

Pine Knoll Sabbath School Study Notes

Third Quarter 2021: *Rest in Christ*

Lesson 2 “Restless *and* Rebellious”

Read for this week’s study

Numbers 11:1–33; Numbers 12:1–13; Numbers 13:27–33; Numbers 14:1–23;
1 Corinthians 10:1–11; Numbers 14:39–45.

Memory Text

“Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come” (1 Corinthians 10:11, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Restless in a Wilderness
- III. It’s Contagious
- IV. Restlessness Leads to Rebellion
- V. An Intercessor
- VI. Faith Versus Presumption
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. According to 1 Corinthians 10:11, what is the purpose of all the stories in the Bible? What does Paul mean by describing these stories as examples? (Sabbath Afternoon’s Lesson)
2. Read Numbers 11:1-15. What were the Israelites complaining about? If someone took onions, leeks, garlic, cucumbers, melons, and similar food varieties away, would you complain too? What does that reveal about us? What is the role of selective memory in restlessness and contentment? How does God respond to the complaints (Numbers 11:16-33)? Why is it so easy to remember the past as better than it actually was? (Sunday’s Lesson)
3. Read Numbers 12:1-3. What were Miriam and Aaron upset about? When people have multiple grievances, why do they tend to avoid the real grievance and focus on

- a less-important one? How does God respond to their complaint (Numbers 12:4-13)? Why does God respond in the way that He does? Why is Miriam afflicted with leprosy rather than Aaron? What implications does this story have for the way we respond to church leadership today? (Monday's Lesson)
4. Read Numbers 13:27-33. In what ways are the expectations of the Israelites disappointed? What is the relationship between restlessness and lack of trust? Science tells us today that lack of rest is often associated with bad choices. Read Numbers 14:1-10. What were the rebellious Israelites forgetting? (Tuesday's Lesson)
 5. Read Numbers 14:11-19. What deal does God offer to Moses and how does Moses respond? What implications does this part of the story have for us today? What implications does it have for the concept of intercession? What is the outcome of God's conversation with Moses (Numbers 14:20-23)? How would you explain this action to victims of abuse today? How does Numbers 14:28-33 explain God's action? What is the relationship between forgiveness and the consequences of sin? (Wednesday's Lesson)
 6. Read 1 Corinthians 10:1-11. How does Paul encourage us to view Israel's wilderness history in the light of Christ? How did the Israelites react to God's judgment in Numbers 14:39-45 and what were the consequences of that reaction? (Thursday's Lesson)
 7. To what degree are the things people suffered in these chapters active judgments of God or His allowance of the consequences of their own actions? What evidence in the story would you point to? When God does engage in active judgments, what is His purpose in doing so?
 8. Why would conquering the land of Canaan first be seen as an act of faith and then later, when the Israelites do attack, it is seen as a presumptuous act? What is the difference between faith and presumption? How do the stories in Numbers 12-14 illustrate the difference? What role do motive and circumstances play in the difference between faith and presumption? (Friday's Lesson)
 9. What counsel would you give to someone who has been forgiven by God and others, but still suffers the consequences of earlier sins? What if those consequences include suffering to their family and friends? (Friday's Lesson)

Thoughts from Graham Maxwell

God said to Moses one day, "I'm sick and tired of these people! Step aside, Moses, and let me destroy them and I'll make a great nation out of you." And Moses said, "Very good sir. Very good sir, if you say so sir. Nice to be a great nation too, I appreciate that." Not Moses, he was a friend of God. You remember what he did? "God," he said, "as your friend, knowing you as my friend, you couldn't do it. Besides, if you did it the Egyptians would hear about it and it would ruin your reputation. They would think you brought the people out here into the wilderness to

destroy them or you couldn't get them all the way to the Promised Land. God, it would hurt your reputation to do that." Was God angry with Moses? Oh I could hear God saying, "Thank you, Moses. Only someone who knows me very well could say what you've just said. You really are my friend." {Graham Maxwell. Excerpt from the audio series, Friends of God, #2, "No Friendship Without Trust" recorded June 1987, Orlando, Florida} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/2MMFOG>*

And in all that irreverent tumult at the foot of the mountain, God raised his voice, and he terrified his people. And for the first time, they were quiet. And God said, "I hate to scare you this way, but in these few precious quiet moments, may I tell you something about myself?" But the people could hardly hear what he said, and they turned to Moses and said, "Moses, don't let God speak to us, lest we die. Now, for some reason you seem to be able to speak to him; you seem to be his friend. Well, you speak to him, and have him tell you what he wants, and then you speak to us."

The people begged for someone in between. They begged for a mediator. Who mediated between Moses and his God? Who? Nobody. Because God could speak to Moses face to face as a man speaks to his friend. And in Numbers where Miriam and Aaron were disrespectful of Moses, God said to those two, "How can you be so disrespectful of your brother? When I speak to prophets, I speak in visions and dreams. But I don't talk to my friend Moses that way; I speak to Moses face to face, as a man speaks to his friend, with no one in between." But we've been so scared of God. God has said, "Alright, let some friendly person come in between." And God provided this, and has even left the impression that one member of the Trinity is more friendly than the others. {Graham Maxwell. Excerpt from the audio series, The Larger View, #2, recorded October 1982, Monterey, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/2MMLVIEW>*

Further Study with Ellen White

Righteous words and deeds have a more powerful influence for good than all the sermons that can be preached.—ML 114. {VSS 52.1}

Every uttered word exerts an influence, every action involves a train of responsibility. No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity, and through our individual threads of influence, we are linked to the universe. Christ used His influence to draw men to God, and He has left us an example of the way in which we should speak and act. A person who is molded by the Spirit of God will know how to speak a

“word in season to him that is weary,” and will realize the highest human blessedness—the joy of imparting to others the precious treasures of the wisdom and grace of Christ. But those who permit themselves to be controlled by the enemy of all good will speak words which should never be uttered.—RH Feb. 16, 1897. {VSS 49.3}

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ. {MH 419.1}

Amid the perplexities that will press upon the soul, there is only One who can help us out of all our difficulties, and relieve all our disquietude. We are to cast all our care upon Jesus, and bear in mind that He is present, and is directing us to commune with Him. We are to keep our minds stayed upon God; and in our weakness, He will be our strength; in our ignorance, He will be our wisdom; in our frailty, He will be our enduring might. {SD 27.2}

These things were not written merely that we might read and wonder, but that the same faith which wrought in God’s servants of old might work in us. In no less marked a manner than He wrought then will He work now wherever there are hearts of faith to be channels of His power. {CG 43.1}

Many hold faith as an opinion. But saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power. {GW 261.1}

Jesus does not call on us to follow Him, and then forsake us. If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard, saying, “I am the way, the truth, and the life.” [John 14:6.] “He shall deliver the needy when he crieth; the poor also, and him that hath no helper.” [Psalm 72:12.] {GW 263.1}

Faith is not feeling. “Faith is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.] True faith is in no sense allied to presumption. Only he who has true faith is secure against presumption, for presumption is Satan’s counterfeit of faith. {GW 260.2}