

Sabbath School Lesson #8 – In the Psalms: Part 1 – 17-23 May 2025

Christ would have “us strive with all the power that God has given us to be among the hundred and forty-four thousand” {RH March 9, 1905, par 5} and He assures us that He will see us through the coming Sunday Law conflict, and at the end stand with us on the Mount Zion. Wrote John, “And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads” (Revelation 14:1). It is a pleasing feature of the prophetic word that the people of God are never brought into positions of trial and difficulty, and there abandoned. Taking them down into scenes of danger, the voice of prophecy does not there cease, leaving them to guess their fate, in doubt, perhaps despair, as to the final result; but it takes them through to the end, and shows the issue in every conflict. The first five verses of Revelation 14 are an instance of this. The 13th chapter closed with the people of God, a small and apparently weak and defenceless company, in deadly conflict with the mightiest powers of earth which the dragon is able to muster to his service. A decree is passed, backed up by the supreme power of the land, that they shall worship the image and receive the mark, under pain of death if they refuse to comply. What can the people of God do in such a conflict and in such an extremity? What will become of them? Glance forward with the apostle to the very next scene in the programme, and what do we behold? – The very same company standing on Mount Zion with the Lamb, – a victorious company, harping on symphonic harps their triumph in the court of heaven. Thus, are we assured that when the time of our conflict with the powers of darkness comes, deliverance is not only certain, but will immediately be given.

Sunday: Our High Priest – The faith which looks unto Jesus, beholds Him engaged in His priestly work before His Father. That work is a work typified by the work of the high priest in the sanctuary built by Moses which was a pattern of this true sanctuary above (Hebrews 9:23-24). When the work is finished He will change His priestly garments for the robes of a King, “appear the second time, without sin and salvation” (verses 9:24-28). Now read the fourth chapter verses 15-16 and the seventh chapter verse 25. How do these verses give us assurance in a world of temptation, suffering, disease, and death? Read what Paul writes in 1 Corinthians 10:13. There is a way of escape; the only trouble is that we fail to see it. We look at the temptation, we look at ourselves, and we seem to be hopelessly trapped. Ah, we do not see Christ! He is the way of escape. There is no sin in that Way. We have but to see and fly to it, and we are safe. It is only when we look away from Him that danger comes. Let us claim God's promises. Read again the fourth of Hebrews verses 15-16. God does not upbraid us, does not taunt us with our weakness. A child has not the strength of a man, and no father will ridicule his infant child because of its weakness. It's very helplessness appeals to his sympathy. God says, “Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust” (Psalm 103:13-14). We need to “ask in faith, nothing wavering,” for “without faith it is impossible to please Him.” Be exhorted: “Be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee” (Hebrews 13:5); and “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” (Romans 8:32).

Monday: On Mount Zion – Who shall stand with the Lamb on Mount Zion? They are not the great multitude (from Abel to just after 1844), but rather, they are the 144,000 (from just after 1844 to the close of probation). There will be two groups of people living at the first appearance of Christ before the great multitude that died in Christ is raised. The first is 144,000 (includes specially resurrected saints: Daniel 12:2), and the second is the living wicked (includes specially resurrected wicked: Revelation 1:7). The difference is what is written in the foreheads. The 144,000 have the “Father's name written in their foreheads” (Revelation 14:1). The wicked have harlot's name in their foreheads: “upon her forehead was a name written, mystery, Babylon the Great, the mother of harlots and abominations of the earth” (Revelation 17:5). For any worshipper, that which is placed at the centre of their thinking is who that they worship. Corporately, the Seventh-day Adventist Church, from among whom the 144,000 are numbered, worships a “triune God.” Why do the 144,000 not have the trinity written into their foreheads? The 144,000 are sealed by who they worship;

their God is not a trinity or a mystery. The mystery of the trinity is a false god that causes many Adventists to be charged with having “a whore’s forehead” (Jeremiah 3:3). The mark of the beast on foreheads is settling in Trinity (sun-god) doctrines that deny the Father and Son (1 John 2:22), and Sun-day is the sign of that mark (Matthew 15:8-9). The 144,000 saints worship the true God “in spirit and in truth” (John 4:24) and thus have the “Father’s name written in their foreheads.” We are told, “Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father’s name written on their foreheads” (Revelation 14:1). In this world they served God with their minds and with their hearts, and now He can place His name “on their foreheads.” Christ welcomes them as His children, saying, “Enter into the joy of your Lord” (Matthew 25:21)” – EG White {ULe 214.7}. The 144,000 “follow the Lamb whithersoever He goeth” (Revelation 14:4). “The vision of the prophet pictures them as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints. But all who follow the Lamb in heaven must first have followed Him on earth, not fretfully or capriciously, but in trustful, loving, willing obedience, as the flock follows the shepherd” – EG White {AA 591.1}.

Tuesday: Law in Our Hearts – Read Hebrews 10. When Christ came into the world, He said, “Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.” “Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.” We are the body of Christ in whom the Spirit of Christ with the law of God dwells in our hearts (Galatians 4:6). “A body hast Thou prepared Me” – “In all things it behoved Him to be made like unto His brethren;” “He took on Him the seed of Abraham;” “The Lord hath laid on Him the iniquity of us all;” “Himself took our sicknesses, and bare our infirmities.” The body which was prepared for Christ was “the body of the sins of the flesh;” “Who His own self bare our sins in His own body to the tree.” Therefore, in that body every soul of man is represented, for He is the Lamb of God that beareth the sin of the world. In the experiences of that body we are most closely concerned, for it is our own body. “In the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart;” “In Thy Book all My members were written, which in continuance were fashioned, when as yet there was none of them” (Psalms 40:7-8; 139:16). “We are members of His body, of His flesh, and of His bones” (Ephesians 5:30). Unless our names are blotted out, they are “written in the book of life of the Lamb slain.” But those whose names are written in the book of His life, being His members, will like Him delight to do the will of God, and have His law within their hearts. By that same will “we are sanctified through the offering of the body of Jesus Christ once for all.” Said He, “for their sakes I sanctify Myself, that they also might be sanctified” (John 17:19).

Wednesday: Psalm 5 – Read Psalm 5 and Romans 5. “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Romans 5:10). The result of this reconciliation is joy: “But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee” (Psalm 5:11). By the same life by which we receive the reconciliation and salvation, “we also joy in God.” Christ’s life is a joyous life. When David had fallen, he prayed, “Restore unto me the joy of thy salvation; and uphold me with thy free Spirit” (Psalm 51:12). The brightness of the heavens, the beauty of the infinite variety of flowers with which God clothes the earth, and the glad songs of the birds, all indicate that God delights in joy and beauty. Brightness and song are but the natural expressions of his life. “Let them also that love thy name be joyful in thee” (Psalm 5:11).

Thursday: Teach Transgressors Your Way – Read Psalms 51; recall Isaiah 6:8. How can we proclaim salvation to other if we do not have it ourselves? You can never lead men to God till you have been there yourself. You must know Christ before you can reveal Him to others. Seek to reach “the measure of the stature of the fullness of Christ” (Ephesians 4:13). To those who seek world education, remember that men who were ignorant of books have done noble service in the cause of God, but never one who was ignorant of Christ. Let these words of one who had fallen low in sin, be pondered by all: “Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then shall I teach transgressors thy ways; and sinners shall be converted unto thee.”