, p. 147. Was this the test of a mad God? Not at all, for “the agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man’s redemption.”—*Patriarchs and Prophets*, p. 154.

This was just a test—God never intended for Abraham to kill his son. This highlights something very important about the way God sometimes works. God may ask us to do something that He never intends for us to complete. He may ask us to go somewhere He never intends for us to arrive at. What is important to God is not necessarily the end, but what we learn as we are reshaped by the process.

Jesus may have been thinking about Abraham’s experience when He said to the Jews, “ ‘Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad’ ” (*John 8:56, NIV*). Abraham could have missed out on this insight, dismissing the instructions as from Satan. The key to Abraham’s surviving and learning through the whole process was knowing God’s voice.

How do you know the voice of God? How do you know when God is talking to you? What are the ways He communicates His will to you?

Wayward Israel

The story of Hosea has some powerful lessons to teach us. Hosea’s situation is remarkable. His wife, Gomer, runs away and has children with other men. Though she is sexually unfaithful, God calls Hosea to take his wife back and fully show his love to her again. This story is meant as a parable about God and Israel. The Israelites had left God and were prostituting themselves spiritually to other gods, but God still loved them and wanted to show His love to them. But just look at God’s methods!

Read Hosea 2:1–12. What methods does God say He will use to pull Israel back to Himself? What would these experiences have felt like?

Hosea 2:2, 3 _____

Hosea 2:5–7 _____

Hosea 2:8, 9 _____

Hosea 2:10 _____

This story raises two important issues about the way we experience God when He is bringing us to repentance.

First, we risk not recognizing that God is at work. When Israel went through such hard and painful experiences, it might have been hard for them to recognize that their God was working for their salvation. When our path is blocked by sharp thorns or we are walled in so that we don’t know where we are going (*Hos. 2:6*)—is this God? When our basic necessities disappear or we are embarrassed (*Hos. 2:9, 10*)—could our Father be in the middle of it all? The truth is that whatever we feel, God is always working to bring us to repentance, because He loves us so very much.

Second, we risk misunderstanding God when He is at work. We may recognize that God is at work, but we don’t like what He’s doing. While we are feeling hurt and embarrassed, it is easy to blame God for being cruel, for not intervening, or for not caring. But God is always working to renew us through His covenant of love.

Read Hosea 2:14–23. What does this passage reveal about God? Ask the Holy Spirit to show you if you have been running from God in any area of your life. If you are convicted that you have been, why wait to go through the crucible? What’s stopping you from surrendering all to the Lord now?

Surviving Through Worship

Read Job 1:6–2:10. What caused Job’s suffering?

There is something astonishing here. The angels come to see God, and Satan comes with them. God asks Satan where he has been, and Satan replies that he has been “ ‘roaming throughout the earth, going back and forth on it’ ” (*Job 1:7, NIV*). Then God poses this question: “ ‘Have you considered my servant Job?’ ” (*Job 1:8, NIV*). The question itself is not remarkable; what is remarkable is the One who asks it. It isn’t Satan who points out Job as a subject for examination—it’s God. Knowing exactly what is going to follow, God calls Job to Satan’s attention. Down on the earth, Job has absolutely no idea how hot his crucible is about to become. And though it’s very clear that it is Satan, not God, who causes Job’s suffering, it also is clear that it is God who gives His explicit permission for Satan to destroy Job’s possessions, children, and his own physical health. If God is giving permission for Job to suffer, what difference does it make whether God or Satan is personally inflicting the suffering? How can God be righteous and holy when He actively allows Satan to cause Job such pain? Is this situation a special case, or is it characteristic of the way God still deals with us today?

In Job 1:20, 21, how does Job respond to the trials?

It is possible to respond to such suffering in two ways. We can become bitter and angry, turning our backs on a God we believe to be cruel or nonexistent, or we can hang on to God more tightly. Job deals with his catastrophe by staying in God’s presence and worshiping Him.

In Job 1:20, 21, we see three aspects of worship that may help when in anguish. First, Job accepts his helplessness and recognizes that he has no claim to anything: “ ‘Naked I came from my mother’s womb, and naked I will depart’ ” (*Job 1:21, NIV*). Second, Job acknowledges that God is still in total control: “ ‘The LORD gave and the LORD has taken away’ ” (*Job 1:21, NIV*). Third, Job concludes by reasserting his belief in the righteousness of God. “ ‘May the name of the LORD be praised’ ” (*Job 1:21, NIV*).

Going through a trial? Follow the steps that Job used. How might they help you, as well?

Surviving Through Hope

“We were under great pressure, far beyond our ability to endure, so that we despaired of life itself. Indeed, we felt we had received the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead” (2 Cor. 1:8, 9, NIV).

As God’s chosen apostle, Paul endured more than most people. Yet, Paul was not crushed. Rather, he grew in his praise for God. Read his list of hardships in 2 Corinthians 11:23–29. Now read 2 Corinthians 1:3–11.

In 2 Corinthians 1:4, Paul states that the reason for receiving God’s compassion and comfort is “so that we can comfort those in any trouble with the comfort we ourselves receive from God” (NIV). To what extent might suffering be a call to ministry? How could we become more alert to this possibility?

God wants to minister through us to hurting people. This means that He may first allow us to experience the same sort of hurts. Then we’ll offer encouragement, not from theory but from our own experience of the compassion and comfort of God. This is a principle from Jesus’ life (see Heb. 4:15).

Paul’s vivid descriptions of his hardships are not to make us feel sorry for him. They are for us to know that even when we’re in the depths, the Father still can intervene to bring His compassion and comfort. We may despair even of our own lives, and even be killed, but fear not, God is teaching us to rely on Him. We can trust Him, for our God “raises the dead” (2 Cor. 1:9, NIV).

As Paul continues to set his eyes on proclaiming the gospel, he knows that God will rescue him in the future, as well. Paul’s ability to remain firm is supported by three things he mentions in 2 Corinthians 1:10, 11. First, God’s proven track record: “He has delivered us from such a deadly peril, and he will deliver us” (2 Cor. 1:10, NIV). Second, Paul’s determination to fix his concentration on God Himself: “On him we have set our hope that he will continue to deliver us” (2 Cor. 1:10, NIV). Third, the saints’ continual intercession: “as you help us by your prayers” (2 Cor. 1:11, NIV).

What can you learn from Paul that can help you keep from falling into self-pity amid your own struggles?

Extreme Heat

So far this quarter, we have considered many examples of the crucibles that God uses to bring purity and Christlikeness to our lives. However, some people may view these examples and conclude that God is a severe and demanding taskmaster. Sure, some may say, “We know that God wants something good for us, but these examples don’t reveal much care and love. Instead, God looks more like a bully. He sets out with a purpose that causes us considerable hard times, and there’s nothing we can do about it.”

It’s true that while living on this sin-filled earth, we will understand only a little of why things happen. In heaven we’ll understand so much more (*1 Cor. 4:5, 1 Cor. 13:12*), but for now, we will have to live with the tension of believing that God is present and cares for us, even though things don’t always feel too good. Isaiah describes this tension very well.

Read Isaiah 43:1–7. In verse 2, God says that His people will pass through waters and through fire. These are figurative of extreme dangers, but perhaps they hint at the crossing of the Red Sea and the Jordan, both fearful times—but times that paved the way to a new life. You may expect that God might say that He would protect His people from these dangers, that He would guide them along an easier route. But like the Shepherd in Psalm 23, He says, rather, that when the difficult times come, God’s people need not be overwhelmed, for He is with them.

Look back at Isaiah 43:1–7. Write down the different ways in which God assures His people of comfort during the times of water and fire. What picture of God does this paint in your mind? Which promises can you claim for yourself?

We can summarize what we have learned about God’s crucibles in three ways. First, God’s extreme heat is to destroy not us but our sin. Second, God’s extreme heat is not to make us miserable but to make us pure, as we were created to be. Third, God’s care for us through all things is constant and tender—He will never leave us alone, no matter what happens to us.

What do these texts teach you about the actions and character of God? *Ps. 103:13, 14; Matt. 28:20; 1 Cor. 10:13; and 1 Pet. 1:7.* How have you experienced the reality of these verses in your own life?

Further Thought: Read Ellen G. White, “The Test of Faith,” pp. 145–155, in *Patriarchs and Prophets*; “Praise Ye the Lord,” pp. 315–319, in *Testimonies for the Church*, vol. 5.

“God has always tried His people in the furnace of affliction. It is in the heat of the furnace that the dross is separated from the true gold of the Christian character. Jesus watches the test; He knows what is needed to purify the precious metal, that it may reflect the radiance of His love. It is by close, testing trials that God disciplines His servants. He sees that some have powers which may be used in the advancement of His work, and He puts these persons upon trial; in His providence He brings them into positions that test their character. . . . He shows them their own weakness, and teaches them to lean upon Him. . . . Thus His object is attained. They are educated, trained, and disciplined, prepared to fulfill the grand purpose for which their powers were given them.”—Ellen G. White, *Patriarchs and Prophets*, pp. 129, 130.

“If in the providence of God we are called upon to endure trials, let us accept the cross and drink the bitter cup, remembering that it is a Father’s hand that holds it to our lips. Let us trust Him in the darkness as well as in the day. Can we not believe that He will give us everything that is for our good? . . . Even in the night of affliction how can we refuse to lift heart and voice in grateful praise, when we remember the love to us expressed by the cross of Calvary?”—Ellen G. White, *Testimonies for the Church*, vol. 5, p. 316.

Discussion Questions:

- 1 In class, have someone recount his or her own test of faith that, if not quite as intense as Abraham’s, was still hard enough. What can you learn from that person’s experience, from his or her successes or failures?
- 2 Review the last 24 hours of Christ’s life before His crucifixion. What extremes did He face? How did He endure? What principles can we take from His example and apply for ourselves when we are in the midst of our own crucibles?
- 3 Discuss the idea, touched on this week, about how through our own suffering we can minister to others who are suffering. No matter how true it might be, what are some of the problems we might encounter with this idea?
- 4 Ellen G. White wrote above: “Let us trust Him in the darkness as well as in the day.” That’s easier said than done. How can we help each other develop the kind of faith that will enable us to do just that? Why is it important to trust God in the bad times?

Part 5: Crashing a Baptism

By ANDREW MCCHESENEY

The day of Junior's baptism arrived. Five people, including Junior, were to be baptized at 4:00 P.M. at Alpha Seventh-day Adventist Community Church in Manaus, Brazil. "I won't go," Father said. "Drive me to the temple."

On the way to church, Mother wondered out loud whether Father might still show up in his high priestly robes from the Candomblé temple. "I don't care if Father comes in all his robes," Junior said. "I'll accept him."

At the church, Pastor Ricardo announced that Junior would be baptized first and invited him to share his story as he stood near the baptismal pool. Junior shared how he was bullied at school and his classmate Clifferson had invited him to a video gamers club that sang about Jesus and discussed the Bible. When Junior finished, he waded into the baptismal pool and turned around to look at the congregation. At that moment, Father, wearing his high priestly robes, entered the sanctuary. Mother burst into tears. "He's here," she said. "He said he wouldn't come, but he's here."

Heads turned to look at the back of the hall. Mother prayed silently, and church members familiar with Father's work also prayed. Others stared in amazement at Father's flowing robes. Everyone treated him with respect.

A church deacon stood beside Father, greeting him. "Welcome, Eduardo!" said the deacon, Roberto Fernandez. "We were waiting for you. Come!" He led Father to the baptismal pool, where Junior was waiting to be baptized.

A million thoughts filled Junior's mind. *God planned everything*, he thought. *No one knew in advance that I would be baptized first, and Father arrived just as I entered the pool. God's plans are perfect!*

Each of the five baptisms was supposed to take 10 minutes, but Junior's lasted an hour. Several friends from the video gamers club stood up to praise God for Junior's decision and to encourage him to be faithful. Pastor Ricardo asked the Pathfinders to sing, and everyone joined in.

As Junior came out of the water, the Pathfinders joyfully waved their yellow scarves. Junior, dripping wet, hugged Father. "Daddy, despite your religion, I love you very much," he said. Looking at the audience, he added, "I thank you for being here. But most of all I thank my father for being here."

Then Father addressed Junior. "Son, I accept your religion because many supernatural things have happened," he said. "I have kept you away from my religion this whole time, and I didn't want you to become involved in any religion. However, I accept your religion because I sense a supernatural energy right now. I only hope that my own path to Jesus isn't painful."

As the family got into the car afterward, Father said, "This is such a nice place, and the people are so nice." He was beaming with joy.

Your Thirteenth Sabbath Offering will help open eight churches in the South American Division, including four in Brazil, where Father (EDUARDO FERREIRA DOS SANTOS) and his family live.

Key Text: *Isaiah 53:10*

Study Focus: *Genesis 22, Job 1:6–2:10, Isa. 43:1–7, Hos. 2:1–12, 2 Cor. 11:23–29.*

Part I: Overview

This week’s lesson focuses on several biblical examples that help us to understand further the “whys” of suffering and the “hows” of overcoming evil and suffering. The example of Abraham’s readiness to sacrifice his own son in obedience to God teaches us an unreserved trust in God, even when God’s commands do not make sense. Hosea’s painful relationship with his unfaithful wife reveals God’s own suffering caused by our unfaithfulness, His continued presence in our lives, and His work to restore relationships with a wayward, backslidden people. Job’s resolute loyalty to God, even when his own wife was calling him to curse God, teaches us that avoiding suffering and death is not the ultimate goal in life. Together with Job, Paul teaches us that love and faithfulness to God, His kingdom, and His mission in the world is the most fulfilling experience of Christian life. Of course, there are things we do not understand. But the Christian goes through suffering and death armed with the apostle Paul’s view on the struggle: “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” (*Rom. 8:35, NKJV*).

Lesson Themes: This week’s lesson highlights two major themes.

1. Our first theme will engage us in a profound study of relevant examples of suffering that will help us understand why God allows suffering in our experiences.
2. In our second theme, we will engage with vivid illustrations from the story of Abraham and Isaac on Mount Moriah and how father and son survived their crucibles, learning and growing through these experiences.

Part II: Commentary

God’s Suffering With Us

In the second half of the twentieth century, process theology proposed a new theodicy or explanation of how evil originated and exists in the kingdom of the all-loving, all-powerful, and perfectly just God. Process theologians (such as John B. Cobb Jr.) envision a universe composed of

free and self-creating entities engaged in a continuous progressive process of building an ever-changing world. However, since these entities also think that God's power is limited, they conclude that evil and suffering have somehow sprung out of this complex process of building. The only good news that process theology can offer us is that God is sympathetic to us and suffers with the universe. He cannot eradicate evil because He cannot impinge upon our freedom, but He works to persuade all the entities of the entire universe to move toward a balance of harmony, creativity, and enjoyment.

This theme of God's suffering with us has been used frequently beyond the circles of process theologians. Yes, the concept of God's suffering with us is essential to our understanding of the gospel, but it must be understood correctly in the light of Bible truth. The major threat of the concept that God is suffering with us is that it has become a theodicy in and of itself, excluding other important aspects of biblical theodicy.

As innovative as these ideas may be, process theology and its theodicy are incompatible with the biblical revelation and cannot be accepted by Bible-believing Christians. Yes, in our fallen world, suffering is real and inevitable. And yes, God is suffering with us. But this reality is not the end of the story. One of the numerous problems of process theology is its speculation that evil is intrinsically related to creation; process theology is evolutionary in nature. By contrast, the biblical explanation is that evil is not "natural"; it does not belong to the original order of creation or of nature. Evil is opposed to God's character, to His love and justice. God created a perfect world, perfect nature, perfect animals, and humans.

The fact that God created us free does not make evil necessary, and thus the following three points are especially relevant: (1) Evil has its roots in the freedom and moral agencies of free beings, such as angels and humans. (2) Evil did, and does, affect nature, but it does not emerge out of nature. (3) Evil is not eternal or coeternal with God or with creation (creation was intended to be and actually was perfect and without evil in the beginning); evil was brought into existence by our abuse of freedom, but it will be brought to an end by God's loving and powerful intervention to rid the universe of its existence and threat.

Thus, because of His loving nature, God truly suffers with us, sharing with us the crucibles we have brought on ourselves and on nature and on His entire kingdom. But God does not suffer helplessly, powerlessly, as if nothing can be done because evil is part of the evolutionary emergence and growth of the universe. No! God did, and is doing, something about evil. He took the ultimate consequence of sin upon Himself in Christ and is actively working to counter evil. He calls all

people to accept His grace and to be ready to return to His kingdom, from which He will eradicate evil forever.

The Sacrifice of Isaac

God's command to sacrifice Isaac was a unique command with multiple purposes. On the one hand, God's call to Abraham was a trial or a test. Ellen G. White writes that on Mount Moriah God tested Abraham's fidelity: "Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. The trial was far more severe than that which had been brought upon Adam. Compliance with the prohibition laid upon our first parents involved no suffering, but the command to Abraham demanded the most agonizing sacrifice. All heaven beheld with wonder and admiration Abraham's unfaltering obedience. All heaven applauded his fidelity. . . . God's covenant, confirmed to Abraham by an oath before the intelligences of other worlds, testified that obedience will be rewarded."—*Patriarchs and Prophets*, p. 155.

On the other hand, God's command was more than a test. In fact, its primary purpose was threefold: a revelation, a prophecy, and a typology. God wanted to teach Abraham and the entire world about God's own sacrifice of His Son for us (*John 3:16*). Ellen G. White emphasizes this point in a number of her writings. In *The Desire of Ages*, she affirms: "Abraham had greatly desired to see the promised Saviour. . . . And he saw Christ. . . . He saw His day, and was glad. He was given a view of the divine sacrifice for sin. Of this sacrifice he had an illustration in his own experience. The command came to him, 'Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him . . . for a burnt offering.' Genesis 22:2. Upon the altar of sacrifice he laid the son of promise, the son in whom his hopes were centered. Then as he waited beside the altar with knife upraised to obey God, he heard a voice from heaven saying, 'Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me.' Genesis 22:12. This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realize the great love of God for the world, so great that to raise it from its degradation, He gave His only-begotten Son to a most shameful death."—Pages 468, 469.

Elsewhere, Ellen G. White brings together the two purposes of God's command in Genesis 22: "It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. No other test could have caused

Abraham such torture of soul as did the offering of his son. God gave His Son to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, 'It is enough.' To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' Romans 8:32."—*Patriarchs and Prophets*, p. 154.

If the primary purpose of Genesis 22 was for it to be part of God's revelation of His plan of salvation, it is important to emphasize that the divine command to Abraham was a singular, unique, prophetic event in the history of the world. Through this unique experience of Abraham, God has efficiently communicated His plan to save humanity through the substitutionary sacrifice of Jesus Christ. Therefore, no one else in the history of humanity has ever received, nor will anyone ever receive, that command of sacrificing another human being again. Even in the case of Abraham, the sacrifice of Isaac was immediately replaced with an animal sacrifice. For this reason, Abraham's experience cannot be justifiably associated with the ancient practice of child sacrifice or with any child abuse, ancient or contemporary.

Another important aspect of this experience is Isaac's own participation and reaction in this experience. While we focus on Abraham's anguish and suffering, we need to point out that this experience was Isaac's crucible, too, and his reaction is inestimable. Indeed, he could have reacted in many ways, such as dubbing his father a mad old man or escaping by running away. But Isaac did not do so. His upbringing in faithfulness and in trusting God and his father makes Isaac a perfect example for the Christian going through crucibles. Ellen G. White highlights this point in a colorful narration of this scene:

"Abraham . . . in obedience to the divine command . . . pursues his journey with Isaac by his side. He sees before him the mountain which God had told him He would signalize as the one upon which he was to sacrifice. He removes the wood from the shoulder of his servant and lays it upon Isaac, the one to be offered. He girds up his soul with firmness and agonizing sternness, ready for the work which God requires him to do. With a breaking heart and unnerved hand, he takes the fire, while Isaac inquires: Father, here is the fire and the wood; but where is the offering? But, oh, Abraham cannot tell him now! Father and son build the altar, and the terrible moment comes for Abraham to make known to Isaac that which had agonized his soul all that long journey, that Isaac himself is the victim. Isaac is not a lad; he is a full-grown young man. He could have refused to submit to his father's design had he chosen to do so. He does

not accuse his father of insanity, nor does he even seek to change his purpose. He submits. He believes in the love of his father and that he would not make this terrible sacrifice of his only son if God had not bidden him to do so.”—*Sons and Daughters of God*, p. 205.

Part III: Life Application

1. **Share three principles from the story of Abraham and Isaac that show you how to overcome crucibles.**

2. **How did Job and Hosea respond to their suffering? What can their responses teach you about how to overcome a crucible?**

Notes

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TOTAL MEMBER INVOLVEMENT TIME

What is Total Member Involvement?

- ▶ Total Member Involvement (TMI) is a full-scale, world-church evangelistic thrust that involves every member, every church, every administrative entity, every type of public outreach ministry, as well as personal and institutional outreach.
- ▶ It is a calendar-driven, intentional soul-winning plan that discovers the needs of families, friends, and neighbors. Then it shares how God fulfills every need, resulting in church planting and church growth, with a focus on retaining, preaching, sharing, and discipling.

HOW TO IMPLEMENT TMI TIME IN SABBATH SCHOOL

Dedicate the first 15 minutes of each lesson to plan, pray, and share:*

- ▶ **TMI IN-REACH:** Plan to visit, pray, care for missing or hurting members, and distribute territory assignments. Pray and discuss ways to minister to the needs of church families, inactive members, youth, women and men, and various ways to get the church family involved.
- ▶ **TMI OUT-REACH:** Pray and discuss ways of reaching your community, city, and world, fulfilling the Gospel Commission by sowing, reaping, and keeping. Involve all ministries in the church as you plan short-term and long-term soul-winning projects. TMI is about intentional acts of kindness. Here are some practical ways to become personally involved: 1. Develop the habit of finding needs in your community. 2. Make plans to address those needs. 3. Pray for the outpouring of the Holy Spirit.
- ▶ **TMI UP-REACH:** Lesson Study. Encourage members to engage in individual Bible study—make study of the Bible in Sabbath School participatory. Study for transformation, not information.

TMI	Time	Explanation
Fellowship Outreach World Mission	15 min.*	Pray, plan, organize for action. Care for missing members. Schedule outreach.
Lesson Study	45 min.*	Involve everyone in the study of the lesson. Ask questions. Highlight key texts.
Lunch		Plan lunch for the class after worship. THEN GO OUT AND REACH SOMEONE!

**Adjust times as necessary.*