

**Pine Knoll Sabbath School Study Notes**  
**Fourth Quarter 2021: *Present Truth in Deuteronomy***  
**Lesson 11 “Deuteronomy in the Later Writings”**

**Read for this week’s study**

2 Kings 22; Nehemiah 9:6; Jeremiah 7:1–7; Psalm 148:4; Jeremiah 29:13; Micah 6:1–8;  
Daniel 9:1–19.

**Memory Text**

“ ‘But from there you will seek the LORD your God, and you will find Him if you seek Him with all your heart and with all your soul’ ” (Deuteronomy 4:29, NKJV).

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

- I. Introduction
- II. The Book of the Law
- III. The Heaven of Heavens
- IV. Deuteronomy in Jeremiah
- V. What Does the Lord Require?
- VI. Daniel’s Prayer
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Daniel Duda**

1. “This week we will focus on how the book was used by later writers. What parts of Deuteronomy did they use, and what points were they making that have relevance for us today?” (Sabbath afternoon)
2. Deuteronomy has perhaps had more influence on the rest of the biblical story (both Old and New Testament) than any other book of the Bible. The continuation of Israel’s history (Joshua – Kings) is written mostly from its perspective, so much so that this history portion has come to be called the Deuteronomic History. Likewise, Deuteronomy had considerable influence on Israel’s and Judah’s prophets, especially Isaiah and Jeremiah. In this lesson, we will consider five examples of the impact of Deuteronomy on other Old Testament writers.
3. The first example is finding the “Book of the Law” in the temple during Josiah’s time (622 B.C.; 2 Kings 22:8). (Sunday’s lesson) What is the significance of this event? While God’s ideal was to have one central sanctuary and one main sacrificial site, the historical reality was different. The central sanctuary existed in Gilgal (Joshua

- 4:18-5:12), Shiloh (Joshua 18:1; 1 Samuel 1:3) and also in Bethel, Shechem (Joshua 24; cf. Exodus 20:24-26; Deuteronomy 16:21; 27:1-8). What lessons can we learn from that history for our time? How can balance be achieved between centralization and faithfulness to God?
4. Monday's lesson deals with the phrase "heaven of heavens" (cf. Deuteronomy 10:12-15 with 1 Kings 8:27 & Nehemiah 9:1-6). What lessons did the people who lived during the times of Solomon and Ezra learn from Deuteronomy? What lessons can we learn about the God we worship as we try to apply the principles from Deuteronomy for our time and our culture?
  5. What is the context of God's promise to Israel in Deuteronomy 4:23-29? How does Jeremiah relate what he says to people to this? (Jeremiah 7:1-7; 29:13) (Tuesday's lesson)
  6. What is the Lord telling the people in Micah 6:1-8, and how is it connected to the book of Deuteronomy? (Deuteronomy 10:12,13; cf. Amos 5:24; Hosea 6:6) (Wednesday's lesson) Why would God bring a "covenant lawsuit" (legal dispute) against his own people? Are there any other biblical examples of God bringing his case to judgment (Romans 3:4)?
  7. What themes can you find in Daniel's prayer (Daniel 9:1-19) that relate directly back to the book of Deuteronomy? (Deuteronomy 4:27-31; 28:15-68) (Thursday's lesson)
  8. How would the knowledge of the book of Deuteronomy have been very faith-sustaining for Daniel (or any other Jew) during the time of Babylonian captivity? In a similar way, how does our understanding of Scripture as a whole help us cope with trying times and events in our lives?
  9. What was the ultimate purpose of the book of Deuteronomy? Why does the new generation of Israelites need to hear a pep talk like that? How does the last part of the book address and redeem the failures of the nation?
  10. The book of Deuteronomy shows that the grace which God freely gave to Israel in the past will one day be surpassed by his provision of a lasting solution to the problem of human sin. In what ways can Moses' words be used to speak to every generation?

### Thoughts from Graham Maxwell

God gave them [sacrifices and rituals] in the beginning, didn't he? But they were misunderstood. The people thought, "If we offer these sacrifices, it will somehow appease the anger of God, and he'll be pleased." And that's been even carried down to the sacrifice of Christ, that if we point God to the fact that Jesus died in our stead, maybe his anger will be appeased. That's the heathen view. God was in Christ, reconciling the world unto himself. These sacrifices were not to appease God. They were to say something to us that might lead us

to be contrite, to be humble, to realize how serious sin is, and to say, “God, I really need not just to be forgiven, I need to be completely changed. A new heart and a right spirit, and all those things.” If the sacrifice of Jesus doesn’t lead us to that understanding, it does no good. And David was beginning to understand that. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – 2 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/15MMPOGIA66> (Part 1) <http://pkp.cc/16MMPOGIA66> (Part 2)

Psalm 40:6 - Sacrifice and offering thou dost not desire; but thou hast given me an open ear. (RSV) Literally, “Mine ears hast Thou digged” suggesting maybe they were full of wax and had to be dug out so he could listen. These words occur in Hebrews, referring to Jesus, don’t they? God did not want sacrifice and offering, but he wanted an open ear, and in the Bible, the word “obedience” means literally, “a willingness to listen, an open ear.” So this does affect our behavior too. But it’s based on a willingness to listen. God doesn’t want sacrifice, but he wants a willingness to listen, which might lead us to be won back to trust, and God can save all who trust him. Some people offered sacrifices, but they weren’t willing to listen. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Psalms, recorded 1982, 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 1984:

<http://pkp.cc/27MMPOGIA66> (Part 1) <http://pkp.cc/28MMPOGIA66> (Part 2)

Surely it’s clear in the epistle to Rome that all that God asks of us is that we trust him, because if we trust him, without reservation, with no cheating, with a complete willingness to listen, he can heal and save and restore us. But if I’m forever violating that trust, that relationship with him, if sometimes I’ll listen and sometimes I don’t, sometimes I’m honest with him and sometimes I’m not, will he condemn me? Do you doctors condemn your patients who are foolish enough not to take their medicine and so become more and more seriously ill? Now you might correct them; that’s for sure. You might show great concern. You might, if need be, sound very stern and severe. You might read them the medical equivalent of the third angel’s message. If you persist in this you’re going to die. You might well do that. But you wouldn’t condemn them, would you? What good would it do to send them home, corrected to be sure, but condemned and humiliated?

Whenever we violate our relationship of trust in God he can't trust us. Sometimes we're with him, sometimes we're not, it's a very irregular relationship. Sometimes we're so honest and sometimes we cheat, we're looking for alibis, we're always rationalizing. He cannot heal us and we lose. This is a rebellious, untrusting, untrustworthy relationship. And that's why sin is so dangerous. That's why sin results in death, not because our heavenly Father and physician will kill us, but the man who doesn't trust God, the man who's cheating will reap the consequences. He will die, for God cannot heal this person who doesn't trust him.

And I think this is such a correction to the definition so often used, sin is just breaking this or that rule and you know what God does to sinners. This suggests that breaking our trusting relationship with God is the most dangerous thing we can do. The consequences are very disastrous both in this life and in the end, but not at the hands of our gracious God. If we persist in cheating he will let us go and reap the consequences. {Graham Maxwell. Excerpt from the audio series Romans, chapter 14, recorded January 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/27MMROMANS66> (Part 1) <http://pkp.cc/28MMROMANS66> Part 2)

But so often we are trying to settle people on all the other matters. If you settle people on the Sabbath, the sanctuary, the state of the dead, tithe, and health, without settling them on the truth about God they might keep the Sabbath as Jesus' enemies did. They might pay tithe as his enemies did. They might read the Bible as his enemies did. We could be developing in this "campaign to win a million Adventists", we could, forbid the thought, develop a million enemies who faithfully keep the Sabbath, practice health reform, pay tithe, and read their Bibles. Now that is a horrible thought. But if we are not clear on the picture of God we might do well not to be in such a hurry.

Have you read Ellen White's comment? "The Lord is not now working to bring many into the truth, because there are so many unconverted in the church."

It would seem to defeat the purpose of God if he were to empower us to go out and misrepresent him. He won't do it. But as soon as we are settled into the truth, so the Holy Spirit could give us power of influence and persuasion to tell the truth about God it would make sense for him to do so.

I do not believe the latter rain or the Holy Spirit will fall until God's people are really settled into the truth. The same Spirit that will settle them into the truth will then give them persuasiveness and influence to spread this everlasting good news about God to the whole world and then the end will come. Which raises the question, "What is Christ waiting for now?"

It's nothing artificial. He is waiting for a group to be like Job, and to be able to pass through the time of trouble. Caused by whom?

COMMENT: Satan.

And the theologians? Think of all the people that caused Job trouble and nobody could shake him. And of course behind it all is the adversary. And of what is he trying to persuade these people?—of his age-old misrepresentation of God. In the end all theology goes back to the picture of God. And the good news is that he is like this, and that he is not like that. And that's why I believe our whole mission as a church is to picture God as he really is. But if we just go and say he is like this, this and this, without evidence, why would anybody believe us? We have to go with the evidence which is where, but in the sixty-six?

Remember the man who was reading in the chariot and he couldn't understand Isaiah? We have to be like Philip who got in with him and explained. We need to be able to help people understand this. And I think one of the most helpful things is to help people keep reading on and not getting bogged down in details. {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/80MMPOGIA66> (Part 2)

So Paul makes it plain, as all the Bible writers have, that God is the one who has the power to heal. He's the one who forgives, he's the one who restores, he's the one who's made every move whether to win us or to warn us. It all comes from him.

So we make no contribution in this way to our own salvation. Our being set right depends upon our trust in God. Salvation comes by trusting God, and not by our own works. We have no basis for boasting in this, but rather to glorify God for the kind of person he is and for his willingness to wait so long to win some of us back.

Now this is why Ellen White puts it in this order in a quotation I read near the end. To me, it's so impressive; I'd like to read it one more time. It's in the *Signs of the Times* reprints that are just coming out now. It appeared in 1890, just a year and a half after the Minneapolis General Conference. What a summation of what Paul has been saying:

The law of Jehovah was burdened with needless exactions and traditions [which in turn make God seem arbitrary and unreasonable]. He was pictured even as one who could take pleasure in the sufferings of his creatures [severe]. The very attributes that belong to the character of Satan, the evil one represented as belonging to the character of God. Jesus came to teach men of the Father, to correctly represent him before the fallen

children of earth. [Now] Angels could not fully portray the character of God, but Christ, who was a living impersonation of God, could not fail to accomplish the work. The only way in which he could set and keep men right [I wonder if she had the word “justify” in the back of her mind. I just wish I could know that for sure because, to me, that’s the essential meaning of that experience. The only way in which he could set and keep men right] was to make himself visible and familiar to their eyes.

[So] Christ [came and] exulted the character of God, . . . giving to him the credit of the whole purpose of his own mission on earth. [The mission is now restated,] to set men right through the revelation of God.

And what is described in Romans as the ultimate demonstration of the righteousness of God—when God showed his son publicly dying:

So, in Christ was arrayed before men the paternal grace and the matchless perfection of the Father. In his prayer just before his crucifixion he declared, “I have manifested thy name, I have glorified thee on the earth; I have finished the work which thou gavest me to do.”

By the way, is our work similar? Here is the statement of his work: “When the object of his mission was obtained, that is the revelation of God to the world; the son of God announced that his work was accomplished.”

Do you suppose our work is different? If we follow in his footsteps taking the gospel to all of the world, we will not be able to say the work is finished until we can say we have served to reveal the character of God to the world; that’s our business. {Graham Maxwell. Excerpt from the audio series Romans, chapter 5, recorded October 1977, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/9MMROMANS66> (Part 1) <http://pkp.cc/10MMROMANS66> (Part 2)

### **Further Study with Ellen White**

He who slumbers not, who is continually at work for the accomplishment of His designs, will carry forward His work. He will thwart the purposes of wicked men and will bring to confusion the counsels of those who plot mischief against His people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amidst the strife and tumult of nations He guards His children still. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands. {PK 176.1}

There is by our side a witness, a heavenly messenger, who will lift up for us a standard against the enemy. He will shut us in with the bright beams of the Sun of Righteousness. Beyond this Satan cannot penetrate. He cannot pass this shield of holy light. {COL 171.3}

Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings. {PP 33.2}

But the power of God is still exercised in upholding the objects of His creation. It is not because the mechanism once set in motion continues to act by its own inherent energy that the pulse beats, and breath follows breath. Every breath, every pulsation of the heart, is an evidence of the care of Him in whom we live and move and have our being. From the smallest insect to man, every living creature is daily dependent upon His providence. . . . {Ed 130.5}

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. {FLB 28.4}

It is for our own benefit to keep every gift of God fresh in our memory. By this means faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. {MH 100.3}

No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God. Even on earth we may have joy as a wellspring, never failing, because fed by the streams that flow from the throne of God. {SD 122.4}

With a father's heart, God bore with His people. He pleaded with them by mercies given and mercies withdrawn. Patiently He set their sins before them, and in forbearance waited for their acknowledgment. {COL 293.1}

The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children.—*The Acts of the Apostles*, p. 50. {ChS 251.2}

Satan was exulting that he had succeeded in debasing the image of God in humanity. Then Jesus came to restore in man the image of his Maker. None but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory. {DA 37.3}

In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. {FLB 98.3}

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. . . . He sought to inspire with hope the roughest and most unpromising, setting before

them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God. {FLB 98.6}

It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience. Under a pretense of zeal for righteousness, men who are confederate with evil angels bring suffering upon their fellow men, in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. {DA 487.3}

None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity. {COL 96.1}

The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God. {COL 98.3}

Connected with Christ, human nature becomes true and pure. Christ supplies the efficiency, and man becomes a power for good. . . . Truthfulness and integrity are attributes of God, and he who possesses these qualities possesses a power that is invincible. {HP 179.6}

When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?—A changed life. {MYP 72.1}