

Sabbath School Lesson #10 – Remember, do not forget – 27 Nov-3 December 2021

Christ would have us remember and not forget. Thus, said Moses, “Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD” (Deuteronomy 9:7). And just before his death, Moses says, “For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?” (Deuteronomy 31:27). As Moses before his death spoke to Israel, so did Ellen White before her death spoke to Seventh-day Adventists, saying: “I am charged to tell our people, that do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan’s agencies will invent ways to make sinners out of saints. I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death” (*Manuscript 1*, February 24, 1915).

Sunday: Remembering the rainbow – There is a closer connection between the rain and the forgiveness of sins than many realise. When God made a covenant with Noah, that He could no more destroy the world by a flood, He said: “This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set My bow in the cloud” (Genesis 9:13). The rainbow is in a special sense God’s bow, for it is that which encircles His throne. When John saw the throne of God in heaven, he saw “there was a rainbow round about the throne, insight like unto an emerald” (Revelation 4:3). Ezekiel also saw “visions of God,” he saw “the likeness of a throne, ... As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord” (1:1, 26-28). We learn, therefore, that when God sets His bow in the clouds, He puts there His own glory that is about His throne. It is the bow of promise, for He gave His word, and His word is His glory. Thus, it was that Jeremiah, on pleading for forgiveness for the people of God, said, “do not disgrace the throne of Thy glory” (14:21). For God to break His word would be to make His glorious bow of no effect; as that is some of the glory of His throne, it would be to disgrace the throne of His glory. We learn from the prophecy that the bow in the cloud, which is the token of the steadfastness of God’s word, not only assures us that there will be no more flood, but that it is an assurance of the mercy of God in the forgiveness of sins. The Lord says to us: “For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee” (Isaiah 54:7-8). Let the cloud of sins be never so thick and threatening, the glory of God’s word of grace shining upon it will bring into full view the bow of promise, and we shall remember that there is forgiveness with Him, that He may be feared. Let clouds of darkness that overshadow the earth bear to us a message of comfort.

Monday: Concerning the days that are past – It was important that Israel should not forget how the Lord led them in the past. When Moses was sent down into Egypt to deliver the people, the Lord gave him the following message: “Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage; I am the Lord” (Exodus 6:6-8). But Israel forgot and trusted not in the Lord (2 Kings 17:9-18). The kingdom of Israel had failed to learn the lesson that God desired to teach it, that He was the giver of all the good they enjoyed. Their great desire had been to get away from the Lord, and now,

in a measure, their wish was about to be granted. Nearly eight hundred years had passed since they came out of Egypt, out of the house of bondage, to be to God a kingdom of priests, and a holy nation, a peculiar treasure to Him above all people. He had given them the land of Canaan, casting out the inhabitants thereof, because of the nameless abominations with which they polluted it, but Israel had fallen so low that the same evils were now found among them. The prophets had testified faithfully against their sins, and called them to return to the worship of the true God; they had declared His forgiving love, but the message fell upon indifferent ears and hardened hearts. "They knew not that I healed them" (Hosea 11:3). When the king of Assyria began to fasten his yoke upon the kingdom of Israel, exacting tribute from them, instead of seeking the Lord for deliverance, appeal was made to Egypt, the very kingdom from which God had once delivered them with great power and with a stretched out arm. Israel knew well that Jehovah had crushed the pride of Egypt, yet they leaned upon the broken reed. "Ephraim is like a silly dove without understanding: they call unto Egypt, they go to Assyria" (Hosea 7:11). Payment of tribute to Assyria was withheld for a while in hope of help from Egypt, but the rising was quickly suppressed, and the Assyrian king sent Hoshea, king of Israel, to prison. Seventh-day Adventists, "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" (Life Sketches, 196) – but we have forgotten "His teaching in our past history" that our religion today is so different from that of the days of our pioneers!

Tuesday: Take heed ... lest you forget – "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons" (Deuteronomy 4:9). The Israelites were to take heed lest they forget God who brought them out of Egypt, they were to repeat to their children all the truths that Moses had taught them – this would guard future generations from departing from established truths. We too, as Seventh-day Adventists, were told to repeat the truths once delivered to our pioneers. "When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial" – Ms 62, 1905 {RY 21.2}. "The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions" (Letter 99, 1905). "Make prominent the testimony of some of the old workers who are now dead" (Letter 99, 1905). "These articles should now be reprinted, that there may be a living voice from the Lord's witnesses" (Letter 99, 1905). "Repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work" (RH, May 25, 1905). "The standard-bearers who have fallen in death, are to speak through the reprinting of their writings ... to bear their testimony as to what constitutes truth for this time" (CWE32; 1905).

Wednesday: Eaten and full – Birds gather food. Man is as much dependent on the Lord for his daily bread as the birds are for their food. But for God's provident care there would be nothing for birds to gather, and but for the same care there would be no ability on the part of man to gather it. "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God ... lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein ... then thine heart be lifted up, and thou forget the Lord thy God ... and thou say in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth" (Deuteronomy 8:7-10).

Thursday: Remember that you were a slave – Deuteronomy 5:15 reminded Israel of the lack of freedom they had in Egypt and could not keep the Sabbath. From Exodus 4:23 and Psalm 105:43-45 we learn that the children of Israel could not serve the Lord in Egypt. In Exodus 5:5 we learn that Moses and Aaron made the people "rest from their burdens." From these facts we conclude that the Sabbath was one of the things in which they could not serve the Lord in Egypt (see Exodus 1:29-31). Remembering that they were slaves in Egypt, they were not to oppress others, and were to use their freedom to keep the Sabbath.