

Pine Knoll Sabbath School Study Notes
Second Quarter 2014: *Christ and His Law*
Lesson 2 “*Christ and the Law of Moses*”

Read for this week’s study

Luke 2:21–24; Exod. 13:2, 12; Luke 2:41–52; Matt. 17:24–27; John 8:1–11; Deut. 22:23, 24.

Memory Text

“ ‘If you believed Moses, you would believe me, for he wrote about me’ ” (John 5:46, NRSV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Circumcision and Dedication
- III. Jewish Feasts
- IV. Jesus in the Temple
- V. Taxes
- VI. Law Enforcement
- VII. Further Study

Notes for Consideration

Moderator: Zdravko Stefanović

THE TEN WORDS OF GOD

- A. Introduction
 1. Law of Hammurabi
 2. Etymology and semantics of the TORAH
 3. Torah, *dath*, *nomos*
 4. Ten Words (Exodus 20:1; 34:1, 28)
 5. Context of Exodus
 - a) Oppression and deliverance (vs. 1-2; Ex. 1-18)
 - b) Relationship & principles (vs. 3-21; Ex. 19-24)
 - c) Sanctuary & forgiveness (vs. 22-26; Ex. 25-40)
 6. Two tablets (Ex. 32:15)
 7. Another version (Deut. 5)

B. The Exposition

1. The order
 - a) Vertical
 - b) Horizontal
2. Dual parenthood
 - a) Heavenly (1st)
 - b) Earthly (5th)
3. Respect for Dignity
 - a) Toward the Creator God (2nd)
 - b) Toward God's image (6th – 8th)
4. Integrity and Commitment
 - a) Toward God (3rd)
 - b) Toward neighbor (9th)
5. Respect for boundaries
 - a) Holiness in time (4th)
 - b) Neighbor's property (10th)

C. Teaching

1. Foundation of moral behavior
2. Immanuel: written and living
3. Summary (Matt. 22)
4. The "yoke" metaphor

Thoughts from Graham Maxwell

Look at Deuteronomy 10:12. When we were in Leviticus, we looked at a number of places where prophets ask "What is it that the Lord requires of you? Does He want sacrifice?" and so on. Because in Leviticus we were looking at all the sacrifices. But actually God doesn't want sacrifice. He wants something else, which the sacrifices might help us obtain. So look at 10:12:

Now, Israel, what does the LORD your God require of you, but to reverence the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, and to keep the commandments and statutes of the LORD, which I command you this day for your good? Behold, to the LORD your God belong heaven and the heaven of heavens, the earth with all that is in it; yet the LORD set his heart in love upon your fathers and chose their descendants after them.

Now look at verse 16: "Circumcise therefore the foreskin of your heart, and be no longer stubborn."

I thought it was Paul and Jesus who talked that way. But way back in the days when circumcision was first given, it was understood that the real circumcision was inside, and had to do with where one does his thinking. Every time I go through, I'm more and more impressed with how the teachings of the New Testament are in the Old, and this is what Jesus grew up reading. Look at Romans 2:29. We often think that things were not that clear in Old Testament times, and then we wonder how some people in the Old Testament could know God so well that He could speak to them face to face, as a man speaks to his friend. It wasn't that obscure. In Romans 2:29: "He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal." Now where did Paul get that? A brand new revelation, or he read Deuteronomy, you see? Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 - Deuteronomy, recorded November, 1981, Riverside, California}

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/9MMPOGIA66> (Part 1) <http://pkp.cc/10MMPOGIA66> (Part 2)

We've got to come to that verse next time in John, "Wist ye not that I must be about My Father's business?" Because many of you will not find that in the versions in front of you. However, it's going to be even better. The meaning will not be lost at all. You'll find, "Did you not know, did you not believe that I would be right here, in My Father's house?" Not "business." There's no word in the Greek for business. "In My Father's house." That means at twelve He knew the temple. He knew it didn't belong to Joseph, didn't He? So He was realizing right then that the temple was His Father's house, that He was the Son of God, at twelve. So the point is still there, but it's a little more precise. It's even a little more polite, I think. You know, if I got lost and my parents had searched for me for three days and three nights, and upon finding me had said, "How could you do this to us?" And if I'd have said, "Why were you looking for me? Didn't you know I'd be busy?" I don't think my father would have received that very well. So it's much more polite for Jesus to say, and we'll analyze this next time in the Greek, it's precisely this way, "You told Me when I got lost, you'd look for Me. I'm just twelve. I'm not to look for you. Didn't you think I'd do what you told Me, that I'd stay right here in My Father's house until you came? And here I am." Of course Mary thought that strange. My Father's house? That's strange. My husband doesn't own the temple. So she tied this in with other things she had heard as to who He was. You remember, "She treasured this in her heart." But it does mean that at twelve, Jesus already, in the light of His knowledge of Scripture; and His mother surely had a hand in the training, because they didn't have copies of the Bible on the shelf at home. You had to listen, as people told you, often from memory; and occasionally you could go to the synagogue and hear it read on Sabbath. But Jesus knew how to read the Bible, even. Remember when He stood up and read Isaiah. It would be in Hebrew, and He was able to read it. And they said, "How could He be such a learned man, when He never attended the rabbinical schools?" Which suggests that His mother did a good job, and He was a self-educated

man. {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/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

Further Study with Ellen White

If man had kept the law of God, as given to Adam after his fall, preserved in the ark by Noah, and observed by Abraham, there would have been no necessity of the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, which circumcision was a token or pledge of, they would never have gone into idolatry, and been suffered to go down into Egypt, and there would have been no necessity of God's proclaiming his law from Sinai, and engraving it upon tables of stone, and guarding it by definite directions in the judgments and statutes given to Moses. {3SG 299.2}

Moses wrote these judgments and statutes from the mouth of God while he was with him in the mount. If the people of God had obeyed the principles of the ten commandments, there would have been no need of the specific directions given to Moses, which he wrote in a book, relative to their duty to God and to one another. The definite directions which the Lord gave to Moses in regard to the duty of his people to one another, and to the stranger, are the principles of the ten commandments simplified, and given in a definite manner that they need not err. {3SG 299.3}

But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. {MB 109.2}

In His act of pardoning this woman and encouraging her to live a better life, the character of Jesus shines forth in the beauty of perfect righteousness. While He does not palliate sin, nor lessen the sense of guilt, He seeks not to condemn, but to save. The world had for this erring woman only contempt and scorn; but Jesus speaks words of comfort and hope. The Sinless One pities the weakness of the sinner, and reaches to her a helping hand. While the hypocritical Pharisees denounce, Jesus bids her, "Go, and sin no more." {DA 462.3}

Satan is ever at work endeavoring to pervert what God has spoken, to blind the mind and darken the understanding, and thus lead men into sin. This is why the Lord is so explicit, making His requirements so very plain that none need err. God is constantly seeking to draw men close under His protection, that Satan may not practice his cruel, deceptive power upon them. {PP 503.3}

God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which He set forth as the foundation of the law and the prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy 6:4, 5. "Thou shalt love thy neighbor as thyself." Leviticus 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of His government are the same. For all proceed from Him "with whom is no variableness, neither shadow of turning." James 1:17. {PP 373.2}