

**Pine Knoll Sabbath School Study Notes**  
**Fourth Quarter 2021: *Present Truth in Deuteronomy***  
**Lesson 1 “Preamble to Deuteronomy”**

**Read for this week’s study**

Isaiah 14:12–14; Ezekiel 28:12–17; Genesis 3:1–7; Genesis 12:1–3; Acts 7:20–36; Exodus 19:4–8.

**Memory Text**

“He who does not love does not know God, for God is love” (1 John 4:8, NKJV).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. Love, to be Loved
- III. The Fall and the Flood
- IV. The Call of Abram
- V. The Covenant at Sinai
- VI. Apostasy and Punishment
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. The book of Deuteronomy is a series of sermons/speeches Moses delivered to Israel when they were at the brink of entering the Promised Land at the end of the 40 years of wandering in the wilderness. He appeals to them to love God with all their hearts and reveal that love by obedience to His commandments. The lesson author suggests that a “present truth” reading of the book of Deuteronomy places God’s people at the borders of the heavenly Canaan. God’s appeals to them through Moses apply in a similar way today. The lesson series takes a topical approach to the book (like covenant, law and grace, love for God and neighbor). (Introduction to the Quarter)
2. The book of Deuteronomy came about in a context. It was the culmination of God’s dealing with His people from Abraham to the borders of the Promised Land. And it would provide a constitution for Israel as a nation in its own land. Read Genesis 12:1-3. What role does Deuteronomy play in God’s promises to Abram? Read 2 Kings 22:1-5, 8-13 and 23:1-7, etc. What central role did Deuteronomy play at a crucial point in the history of Israel/Judah? (Sabbath Afternoon’s Lesson)
3. Read Deuteronomy 6:4-5 and 1 John 4:8. What truth is at the heart of God’s character and government? When we speak of “love” in the context of the cosmic

conflict, what does love actually mean? See Paul's definition of love in Philippians 2:1-8. What role does freedom play in love? Read Ezekiel 28:15. How exactly did the cosmic conflict begin? (Sunday's Lesson)

4. Read Genesis 2:16-17 and 3:1-7. What role did freedom play in humanity's fall into sin at the beginning of earth's history? What was the consequence of that original sin? Genesis 6:5. (Monday's Lesson)
5. Read Genesis 1:26-27. How did the consequences of the Fall impact the three relationships Adam and Eve were given? Read Genesis 12:1-3 again in light of Genesis 1:26-27. How do the three promises God made to Abram relate to Creation and the Fall? What deeper purpose did Paul see in Genesis 12:3? Galatians 3:6-9. (Tuesday's Lesson)
6. Read Exodus 19:4-8. What was God's purpose in calling Israel out from Egypt? Read Hebrews 9:19-20. What did the blood signify and what would it mean for us today? What went wrong as Israel approach the Promised Land and what did God do about it? Numbers 14:28-35. What was at the root of Israel's disobedience? What can we learn from that today? (Wednesday's and Thursday's Lessons)
7. Why must love, in order to be love, be freely given? Given all the suffering in the world, some would argue that love was not worth it. How would you answer that challenge? (Friday's Lesson)
8. Obedience is central to the message of Scripture. What then is legalism? What factors can turn an attempt to be faithful to God into legalism? (Friday's Lesson)
9. What are some parallels between ancient Israel and the Seventh-day Adventist Church? If we could see the church through God's eyes, what would we see? (Friday's Lesson)

### Thoughts from Graham Maxwell

Read Revelation. Notice in heaven they are always celebrating. For us to be on the defensive is a real denial of all that God has done. He has won his case and we should sound more like members of the winning team. We are really going out to invite people to join in the final celebration which has been going on in heaven for 2000 years. We are privileged to join in this if we wish.

But there are serious events yet to be seen and we will need to be settled as Job was in order to see these things and not misunderstand or be confused. Job is really present truth to be read along with the third angel's message. Job knew what God was like and the most sympathetic, loving, persuasive theologians could not confuse him. It was marvelous how he survived. The compliment to Job is the one that I think should be coveted by the church at the present time; "You have said of me what is right." {Graham Maxwell. Excerpt from the audio series, The

Picture of God in all 66 – Revelation, recorded August 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

[http://pkp.cc/79MMPOGIA66 Part 1](http://pkp.cc/79MMPOGIA66) [http://pkp.cc/80MMPOGIA66 Part 2](http://pkp.cc/80MMPOGIA66)

Now reading on of Ellen White’s confidence in the authority of truth:

The fact that there is no controversy or agitation among God’s people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no differences of opinion arise which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.

{Graham Maxwell. Excerpt from the audio series, Understanding the Mission of the Church, #6, recorded September 1983, Camp AuSable, Michigan} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/6MMUTMOTC>

Look at God’s commandments, the ten in particular—the Decalogue. All those Ten Commandments require is that we love God, and we love each other. And if we really did that we would have peace and freedom. In fact, in the tenth of the Ten Commandments it says that we should not even **want** to sin. If we lived in that state of mind, not even wanting to do anything unloving, we would have freedom to be sure, and all kinds of peace and good will.

But can love be commanded? Or produced by force or fear? To put it vividly, has God said to us children, “You either love me, and love each other, or I’ll have to kill you. Do I make myself clear?” Have you husbands ever tried that on your wives and children? Did it work? If you husbands should see your wives and children standing trembling in front of you, and all saying in unison “Oh, yes, Daddy. We love you very much.” Would you be pleased? Would you be satisfied? Then you’re a brute. And the God some of us worship would never settle for that.

{Graham Maxwell. Excerpt from the audio series, Conversations About God, #2, “What Went Wrong in God’s Universe” recorded January 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/2MMCAG>

Lou: And what about paying the price of sin? And of course there's this emphasis upon the blood—so much emphasis upon that, right in Scripture. What about that kind of language, which, my guess, is familiar to all of us. What do you do with that?

Graham: The Bible is full of it. Which one shall we take first?

The word "blood." Sometimes we, with all reverence, almost act as if the blood has some magical power. We do sing, "There's power in the blood." We even sing, "There's power in the Word," and almost treat the Bible as if it had magical power. I remember Jesus' words, "You search the Scriptures because you think that in them you have eternal life." There's no life in the Book. The Book has power because it witnesses to the truth about the one who has the power. Only God saves. The Bible doesn't save.

And I would very reverently want to say the same thing about the blood. Blood simply represents the death of Christ. It represents his life given in death, but apart from the meaning of his death, the blood has no power. Now, if we think the Bible has power, we call it bibliolatry. If we think the blood has power, that's almost hematolatriy. The blood has great power in its meaning. When we come to understand why Jesus had to die, that's going to secure the universe against apostasy and defection for eternity. So then I can sing, "There's power in the blood," but in my mind I'm saying, "It means the following." {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8 with Lou Venden, "The Most Costly and Convincing Evidence" recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/8MMCAG>*

Lou: Well Graham, some of our friends of other backgrounds have raised the question about Sabbath-keeping being legalistic. When you set out and you're concerned about sundowns and the time and when is the Sabbath over and what is appropriate to do on the Sabbath, aren't you back into a kind of worrying about, a kind of bondage, where you're so careful about these things? Isn't that legalism?

Graham: That word "legalism" needs to be defined, and I'm thinking maybe the next two Fridays we might have a chance to talk about that. To me, the essence of legalism is preoccupation with one's legal standing with God. And so many of these people who think Sabbath keepers are legalistic are themselves utterly concerned with their legal standing with God and thank God that his Son came and paid the penalty so that they could be in good legal standing.

So you see, if you have a legal model, you're a legalist. If you have the other model, you're saying, "God, I don't want to miss a thing you have given me." God says, "Among other things, I give you the Sabbath. It was made for you." You say, "What for?" Well, read the Bible through and read some of the things that we've looked up tonight. And you say, "God, I need that. I

really do.” So we keep the Sabbath as a blessing. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #10 with Lou Venden, “The Reminder of the Evidence” recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/10MMCAG>*

### Further Study with Ellen White

God is love. Like rays of light from the sun, love and light and joy flow out from Him to all His creatures. It is His nature to give. His very life is the outflow of unselfish love. {MB 77.2}

God is love, God is life. It is the prerogative of God to redeem, reconstruct, and restore. {HP 291.2}

Christ came into the world to represent the Father to man; for Satan had presented Him before the world in a false light. Because God is a God of justice, of terrible majesty, who has power to destroy as well as to preserve man, Satan caused men to regard Him with fear, to look upon Him as a tyrant. Jesus had been with the Father from the everlasting ages, before the creation of man, and He came to reveal the Father, declaring, “God is love.” Jesus represented God as a kind Father, who careth for the subjects of His kingdom. He declared that not a sparrow falls to the ground without the notice of the Father, and that the children of men are of more value in His sight than many sparrows, that the very hairs of their head are all numbered. {LHU 36.2}

Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy Satan. Had He done so, the holy angels would not have perceived the justice and love of God. A doubt of God’s goodness would have been as evil seed that would yield the bitter fruit of sin and woe. Therefore the author of evil was spared, fully to develop his character. Through long ages God has borne the anguish of beholding the work of evil, He has given the infinite Gift of Calvary, rather than leave any to be deceived by the misrepresentations of the wicked one; for the tares could not be plucked up without danger of uprooting the precious grain. {COL 72.2}

Satan has ascribed to God all the evils to which flesh is heir. He has represented Him as a God who delights in the sufferings of His creatures, who is revengeful and implacable. It was Satan who originated the doctrine of eternal torment as a punishment for sin, because in this way he could lead men into infidelity and rebellion, distract souls, and dethrone human reason. {CT 27.2}

Heaven, looking down and seeing the delusions into which men were led, knew that a divine Instructor must come to the earth. Through the misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character. Those in ignorance and moral darkness must have light, spiritual light; for the world

knew not God, and He must be revealed to their understanding. Truth looked down from heaven and saw not the reflection of her image; for dense clouds of spiritual darkness and gloom enveloped the world. The Lord Jesus alone was able to roll back the clouds; for He is the light of the world. By His presence He could dissipate the gloomy shadow that Satan had cast between man and God.—First published Nov. 17, 1891. {CT 28.1}

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” Mark 12:30. To love Him, the Infinite, the Omniscient One, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored. {CT 32.1}

Like the first is the second commandment, “Thou shalt love thy neighbor as thyself.” Mark 12:31. The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. {CT 32.2}

Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know. {DA 21.1}

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan’s deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God’s government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world’s dark night the Sun of Righteousness must rise, “with healing in His wings.” Malachi 4:2. {DA 22.1}

To the angels and the unfallen worlds the cry, “It is finished,” had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ’s victory. {DA 758.2}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. {DA 758.3}

God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power. {DA 759.1}

It was God's purpose to place things on an eternal basis of security, and in the councils of heaven it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government. He had claimed that these were superior to God's principles. Time was given for the working of Satan's principles, that they might be seen by the heavenly universe. {DA 759.2}

Satan led men into sin, and the plan of redemption was put in operation. For four thousand years, Christ was working for man's uplifting, and Satan for his ruin and degradation. And the heavenly universe beheld it all. {DA 759.3}

God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not—flattery and deceit. . . . Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works. {PP 42.1}

Opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub. Satan determined to be first in the councils of heaven, and equal with God. {7BC 972.6}

Satan's rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures He has made (*Patriarchs and Prophets*, pp. 42, 43). {LHU 19.6}

The underworking [of Satan] was so subtle that it could not be made to appear before the heavenly host as the thing that it really was . . . . This condition of things had existed a long period of time before Satan was unmasked.—4BC 1143. {TA 40.1}

Lucifer was enshrouded with glory as the covering cherub. Yet this angel whom God had created, and entrusted with power, became desirous of being as God. He gained the sympathy of some of his associates by suggesting thoughts of criticism regarding the government of God. This evil seed was scattered in a most seducing manner; and after it had sprung up and taken root in the minds of many, he gathered the ideas that he himself had first implanted in the minds of others, and brought them before the highest order of angels as the thoughts of other

minds against the government of God. Thus, by ingenious methods of his own devising, Lucifer introduced rebellion in heaven. {4BC 1143.1}

When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood. {MH 131.1}

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. {DA 258.6}

In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God. {DA 466.4}

In the very fact that men are free moral agents, God teaches us not to be forced or compelled into any course of action, also that as responsible beings in copartnership with God we are to represent God in character. We are to have an interest in our brother, in our neighbor, in all around (Letter 65, 1895). {5BC 1098.1}

God never forces the will or the conscience, but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself.—GC 591 (1888). {1MCP 325.1}

In His plan of government there is no employment of brute force to compel the conscience. The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world. To promote righteousness they resorted to external measures. They devised methods and plans. But Christ implants a principle. By implanting truth and righteousness, He counterworks error and sin. {COL 77.1}

Angels of God visited Adam and Eve, and told them of the fall of Satan, and warned them to be on their guard. They cautioned them not to separate from each other in their employment, for they might be brought in contact with this fallen foe. If one of them were alone, they would be in greater danger than if both were together. The angels enjoined upon them to closely follow the instructions God had given them, for in perfect obedience they were safe, and this fallen foe could then have no power to deceive them. God would not permit Satan to follow the holy

pair with continual temptations. He could have access to them only at the tree of knowledge of good and evil. {3SG 39.1}

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of His light to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with Him through His church. He designed that the principles revealed through His people should be the means of restoring the moral image of God in man. {COL 286.1}

From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. {PP 314.2}

The heart of Infinite Love was reaching out toward all the inhabitants of the earth. Though they had rejected Him, He was constantly seeking to reveal Himself to them and make them partakers of His love and grace. His blessing was granted to the chosen people, that they might bless others. {PP 368.1}

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. {PK 369.3}

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. {PP 373.2}