

Sabbath School Lesson #9 – In the Psalms: Part 2 – 24-30 May 2025

Christ would have us enjoy God's great blessings. "God be merciful unto us and bless us and cause His face to shine upon us, that thy way may be known upon the earth, thy saving health among all nations. Let the people praise thee O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God, let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him" (Psalm 67).

Sunday: A Very Present Help in the Time of Trouble – Read Psalm 46; what do we learn here? "God is our refuge and strength, a very present help in trouble" (Psalm 46:1). How much help and consolation we miss by unconsciously omitting the word "present" when reading the above text. We readily admit meant that God is a "refuge and strength" to others, and we may even go so far sometimes as to say that He is "our refuge and strength." That is, we believe He has helped us, and that He will help us, if we trust Him, but is it not quite another thing to believe that He is "a present help" in this trouble, – and not only a present help, but a "very present help?" How natural it is to look back on that long illness or that severe trial in the past and gratefully acknowledge God's care and help through it all, and yet at the same time fear to trust Him in the present emergency! It is so much easier to believe that He has heard us, and that He will hear us, than that He does hear us. We assent to the fact of a crucified and risen Saviour, and yet how feebly we laid hold upon it! How often we act as though we believed there was no one to pity and no one to save, as though our Saviour were yet buried in Joseph's new tomb! But praise God, "He is risen!" "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them" (Psalm 145:18-19).

Monday: Hope Amid Turmoil – Read Psalm 46:6-7; what do we learn about last days? "The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted" (verse 6). What a comprehensive description of the last days! What a volume of meaning in a few brief words! This is more lengthily described in Revelation 11:11: "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, and shouldst destroy them which destroy the earth." "And the kingdoms were moved." This is implied in the anger of the nations; yet the rising of kingdom against kingdom, and nation against nation is elsewhere indicated as one feature of the commotions which are to characterise the last days. "He uttered his voice." For a parallel to this, read what Paul says in Hebrews 12:26. There are many others which testify to the same thing. Surely here the language refers to the voice of God which shall be uttered from on high at the close of probation as brought to view in Revelation 16:17: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." This takes place under the last of the last plagues. In these plagues is filled up the wrath of God. This voice from heaven therefore must be heard as God closes up His judgments upon the nations. It is a solemn and formal declaration that the long usurpation of sin and wickedness has come to an end; that the plan of salvation is worked out, and finished; that a time has come when the wheat must be gathered into the garner, but the chaff burned up with unquenchable fire. Glorious declaration to the church of God who are then to enter into rest; but fearful sentence to the wicked whose triumph then shall cease; for "when the church's rest comes, then the world's distress comes." The reader is also referred to the following texts as speaking of the same event in Isaiah 30:30. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering and tempests and hailstones" (Jeremiah 25:30). The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes, against the inhabitants of the earth" (Joel 3:16). The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people and the strength of the children of

Israel.” They can exclaim in the confident and triumphant language of the next verse of the forty-sixth psalm, “The Lord of hosts is with us, the God of Jacob is our refuge” (verse 7).

Tuesday: Under His Feet – Read Psalm 47; where does it apply? In the past or in the future? Let us examine and see. “O clap your hands all ye people, shout unto God with the voice of triumph.” It is inconsistent to suppose that all the people can shout with the voice of triumph until they have really triumphed over the last and worst enemy, death; and the kingdom of God is established on the earth. But why shout with the voice of triumph? “For the Lord most high is terrible; He is a great king over all the earth;” not only king over Israel in the Middle East, but all the earth. But He is not yet King of kings, and reigning over all the earth, nor will He be so till the stone cut out without hands smites the image upon the feet (see Daniel 2), or till the Son of man receives of the Ancient of days “a kingdom that all people, nations and languages should serve him” (Daniel 7), which will not be before the judgment is set and the books are opened. That He is not king over the earth now is evident from John 18:36, when the king expressly says “My kingdom is not of this world.... But now is My kingdom not from hence,” or from this time forward. His kingdom will be the New Earth, His subjects the redeemed. When He is king He will subdue the nations under our feet; or in other words, when the heathen are given Him for an inheritance, He will dash them in pieces and break them with a rod of iron. Then we can shout unto God with a voice of triumph.

Wednesday: Wine and Blood – Read Psalm 75:8 and Revelation 14:10; how do these texts teach the extinction of the wicked? Revelation 14:10 is not the only place where the “wine of the wrath of God” is mentioned. In Jeremiah 25:15 we read: “For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.” The different nations that shall drink of it are then specified, and the list closes with these words: “And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth” (verse 26). This corresponds with Psalm 75:8: “For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.” Now what will be the result of their drinking of this cup? Read Jeremiah 25: 27-33. The wicked are told, “Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you” (verse 27). Thus we see that the drinking of the wine of the wrath of God produces death. They who drink it “fall, and rise no more.” After the wicked have drunk of God’s wrath, “they shall be as though they had not been” (Obadiah 1:16). What stronger language could be used to show the final utter extinction of the wicked? Instead of endless torture of the wicked, Scripture plainly shows that they will receive the full wages of sin, which is death.

Thursday: That Your Salvation May Be Known – Read Psalms 67; what lesson do we learn from this in warning souls before the day of destruction? The blessing of the gospel preached to Abraham (Genesis 12), given to Israel, was for the whole world. But Jews did not accept the high commission given them and did not proceed to evangelise the world. Once in Canaan, they assumed that what the Lord had done for them was because He thought more of them than of any other people in the world, and so they began to trust in themselves that they were righteous and despise others. This spirit was seen in the disciples who thought “a woman of Canaan” was not of “the lost sheep” (Matthew 15:22-24)! Jesus corrected them, but they were slow to learn, for not until Peter was commanded to preach to Gentiles that he learnt that the gospel was for all souls (Acts 10:34-35). But Scriptures had been plain: “In that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentile seek” (Isaiah 11:10). “Behold My Servant, whom I uphold: Mine elect, in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles” (Isaiah 41:1). “God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations” (Psalm 67:1-2). But then, as now, the plainest scriptures, when read in the light of a prejudice, are not permitted to convey the truth to the heart. It is often necessary to ask, as did Jesus, “What is written in the law? how readest thou?” (Luke 10:26). And we are told: “Whoever sought the Saviour, ready to believe on Him when He should be manifested to them, were of the lost sheep whom He had come to gather in His fold” {2SP 302.2}.