

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2021: *Present Truth in Deuteronomy*

Lesson 10 “Remember, Do Not Forget”

Read for this week’s study

Genesis 9:8–17; Deuteronomy 4:32–39; Revelation 14:12; Deuteronomy 4:9, 23; Deuteronomy 6:7; Deuteronomy 8:7–18; Ephesians 2:8–13.

Memory Text

“ ‘Remember! Do not forget how you provoked the Lord your God to wrath in the wilderness. From the day that you departed from the land of Egypt until you came to this place, you have been rebellious against the Lord’ ” (Deuteronomy 9:7, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Remembering the Rainbow
- III. Concerning the Days That Are Past
- IV. Take Heed . . . Lest You Forget
- V. Eaten and Full
- VI. Remember That You Were a Slave
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “Two words appear all through the Bible: *remember* and *forget*. This week, as expressed in Deuteronomy, we will look at this important principle, that of remembering and not forgetting God’s interaction in our lives.” (Sabbath afternoon)
2. Overall, life can easily get rather boring with its endless round of routines that have no particular meaning. So we try to inject new meaning to it. In our post-Descartian, post-Enlightenment world, our approach frequently is: let me give you three bullet points that provide a new meaning or a new perspective. And often that can be reflected in the sermon section of our worship: give the worshippers a new perspective on a particular aspect of Christianity, Christian life, or practice neatly summarized in three bullet points.
3. However, a Jewish mindset does something different – it tells a story. The Bible, as God’s revelation, did not come to us as a set of proof texts and conceptual truths about God to be believed. It came to us as a story. It is a story of God’s mighty acts,

about a God who stoops down to our level and breaks into our reality to create something that was not there before—a new world with everything seen or unseen (we call that Creation), new freedom for a new community (Exodus), a new beginning after falling away from him in unfaithfulness (Deuteronomy & return from Exile). And these are not separate episodes, but all part of the same story – the continuing story of God’s purpose for his community.

4. The essence of the Old Testament religion is summed up in a simple word: ‘remember’! Why? Because when people remember a story, they do more than recall something that is in the past and gone. It has to do with the question: *So what?*
5. How is the word “remember” used in Genesis 9:8–17, and what can we learn from its use for how we should remember what God has done for us? (Sunday’s lesson)
6. What was the Lord telling the Israelites to remember in Deuteronomy 4:32–39? Why was it so important that they remember these things? (Monday’s lesson) What is the connection between “hear” & “love” (4:40)?
7. In what sense is the Lord telling the Israelites to “take heed lest they forget” in Deuteronomy 4:9, 23? (Tuesday’s lesson) How do “taking heed” and “remembering” go together?
8. Wednesday’s lesson focuses on “forgetting” (Deuteronomy 8:7-18). In the wilderness God provided supernatural provision for the Israelites. In Canaan God will provide through natural provision and warns of the danger of affluence which could lead to spiritual amnesia. Idolatry (see ch. 7) distorts devotion, and affluence (see ch. 8) could lead to forgetting. What is the antidote to “forgetting”?
9. The Passover celebration is designed to remind Old Testament people that they were slaves in Egypt. (Thursday’s lesson) What is the connection with Ephesians 2:8-13?
10. Biblical remembrance does not mean merely calling to mind something past and gone. Remembering makes things real, present, and powerful here and now. It deals with the question: *So what?* Thus, remembering gives new purpose and new meaning. The things remembered that happened long ago and far away have become a part of our lives, and our lives become part of the things remembered.
11. Therefore, the gospel is no longer the story of something that God did once for all, far away, then and there. It is now also the story of our world, our society, our churches, our individual lives in all the complexity and mixture of glory and shame. How can the saving acts of God become embedded in *our* experience, *our* culture, *our* history, *our* individual lives?

Thoughts from Graham Maxwell

Isn't it becoming clearer in scripture, that when God indeed has used force and displayed his power, it may have gained attention, but it has never accomplished what he really wants? How about the Flood? Did the Flood lead people to deny the existence and power of God? No. When they built Babel, was it because they didn't believe in God? Was it because they didn't believe he had the power to destroy? Or was it because they did believe in God, and they did believe he had the power to destroy? Now, they didn't think he could be trusted when he said, "I'll never drown you again." They didn't believe that. That's why they built that tower. Isn't that what it says?

You see, they really believed in God, his existence and his power. But to believe that doesn't say which side you're on. The devils believe that, too. In fact, they had such confidence that God could destroy, they built that tower as tall as they did. You see, the exercise of power and force may only make rebels worse, but it might for a moment gain the attention of those who are sinners indeed, but would love to hear what you would have to say, if they and everyone else would be quiet. *God* wins people every once in a while, during those quiet moments. But the devil must mock him for failure to be able to clear up the problems on this earth by the exercise of power. But the Great Controversy is not over who has the power, is it? It's over who is telling the truth. God has been accused of the abuse of divine power, and I'm sure Satan accused him of abusing his power in the time of the Flood. "See what he'll do; obey him, or he'll drown you!" The inhabitants of Babylon believed that. "Believe God, or he'll drown you!" Well, they didn't want to obey him, so they built the tall tower so they could escape the next flood when it came! {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Exodus, recorded October 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/3MMPOGIA66> (Part 1) <http://pkp.cc/4MMPOGIA66> (Part 2)

There are no shortcuts to trust, or the Bible would be a much briefer book. Claims prove nothing. The Bible warns about accepting mere claims, and we'll spend some time on that. Even when a person has been falsely accused of being untrustworthy, ***only by the demonstration of trustworthiness, over a long period of time, and under a great variety of circumstances, especially difficult ones, can trust be re-established and confirmed.***

The Bible records just such a demonstration, all the way from the entrance of sin into the universe, up until the death of Christ on the cross. My understanding is that Christ died to re-establish peace in God's family. The apostle Paul so explained the meaning of the purpose of

the cross, and why Jesus had to die, and we'll spend a whole evening on this a little later in our series. But just by way of introduction tonight, notice the three passages on the Bible Reference Sheet where Paul makes this point so forcibly. Look at Colossians 1:19, 20:

For in him all the fullness of God was pleased to dwell, and through him [to reconcile, to atone, to bring to unity] to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of the cross. (RSV)

Note where peace is made. Or, to take another version, *Today's English*, or *The Good News Bible*:

For it was by God's own decision that the Son has in himself the full nature of God. Through the Son, then, God decided to bring the whole universe back to himself. God made peace through his Son's death on the cross and so brought back to himself all things, both on earth and in heaven. (TEV)

Truly that's a description of the ending of the war. Notice two other passages in Ephesians that make the same point. Ephesians 1:9, 10 reads:

For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, [to unite all things, that's the opposite of war—that's peace] to unite all things in him, things in heaven and things on earth. (RSV)

And the other one, Ephesians 3:9, 10:

...and to make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and the powers in heavenly places. (RSV)

The way God has worked through his church, through his people, is the way he has demonstrated the truth about himself and won the war. And that God has worked through the church is explained in a dramatic way in the next text on the sheet, 1 Corinthians 4:9: "...we have become a spectacle to the world, to angels and to men." (RSV) Do you know the Greek word for spectacle is theatron, from which we get "theater"? Some saints might be reluctant to attend the theater. We need to realize we live in a theater all the time. God's stage. And on this stage he's demonstrated the truth about himself by the way he has dealt with his church.

Then on the inclusion of the whole family in the results of this demonstration, look at the last verse, John 12:32: "When I am lifted up from the earth, I will draw [not "all men", that's supplied. I will draw] everyone to me." (TEV) And that's the real meaning of the original. All. Everyone. Not just people on this planet, but even the loyal angels, I believe, were drawn closer to God by this costly demonstration. These verses say to me that Christ died for sinless angels

too. And they certainly needed no forgiveness, or adjustment of their legal standing. And yet the Bible says they needed the message of the cross.

So what is the message of the cross? Evidently it's much more than the payment of a legal penalty so that somehow God can justly forgive you and me. The cross was needed by the loyal angels. And this truly suggests (and we'll do it in this series) that we ought to go back to the foot of the cross and join the universe, the family of the universe, in watching closely just how Jesus died. And then listening very carefully to how Jesus cried, and what he cried: "My God, My God, why hast thou forsaken Me?" What does that mean? And how does that suffering and death bring peace—once again—to God's family? I believe that in the Great Controversy, all Christian beliefs take on much broader significance. Particularly does the gospel take on a much larger meaning. You see, while we're still preoccupied with our own salvation, the gospel quite naturally might be understood as the good news about what God has done for me and for you.

But in the larger great controversy setting, the gospel is the truth about our gracious God; the truth that ends the war, and confirms the loyalty of the universe, and wins some of us back to repentance and to trust. I believe (more strongly than I believe anything) that the most important of all our beliefs is the truth about our God. God is not the kind of person his enemies have made him out to be—arbitrary, vengeful, and severe. He is instead precisely as his Son revealed him to be. We believe the testimony of Jesus when he said, "If you have seen me, you have seen the Father." God is just as loving and gracious as his Son; just as willing to forgive and heal.

Could there be any better news than that? To me, that's the everlasting good news that holds the loyalty of the universe. And wins us back, and will hold our loyalty and trust for the rest of eternity. And this is the message we have the high privilege of sharing with people all over this planet, who may not know they are members of God's family, but who deserve to know, and who deserve to hear this truth. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #1, "The Conflict in God's Family" 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/1MMCAG>

Further Study with Ellen White

The family of Noah looked with admiration and reverential awe mingled with joy upon this sign of God's mercy, which spanned the heavens. The bow represents Christ's love which encircles the earth, and reaches unto the highest heavens, connecting men with God, and linking earth with heaven. {1BC 1091.6}

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that

appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith. {SC 105.2}

But though the conflict is a ceaseless one, none are left to struggle alone. Angels help and protect those who walk humbly before God. Never will our Lord betray one who trusts in Him. As His children draw near to Him for protection from evil, in pity and love He lifts up for them a standard against the enemy. Touch them not, He says; for they are Mine. I have graven them upon the palms of My hands. {PK 570.4}

The Lord will not disappoint any who put their trust in Him. He will be first and last and best in everything to us. He will be a present help in every time of need. In these last days of service we shall ... be held, and led, and protected, by the power of Christ. {RY 112.1}

In the beginning, God gave His law to mankind as a means of attaining happiness and eternal life. Satan's only hope of thwarting the purpose of God is to lead men and women to disobey this law, and his constant effort has been to misrepresent its teachings and belittle its importance. His master stroke has been an attempt to change the law itself, so as to lead men to violate its precepts while professing to obey it. {PK 178.2}

But when we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to co-operate with One who knows no failure. {COL 363.1}

Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, "Ye shall receive." {AA 564.1}

We speak with Jesus Christ as we walk by the way, and He says, "I am at thy right hand." We may walk in daily companionship with Christ. When we breathe out our desire, it may be inaudible to any human ear, but that word cannot die away into silence nor can it be lost, though the activities of business are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery, to the heavenly courts. It is God to whom we are speaking, and the prayer is heard. Ask then; "Ask, and it shall be given you." {HP 69.5}

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. {RH, October 12, 1905 par. 22}

It is not the will of God that His people should be weighed down with care. But our Lord does not deceive us. He does not say to us, “Do not fear; there are no dangers in your path.” He knows there are trials and dangers, and He deals with us plainly. He does not propose to take His people out of a world of sin and evil, but He points them to a never-failing refuge. . . . {TMK 225.2}

The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us teach the lesson that nothing is beneath the notice of the infinite God, nothing is too small for His attention. {8T 260.1}

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him. {MH 479.2}

Never feel that Christ is far away. He is always near. His loving presence surrounds you. {FLB 62.8}

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn in pieces. He is ever strengthening His own when they are weak. He delivers the tried and tempted ones from the enemy’s power. The Lord Jesus never forsakes any soul that puts his trust in Him. {UL 150.4}

Our God is a very present help in time of need. He is acquainted with the most secret thoughts of our hearts, with all the intents and purposes of our souls. When we are in perplexity, even before we open to Him our distresses, He is making arrangements for our deliverance.—Letter 73, Feb. 1, 1905, to Drs. D. H. and Laretta Kress. {UL 46.6}

The whole heavenly universe is interested, and the love of God is exercised in behalf of His faithful, commandment-keeping people. It is God in whom we must trust. . . . God has the world in His hand. We have God on our side. All heaven is waiting and longing for our cooperation. The Lord is supreme. Why then should we fear? The Lord is almighty; why should we tremble? In the past God has delivered His people, and He will be our helper if we will arise in His strength and go forward. {TMK 342.3}

All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, ... that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. {TMK 99.5}

The path where God leads the way may lie through the desert or the sea, but it is a safe path. {PP 290.3}

With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled. {DA 37.2}

While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love. {SC 54.1}