

**Pine Knoll Sabbath School Study Notes**  
**Fourth Quarter 2021: *Present Truth in Deuteronomy***  
**Lesson 4 “To Love *the* Lord Your God”**

**Read for this week’s study**

Deuteronomy 6:4, 5; Deuteronomy 10:12; Ephesians 2:1–10; Revelation 14:6, 7; Deuteronomy 4:37; Deuteronomy 11:1; Mark 12:28–30.

**Memory Text**

“ ‘You shall love the LORD your God with all your heart, with all your soul, and with all your strength’ ” (Deuteronomy 6:5, NKJV).

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

- I. Introduction
- II. To Love God
- III. To Fear God
- IV. He First Loved Us
- V. If You Love Me, Keep My Commandments
- VI. The First Commandment
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. This series of studies in Deuteronomy does not take a chapter-by-chapter approach to the book. Instead, it takes a thematic approach, treating a number of different themes in the book. The theme for this week’s study is love, both God’s love for us and our love to God in return. Read Deuteronomy 6:4-5. How would you define the English word “love”? (Sabbath Afternoon’s Lesson)
2. There are three key words for love in the Hebrew (Old Testament) and four key words for love in the Greek (New Testament). Explore this topic with an analytical concordance and/or do an internet search regarding love in the two languages and in the two testaments. What conclusions can you draw from such a study? This is such an important theme that the entire book is modeled after ancient covenants, particularly the kinds of covenants drawn up by the Hittites, an ancient people living at the center of the nation we call Turkey today. (Sabbath Afternoon’s Lesson)
3. Read Deuteronomy 6:1-2. What is the function of the book of Deuteronomy in Israel’s life and future? What does the text mean when it describes God as

commanding Israel's love? Why do you think many of the laws in Leviticus are re-stated in Deuteronomy? Read Deuteronomy 6:4-5. In light of the various definitions of love, what is God asking for here? If the God of the Old Testament is one, how did the church come up with three? What are the implications of three for the meaning of love? In practical terms, what does it mean to you to love God with all your heart, soul and might? (Sunday's Lesson)

4. According to Deuteronomy 10:12, what is it that God really wants from us? Read Ephesians 2:1-10. How does this text balance love and fear, grace and law? Read Revelation 14:6-7. According to the Bible, what does it mean to fear the Lord? (Monday's Lesson)
5. Read Deuteronomy 7:7-8 and 23:5. What do these verses teach us about God's love for His people? Read 1 John 4:19. What does this text tell us about the relationship between God's love for us and our love for God? If the core of God's being were hate instead of love, what kind of world would this be? (Tuesday's Lesson)
6. Read Deuteronomy 5:10, 7:9, 10:12, and 11:1. What is the common theme among these texts? What is the difference between obedience to God's commandments and legalism? (Wednesday's Lesson)
7. Read Mark 12:28-30. What does "the first commandment of all" mean? How does Jesus respond to the question and where does He get His answer from? How is it possible to love a God that you have never seen, heard or touched? (Thursday's and Friday's Lessons)
8. "The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten. . . ." GC 651. What is so special about the cross that the redeemed will make it the center of thought and conversation throughout eternity? (Friday's Lesson)

### Thoughts from Graham Maxwell

Now, it isn't that God has gone soft on his requirements. It just suggests that the number one requirement, that is the irreducible minimum; there cannot be less than this, is an unreserved, honest, humble willingness to hearken, to listen, to pay attention. Because all these people, when they arrive in the Kingdom, are going to need a lot of correction, as we've discussed before. How about the thief on the cross, when he arrives how much does he know? But he really was willing to listen to the one in the middle, and therefore he's safe to save. Of course, if one is really willing to listen, there's "truth in the inner man," "a new heart and a right spirit," and that means you're "converted and reborn." Something has really happened. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Ruth and 1 Samuel*,

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/13MMPOGIA66> (Part 1) <http://pkp.cc/14MMPOGIA66> (Part 2)

Sometimes, in fact frequently, it is suggested that the law of love is first found in the New Testament. But Moses taught the people, “You shall love the LORD your God, with all your heart, and with all your soul, and with all your might, and you shall not hate your brother in your heart, but you shall love your neighbor as yourself.” Many people think Jesus was the first to say that. Moses said this, when he gave the Ten Commandments. In fact, Moses went even further. “Do not mistreat foreigners who are living in your land. Treat them as you would a fellow Israelite, and love them as you love yourselves.”

When a lawyer asked Jesus, “What is the great commandment in the law”, the Lord simply quoted the teachings of Moses. Paul understood the Decalogue in the same way. After listing the Ten Commandments, in Romans, he summarized by saying that “he who loves his neighbor has fulfilled the law. Love does no wrong to a neighbor. Therefore love is the fulfilling of the law.” Then, to help us understand the meaning of real love, Paul wrote 1 Corinthians 13:

“Love is patient, love is kind, and envies no one. Love is never boastful, nor conceited, nor rude. Never selfish. Not quick to take offense. Love keeps no score of wrongs, does not gloat over other men’s sins, but delights in the truth. There is nothing love cannot face, there is no limit to its faith, its hope and its endurance.”

{Graham Maxwell. Excerpt from the audio presentation – Facing the Judgment Unafraid, recorded May 3, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/3MMMISC>

Yet, as you look down that Bible Reference Sheet, doesn’t the Bible emphasize, make it very plain, that we are supposed to fear God and be his God-fearing people? Look at that first one on the list. You recognize it is the message of the first of the three angels, in Revelation 14:7: “Fear God and give him glory, for the hour of his judgment has come.” (RSV) It even gives a good reason why we should fear him. But one needs to understand the word fear. If you will forgive the Greek, it’s pronounced *phobos*, from which we do get “phobia.” But it doesn’t always mean terror. Sometimes it means respect. It means reverence. Look for example at the next verse, Psalm 128:1, 2: “Blessed is everyone who fears the Lord [you mean, blessed is

everyone who is terrified of God? Well, read on]. You shall be happy, and it shall be well with you.” (KJV)

Surely the Psalmist isn’t saying, “Happy is everyone who is scared of God.” This is the other meaning that the word may have. Blessed is everyone who reveres and respects the Lord. You shall be happy and it will be well with you. Note, for example, Proverbs 9:10: “The fear of the Lord is the beginning of wisdom.” (KJV) You mean to be terrified of God is the beginning of wisdom and learning? No, there again the context determines the meaning of the word. So the translation in the *Good News Bible*, right beside it, is to be preferred: “To be wise you must first have reverence for the Lord.”

Where there is no respect, there is no reverence, and very little learning can take place. Think of all the lengths to which our God has gone through the centuries to gain the respect of his people and hold it long enough to tell them some more of the truth about himself. Perhaps the most famous example is the one provided at Mount Sinai. God came down to speak to his people. Did they all line up quietly to listen? They were noisy. They were complaining. They were fussing about the food and the water. There was no respect for God. So God could not speak to them softly that day. Instead there was thunder and lightning, and fire and smoke and earthquake. And God said to Moses, “You put a fence around that mountain. Don’t let the people come too close to me.” Now we sing “Nearer, Still Nearer,” but not that day. The people were so terrified that they spoke to Moses, here in Exodus 20:18-20:

The people were afraid and they trembled [in fact, God had said]; if anyone comes near the fence, he’s to be stoned or shot. If anyone breaks through the fence, I’ll burst forth and consume him [no wonder the people were afraid and trembled]. And they stood afar off, and said to Moses, ‘You speak to us, and we will hear; but let not God speak to us, lest we die.’ But Moses said to the people, ‘Do not fear [there is no need to be afraid]; for God has come to prove you [or to test you], and that the fear of him may be before your eyes, that you may not sin.’ (RSV)

Notice the use of the word fear in both meanings. You see, “do not fear,” means do not be afraid, but “that the fear of him may be before you” is the word reverence. So the very same word carries both meanings in the very same passage, as you notice. But don’t you love it that Moses could stand in the middle of the earthquake and the fire, and say that there is no need to be afraid? Because he knew God, and he knew why God was raising his voice on that occasion. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #9, “There Is No Need to Be Afraid of God” 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/9MMCAG>

Rote, mechanical, legalistic, unthinking obedience implies a rote, mechanical, unthinking, legalistic, arbitrary God. And those who God chose to be his spokesmen to the world turned out to be the most serious perverters of the truth. To the extent that, when Christ came to set them right and give them a correct picture of God, it was his family, his Sabbath-keeping saints in the Promised Land, who killed him rather than accept the truth. {Graham Maxwell. Excerpt from the audio presentation, Galatians, #3, recorded February 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*  
<http://pkp.cc/3MMGALATIANS66>

Could you say, “I do what I do as a Christian because I’m finding the longer I live the more it is right and sensible to do so. And I’m seeing that more, the longer I live. And I have great and increasing admiration and respect for the one who so commanded me, in the days of my ignorance and immaturity, when the only reason why I did those good things or avoided those bad things was that he told me to. And he had the power to reward and destroy. Or I loved him and wanted to please him. At least it protected me. But I’ve come to the place now where I’m more and more beginning to do what’s right because it is right. And I haven’t had to think, ‘There’s a command not to murder my mother-in-law,’ for a whole year. And my mother-in-law has never been so safe!”

You see, if you have to check the Ten Commandments every morning not to murder your mother-in-law, your mother-in-law is walking on thin ice all the time. I think because God loves mothers-in-law, and knows our tendencies, he had to say, “Thou shalt not murder thy mother-in-law.” Shame on us that we required that!

What an awful moment in God’s family, when he had to gather his children around and say, “I want all the murdering and the hating to stop. And I want all the stealing, and the cheating, and the lying, and the immorality to stop. Please!”

That means it was going on. There was a day when God didn’t have to do that, and there’s a day coming when he won’t have to do it again. You remember the new covenant? It will all be written in our hearts, and we will do what is right because it is right. God will not have to lecture us a million years down the line and say, “I want all the murdering up here in heaven to stop.” We won’t have hated a soul for a million years. We’ll be doing what’s right because it is right.

Now if you heard your children behind the door saying, “Let’s do what our folks want. I mean, you’ll have to admit that everything they’ve asked us to do makes such good sense, we ought to want to do it anyway.” And you may get the impression that even after you’re dead and gone,

your children will go on doing what's right because it is right—because now they're maturing, and they've come to see. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Galatians, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/65MMPOGIA66>*

### Further Study with Ellen White

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 strength, and with all thy mind.” Luke 10:27. 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. {Ed 16.1}

Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within—when the sunshine of heaven fills the heart and is revealed in the countenance. {COL 384.2}

Holiness is wholeness to God. The soul is surrendered to God. The will, and even the thoughts, are brought into subjection to the will of Christ. The love of Jesus fills the soul, and is constantly going out in a clear, refreshing stream, to make glad the hearts of others (MS 33, 1911). {6BC 1076.2}

God has given us every facility, every grace. He has provided the riches of heaven's treasure, and it is our privilege to draw continually from this capital. {AG 235.6}

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {DA 26.2}

The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ. {OHC 154.5}

Supreme love for God and unselfish love for one another—this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. The

unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found. “We love Him, because He first loved us.” In the heart renewed by divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and ennobles the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around. {AA 551.2}

It was taught by the Jews that before God’s love is extended to the sinner, he must first repent. In their view, repentance is a work by which men earn the favor of Heaven. And it was this thought that led the Pharisees to exclaim in astonishment and anger. “This man receiveth sinners.” According to their ideas He should permit none to approach Him but those who had repented. But in the parable of the lost sheep, Christ teaches that salvation does not come through our seeking after God but through God’s seeking after us. “There is none that understandeth, there is none that seeketh after God. They are all gone out of the way.” Romans 3:11, 12. We do not repent in order that God may love us, but He reveals to us His love in order that we may repent. {COL 189.1}

The Redeemer of the world clothed His divinity with humanity, that He might reach humanity; for it took the divine and the human to bring into the world the salvation that was needed by fallen man. Divinity needed humanity that humanity might afford a channel of communication between God and man. {1SM 375.2}

The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour’s life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,—all are enlisted in behalf of man’s redemption. {SC 21.2}

Many are the ways in which God is seeking to make Himself known to us and bring us into communion with Him. Nature speaks to our senses without ceasing. The open heart will be impressed with the love and glory of God as revealed through the works of His hands. The listening ear can hear and understand the communications of God through the things of nature. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the glories of the heavens, speak to our hearts, and invite us to become acquainted with Him who made them all. {SC 85.1}

The love of God to man is incomprehensible, broad as the world, high as heaven, and as enduring as eternity. {HP 115.5}

Infinite love—how great it is! God made the world to enlarge heaven. He desires a larger family of created intelligences (MS 78, 1901). {1BC 1081.2}

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a

personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. Man became a living soul. Through Christ the Word, a personal God created man and endowed him with intelligence and power. {MH 415.1}

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. That man might be saved, He gave all that He had and then gave Himself. {9T 254.2}

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. "I, if I be lifted up from the earth," He said, "will draw all unto Me." {DA 626.1}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name,"—"merciful and gracious, long-suffering, and abundant in goodness and truth,"—"that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which "angels desire to look," and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. {DA 19.2}

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}

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will

put My laws into their hearts, and in their minds will I write them.” Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, “This is the love of God, that we keep His commandments.” “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. {SC 60.2}

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God. {COL 97.3}

Satan is constantly urging men to accept his principles. Thus he seeks to counterwork the work of God. He is constantly representing the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power he is constantly using against those who work righteousness. The Lord desires through His people to answer Satan’s charges by showing the result of obedience to right principles. {6T 11.2}

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. {PP 34.3}

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. “Come now, and let us reason together” is the Creator’s invitation to the beings He has made. Isaiah 1:18. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God. {SC 43.4}

In calling them to His service, God offers them freedom. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. {TM 247.1}

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. {Ed 76.3}