



Sabbath School Lesson 11 | Dec 04 – Dec 10

ADDITIONAL READING: SELECTED QUOTES FROM ELLEN G. WHITE

Deuteronomy in the Later Writings

SATURDAY, DECEMBER 04

The Bible is of the highest value because it is the word of the living God. Of all the books in the world it is the most deserving of study and attention, for it is eternal wisdom. The Bible is a history that tells us of the creation of the world and opens to us past centuries. Without it we should have been left to conjecture and fable in regard to the occurrences of the remote past. It reveals to us the Creator of the heavens and the earth, with the universe that He has brought into being, and it sheds a glorious light over the world to come. The Bible is a field where are concealed heavenly treasures, and they will remain hidden until, by diligent mining, they are discovered and brought to light. The Bible is a casket containing jewels of inestimable value, which should be so presented as to be seen in their intrinsic luster.—Counsels to Parents, Teachers, and Students, p. 421.

The Psalmist says: “The entrance of Thy words giveth light; it giveth understanding to the simple.” As an educating power the Bible is without a rival. No scientific works are so well adapted to develop the mind as a contemplation of the great and vital truths and practical lessons of the Bible. No other book has ever been printed which is so well calculated to give mental power. Men of the greatest intellects, if not guided by the word of God in their research, become bewildered; they cannot comprehend the Creator or His works. But set the mind to grasp and measure eternal truth, summon it to effort by delving for the jewels of truth in the rich mine of the word of God, and it will never become dwarfed and enfeebled, as when left to dwell upon commonplace subjects.—Fundamentals of Christian Education, p. 84.

[Christ’s] teachings were designed to direct their minds to the Old Testament and to bring into clearer light the great themes there presented. For ages the people of Israel had been separating themselves from God, and they had lost sight of precious truths which He had committed to them. These truths were covered up with superstitious forms and ceremonies that concealed their true significance.

Christ came to remove the rubbish which had obscured their luster. He placed them, as precious gems, in a new setting. He showed that so far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which had never been discerned by the men of His time. Himself the Author of these revealed truths, He could open to the people their true meaning, freeing them from the misinterpretations and false theories adopted by the leaders to suit their own unconsecrated condition, their destitution of spirituality and the love of God. He cast aside that which had robbed these truths of life and vital power, and gave them back to the world in all their original freshness and force.—Testimonies for the Church, vol. 5, p. 709.

SUNDAY, DECEMBER 05

Josiah . . . proposed that those highest in authority unite with the people in solemnly covenanting before God to co-operate with one another in an effort to institute decided changes. “The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book.” The response was more hearty than the king had dared hope for: “All the people stood to the covenant.”

In the reformation that followed, the king turned his attention to the destruction of every vestige of idolatry that remained. So long had the inhabitants of the land followed the customs of the surrounding nations in bowing down to images of wood and stone, that it seemed almost beyond the power of man to remove every trace of these evils. But Josiah persevered in his effort to cleanse the land. Sternly he met idolatry by slaying “all the priests of the high places;” “moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord.”—Prophets and Kings, pp. 400, 401.

God requires that we confess our sins and humble our hearts before Him; but at the same time we should have confidence in Him as a tender Father, who will not forsake those who put their trust in Him. . . . God does not give us up because of our sins. We may make mistakes and grieve His Spirit, but when we repent and come to Him with contrite hearts, He will not turn us away. There are hindrances to be removed. Wrong feelings have been cherished, and there have been pride, self-sufficiency, impatience, and murmurings. All these separate us from God. Sins must be confessed; there must be a deeper work of grace in the heart. Those who feel weak and discouraged may become strong men of God and do noble work for the Master.—Faith and Works, p. 35.

Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away. This will be the result of genuine sorrow for sin. The work that we have to do on our part is plainly set before us: “Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” Isaiah 1:16, 17.—Steps to Christ, p. 39.

MONDAY, DECEMBER 06

When Satan declared to Christ, The kingdom and glory of the world are delivered unto me, and to whomsoever I will I give it, he stated what was true only in part, and he declared it to serve his own purpose of deception. Satan’s dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God’s, and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan’s hands, Christ still remained the rightful King. . . . Satan can exercise his usurped authority only as God permits.

When the tempter offered to Christ the kingdom and glory of the world, he was proposing that Christ should yield up the real kingship of the world, and hold dominion subject to Satan. . . . Christ declared to the tempter, “Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.”—The Desire of Ages, pp. 129, 130.

The Levites, in their hymn recorded by Nehemiah, sang, “Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things therein, . . . and Thou preservest them all.” Nehemiah 9:6. . . . The hand of God guides the planets and keeps them in position in their orderly march through the heavens. He “bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” Isaiah 40:26. . . .

God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high, and explores new

depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science, but the book of nature and the written word shed light upon each other. We are thus led to adore the Creator and to have an intelligent trust in His word.—Patriarchs and Prophets, pp. 115, 116.

We are all under one or the other of two great captains. One, the Creator of man and of the world, is the greatest of all. All owe Him the allegiance of their whole being, the devotion of their entire affection. If the mind is given to His control, and if God has the molding and developing of the powers of the mind, new moral power will be received daily from the Source of all wisdom and all strength. Moral blessings and divine beauties will reward the efforts of everyone whose mind is heaven bent. We may grasp revelations—heavenly beauties—that lie beyond the short vision of the worldling, that outshine the imagination of the greatest mind.—Our High Calling, p. 80.

TUESDAY, DECEMBER 07

God will be to us everything we will let Him be. Our languid, half-hearted prayers will not bring us returns from heaven. Oh, we need to press our petitions! Ask in faith, wait in faith, receive in faith, rejoice in hope, for everyone that seeketh findeth. Be in earnest in the matter. Seek God with all the heart. People put soul and earnestness into everything they undertake in temporal things, until their efforts are crowned with success. With intense earnestness learn the trade of seeking the rich blessings that God has promised, and with persevering, determined effort you shall have His light and His truth and His rich grace.

In sincerity, in soul hunger, cry after God. Wrestle with the heavenly agencies until you have the victory. Put your whole being into the Lord's hands, soul, body, and spirit, and resolve to be His loving, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit.

Tell Jesus your wants in the sincerity of your soul. You are not required to hold a long controversy with, or preach a sermon to, God, but with a heart of sorrow for your sins, say, "Save me, Lord, or I perish." There is hope for such souls. They will seek, they will ask, they will knock, and they will find. When Jesus has taken away the burden of sin that is crushing the soul, you will experience the blessedness of the peace of Christ.—Our High Calling, p. 131.

Our first and highest duty is to know that we are abiding in Christ. He must do the work. We are to seek to know "What saith the Lord," yielding our lives to His guidance. When we have the Spirit of an abiding Christ, everything will take on a changed aspect. The Saviour alone can give us the rest and peace we so much need. And, in every invitation He gives us to seek the Lord that He may be found of us, He is calling us to abide in Him. This is an invitation, not merely to come to Him, but to remain in Him. It is the Spirit of God that moves us to come. When we have this rest and peace, our daily worries will not lead us to be coarse and rough and uncourteous. We shall no longer follow our own way and will. We will want to do the will of God, abiding in Christ as the branches in the vine.—This Day With God, p. 140.

There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined toward the poor. Although God had promised greatly to bless His people, it was not His design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among His people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food.—Patriarchs and Prophets, p. 530.

WEDNESDAY, DECEMBER 08

“For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me.” [Hosea 6:6, 7.] The many sacrifices of the Jews and the flowing of blood to atone for sins for which they felt no true repentance was ever repugnant to God. . . .

Costly gifts and a semblance of holiness cannot win the favor of God. He requires for His mercies a contrite spirit, a heart open to the light of truth, love and compassion for our fellow men, and a spirit refusing to be bribed through avarice or self-love. The priests and rulers were destitute of these essentials to God’s favor, and their most precious gifts and gorgeous ceremonies were an abomination in His eyes.—“The Sins of the Pharisees,” *Signs of the Times*, March 21, 1878, 1.

Through Moses, as they were about to enter the Promised Land, the word of the Lord had been: “And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?” Deuteronomy 10:12, 13. From age to age these counsels were repeated by the servants of Jehovah to those who were in danger of falling into habits of formalism and of forgetting to show mercy. When Christ Himself, during His earthly ministry, was approached by a lawyer with the question, “Master, which is the great commandment in the law?” Jesus said to him, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” Matthew 22:36–40.

These plain utterances of the prophets and of the Master Himself, should be received by us as the voice of God to every soul. We should lose no opportunity of performing deeds of mercy, of tender forethought and Christian courtesy, for the burdened and the oppressed. If we can do no more, we may speak words of courage and hope to those who are unacquainted with God, and who can be approached most easily by the avenue of sympathy and love.

Rich and abundant are the promises made to those who are watchful of opportunities to bring joy and blessing into the lives of others. “If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” Isaiah 58:10, 11.—*Prophets and Kings*, pp. 326, 327.

THURSDAY, DECEMBER 09

The wisdom which God had imparted to [Daniel] was as far superior to the wisdom of the great men of the world as the light of the sun shining in the heavens at noonday is brighter than the feeblest star. Yet ponder the prayer from the lips of this man so highly favored of Heaven. With deep humiliation, with tears and rending of heart, he pleads for himself and for his people. He lays his soul open before God, confessing his own unworthiness and acknowledging the Lord’s greatness and majesty.

What earnestness and fervor characterize his supplications! The hand of faith is reached upward to grasp the never-failing promises of the Most High. His soul is wrestling in agony. And he has the evidence that his prayer is heard. He knows that victory is his. If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realize as marked answers to our petitions as were granted to Daniel.—*The Sanctified Life*, pp. 46, 47.

Move forward courageously, assured that the Lord will be with those who love and serve Him. He will work in behalf of His covenant-keeping people. He will not suffer them to become a reproach. He will purify all who yield themselves to Him, and will make them a praise in the earth. Nothing else in this world is so dear to God as His church. He will work with mighty power through humble, faithful men. Christ is saying to you today: “I am with you, co-operating with your faithful, trusting efforts, and giving you precious victories. I will strengthen you as you sanctify yourselves to My service. I will give you success in your efforts to arouse souls dead in trespasses and sins.”

Unswerving faith and unselfish love will overcome the difficulties that arise in the path of duty to hinder aggressive warfare. As those inspired by this faith go forward in the work of saving souls, they will run and not be weary, will walk and not faint.—Testimonies for the Church, vol. 7, pp. 242, 243.

Let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually, “Let Israel hope in the Lord from henceforth and forever.” “Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good: sing praises unto His name; for it is pleasant. For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods.” Consider, my brethren and sisters, that the Lord has a people, a chosen people, His church, to be His own, His own fortress, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it, no laws be acknowledged by it, but His own.—Testimonies to Ministers and Gospel Workers, p. 15.

FRIDAY, DECEMBER 10

God’s Amazing Grace, “With All Your Heart,” p. 318;

Gospel Workers, “The Outlook,” pp. 38, 39.