

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2021: *Present Truth in Deuteronomy*

Lesson 2 “Moses’ History Lesson”

Read for this week’s study

Deuteronomy 1–3; Exodus 32:29–32; Numbers 14; Ephesians 3:10; Genesis 15:1–16; John 14:9.

Memory Text

And they “all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ” (1 Corinthians 10:3, 4, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Ministry of Moses
- III. Fulfilled Prophecy
- IV. A Thousand Times More Numerous
- V. Kadesh Barnea
- VI. The Iniquity of the Amorite
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Taylor Bunch was an SDA leader about 80 years ago who drew an analogy between the experience of Israel and the Seventh-day Adventist church, drawing multiple parallels. <https://www.ministrymagazine.org/authors/taylor-g-bunch> https://www.tabernaclesda.org/wp-content/uploads/Bunch_Taylor_40Years.pdf. He saw the first hundred years of SDA history as the equivalent of Israel’s 40 years of wandering in the wilderness. The analogy included a number of parallels: an association with time prophecies (Genesis 15:13-16; Daniel 8:13-14), the Sabbath as a sign (Exodus 31:13-17), plagues as a means of deliverance (Revelation 16), a calling out from Egypt and spiritual Babylon, concern for health reform, guidance by a prophet (Hosea 12:13), association with the Song of Moses (Exodus 15; Revelation 15:2-4), and a delay in completion of the mission. In this analogy, the messages of Deuteronomy have particular relevance to the Advent movement today. (Sabbath Afternoon’s Lesson)
2. Read Exodus 2:10. This is the first mention of Moses in the Pentateuch, but he is presumed to be the author of the creation, the Fall, the promises to Abraham and

the stories of the patriarchs in the book of Genesis. Read Exodus 32:9-12, 29-32. What unique encounter did Moses have with God in these verses and how did Moses respond to God's words? What insight do these passages give us into the character of Moses? Moses displays an enormous capacity for other-centered love in this chapter. Is it possible to take other-centered love too far? How would you know? (Sunday's Lesson)

3. Read Deuteronomy 1:1-6 and compare with Numbers 14:34. Is this a "year-day" prophecy or something else? What is the difference between conditional and unconditional prophecies? Are predictions made by Ellen G. White conditional or unconditional? How would you know? (Monday's Lesson)
4. Deuteronomy 1 is a review of what happened to Israel 40 years before. Were those 40 years a time of punishment or blessing? Read Deuteronomy 1:9-11. What is this referring to in Israel's past? Read Deuteronomy 1:12-17. What are the strengths and weaknesses of religious organizations? (Tuesday's Lesson)
5. Read Deuteronomy 1:20-46. What is the purpose of this lengthy review of Israel's experience forty years before? Read Ephesians 3:10. One thing missing in Deuteronomy is reference to the cosmic conflict. How would understanding the cosmic conflict impact the way one reads Deuteronomy? Read Numbers 14:11-20. What does this incident add to what we learned in the earlier ones in Exodus 32? (Wednesday's Lesson)
6. Deuteronomy 2 and 3 review how God routed Israel's enemies in the past when they were faithful to Him. Read Deuteronomy 2:26-35. Today we would call this story genocide and read it in the light of Nazi death camps. What do you make of God's actions here? Read Deuteronomy 20:10-18 and 7:1-6. What do these passages add to the previous one? Does Genesis 15:16 help to explain God's actions? What about Exodus 23:23-30? What impact does 1 Corinthians 10:1-4 and John 14:9 have on our understanding of this part of Deuteronomy? How does it impact things to learn that Jesus is the God of the Old Testament? (Thursday's Lesson)
7. The millennium provides a thousand years in which we can get many of the hard questions about God and human history answered. How helpful is that understanding to the issues outlined in number six above? (Friday's Lesson)
8. We learned in this lesson that Moses was willing to lose his own soul for the sake of his people. Is that a right attitude for us to have? What is worth losing one's soul over? (Friday's Lesson)

Thoughts from Graham Maxwell

But now, what about the stories? As I mentioned, there is a book. A man by the name of Lewis took all these unpleasant stories, the worst ones he could find in the whole Bible, took them out of context, laid them end to end, and titled his book, *The Bible Unmasked*, and said, "I

dedicate this to ministers, priests and rabbis, in the hope that they will realize the terrible mistake in suggesting this book could be the Word of God.” He said, “Anything that offends the mind of a child is not fit to be read.” And you should read his Table of Contents, and you should see the later editions, for this was very successful. Later on he added drawings, line drawings of these experiences, and you can imagine what they look like. When I travel, I take the one without the drawings, you know, in case something happens and it’s in your briefcase! *The Bible Unmasked*.

Now, what do you do with all these stories? Do you remember the answer I mentioned that a student gave years ago up at PUC? Win Pauley was his name. He said, “Supposing you took a medical book, and you cut out all the pictures of cancer of the lip and of the tongue, and other places, and other diseases, and all the symptoms, and you published those by themselves. That’s all. It would be a useless book. It would be offensive. It would hardly deserve to be published. The only justification for those pictures, and those descriptions of disease, is that they are presented within the setting of the remedy.” He said, “I read the Bible the same way. If you just read these stories to read horror stories, you’d better not read them at all. The Bible is a dangerous book if read that way. But all the descriptions of sin, and they are very vivid—very candid—are presented in the Bible within the setting of the remedy.” And he suggested that about 35 years ago, and I haven’t heard a better answer since that time. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Joshua, Judges, & Ruth*, recorded November 1983, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/11MMPOGIA66> (Pt 1 Joshua & Judges)

<http://pkp.cc/12MMPOGIA66> (Pt 2 Joshua & Judges)

<http://pkp.cc/13MMPOGIA66> (Pt 1 Ruth & 1 Samuel)

<http://pkp.cc/14MMPOGIA66> (Pt 2 Ruth & 1 Samuel)

Lou: You’ve been speaking about emergency and a time period of emergency. The question is this, “Has the emergency ended yet, or when will it end? Are we still living in the emergency?”

Graham: Some would think if it’s a legal problem, maybe it all ended at the cross; but look around us. We’re still in the emergency. I would say the emergency is not over until God’s last emergency measure is no longer needed. And I would think of that as the veiling of his life-giving glory, lest we be consumed. You know, Christ took that emergency measure when he came. “He veiled the dazzling splendor of His divinity that human beings might come to know God without being consumed.” So not until the end of the millennium, when everything is done and no one will misunderstand, will God unveil his life-giving glory. The last emergency measure

is over, and everything will come to a natural conclusion. So we're still looking forward to the end of this. Not that provision hasn't been made to successfully bring it to its end! You can't add to the cross. The provision is totally adequate.

Lou: But we're still in an emergency period.

Graham: That's right. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #11 with Lou Venden, "God's Emergency Measures" recorded April 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/11MMCAG>

Lou: Speaking of the millennium now, this thousand-year period, what are the saints, the redeemed—those who are saved—what are they doing? That's a long period of time.

Graham: Yes, I like to remember what Peter said, "With the Lord a thousand years is like a day." You could have translated that "A millennium is like a day, and a day is like a millennium." I don't think we need to worry about the time. I think that a thousand years with the Lord will seem like a day. But I think there are important things that have to happen during that time. The angels have had a chance during what we call the Investigative Judgment, though that's not a biblical term—this time when the family meets to consider candidates for the Kingdom, so that our future neighbors and friends may be satisfied that it's safe to admit rebels like us. What about us? We've not seen that. I think during the Millennium those who have been adjudged safe to save will have their opportunity to ask questions, see the evidence, to find out why Mother isn't there. I would find that very sad. Well, I know he would be fair about it, that he would show me the evidence so I would be satisfied.

More than that, there's another very gripping thing that may need to happen during the Millennium. We will be preparing ourselves to face that awful scene when the wicked are resurrected and die in a fiery moment of destruction. We have to see that someday. Are we ready to see it and not become afraid of God? I think those of us who "grow up," who may be alive to see Christ come, we will have been so settled into the truth that we can see the seven last plagues and not become afraid of God. We might be ready to see this, but think of all the babes in the truth who have been saved from the foot of Mt. Sinai. Think of the thief on the cross. Think of all the others who have not had time and evidence to become confirmed in this.

Everyone must be ready for that awesome day when God may call to us, to everybody who will be inside the New Jerusalem that day, when God says, "Children, you know what's coming next. Do you want to come out to the wall and watch? Or do you want to hide in the basement somewhere? You know I'm about to give my rebellious children up, and untold numbers of them are going to die. And you know why I've waited so long." And so we stand, perhaps, and watch our God, as fire comes down from heaven and the glory of him who is love will consume

all that is out of harmony. And we know, because we are convinced about this, that as the wicked die, God will be crying: “Why will you die? How can I give you up? How can I let you go?” He’s no more angry with them than he was with his Son as he gave him up in Gethsemane and on Calvary.

And then when it’s all over, God would turn to us and say, “How awful that was. But children, I have one last question to ask you all. Have I made you afraid? Because if I have, I’ve let it happen too soon, and I would have waited longer.” But hopefully we will be so settled into the truth that we will be able to say to God, and maybe get a little closer and say, “It’s all right, God. There was no other way.” And then there is peace forever, in spite of that awful end. Are we ready to see that and not be made afraid? Because if it makes us afraid, then we’ll serve him from fear, and the obedience of fear produces the character of a rebel, and God still has the seeds of sin in his universe and he has not won the war.

Lou: We are back where it began.

Graham: We are back at the very beginning. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #20 with Lou Venden, “At Peace with our Heavenly Father” recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/20MMCAG>*

Further Study with Ellen White

Prayer is the opening of the heart to God as to a friend. The eye of faith will discern God very near, and the suppliant may obtain precious evidence of the divine love and care for him. {4T 533.3}

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}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God. {MH 419.4}

In the whole Satanic force there is not power to overcome one soul who in simple trust casts himself on Christ. {COL 157.3}

The life of Christ was a life charged with a divine message of the love of God, and He longed intensely to impart this love to others in rich measure. Compassion beamed from His countenance, and His conduct was characterized by grace, humility, truth, and love. {FE 179.3}

In the day of affliction, when the enemy presses us, we shall walk among the angels. They will be like a wall of fire about us; and we shall one day walk with them in the city of God. . . . {LHU 341.4}

Had Israel obeyed the directions given them by Moses, not one of those who started on the journey from Egypt would in the wilderness have fallen a prey to disease or death. They were under a safe Guide. Christ had pledged Himself to lead them safely to the promised land if they would follow His guidance. This vast multitude, numbering more than a million people, was under His direct rule. They were His family. In every one of them He was interested (MS 144, 1903). {1BC 1118.1}

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}

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created, endowed with power to do the divine will. But the defection of man, with all its consequences, was not hidden from the Omnipotent, and yet it did not deter him from carrying out his eternal purpose; for the Lord would establish his throne in righteousness. God knows the end from the beginning; “known unto God are all his works from the beginning of the world.” Therefore redemption was not an afterthought—a plan formulated after the fall of Adam—but an eternal purpose to be wrought out for the blessing not only of this atom of a world but for the good of all the worlds which God has created. {ST, April 25, 1892 par. 1}

Jesus presented the Father as one to whom we could give our confidence and present our wants. When we are in terror of God, and overwhelmed with the thought of His glory and majesty, the Father points us to Christ as His representative. What you see revealed in Jesus, of tenderness, compassion, and love, is the reflection of the attributes of the Father. The cross of Calvary reveals to man the love of God. Christ represents the Sovereign of the universe as a God of love. By the mouth of the prophet He said, “I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee” (Jeremiah 31:3). {HP 18.3}

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. {TMK 366.4}

Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man’s nature, that He might reach man’s wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to

Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love. {SC 11.2}

While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save. {SC 12.1}

Such is the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God "manifest in the flesh." 1 Timothy 3:16. {SC 12.2}

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. . . . {SD 21.5}

The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in His encircling light, that he who had seen the Son had seen the Father. His voice was as the voice of God. . . . {TMK 38.5}

Had God the Father come to our world and dwelt among us, humbling Himself, veiling His glory, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed. . . . In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father. {TMK 338.4}

Christ's favorite theme was the paternal character and abundant love of God. This knowledge of God was Christ's own gift to men, and this gift He has committed to His people to be communicated by them to the world. {6T 55.1}

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. . . . {HP 8.3}