

# Pine Knoll Sabbath School Study Notes

## First Quarter 2024: *The Book of Psalms*

### Lesson 13 “Wait on the Lord”

#### Read for this week’s study

Psalm 27:14; Romans 8:18–25; Psalm 131; Matthew 18:3; Psalm 126; Psalm 92; Mark 16:1–8; 2 Peter 1:19.

#### Memory Text

“Wait on the LORD; be of good courage, and He shall strengthen your heart; wait, I say, on the LORD!” (Psalm 27:14, NKJV).

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

- I. Introduction
- II. The Call of Waiting
- III. Peace of a Weaned Child
- IV. Bringing in the Sheaves
- V. Waiting in God’s Sabbath Rest
- VI. Joy Comes in the Morning
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “The journey continues, though, as we live in the hope of the Lord’s coming, when our longing for God will find its ultimate fulfillment. If there is a final word that we can draw from the Psalms, it should be ‘wait on the Lord.’ Waiting on the Lord is not an idle and desperate biding of one’s time. Instead, waiting on the Lord is an act full of trust and faith, a trust and faith revealed in action. Waiting on the Lord transforms our gloomy evenings with the expectancy of the bright morning (Ps. 30:5, Ps. 143:8). It strengthens our hearts with renewed hope and peace. It motivates us to work harder, bringing in the sheaves of plentiful harvest from the Lord’s mission fields (Ps. 126:6, Matt. 9:36–38). Waiting on the Lord will never put us to shame, but will be richly rewarded, because the Lord is faithful to all His promises (Ps. 37:7–11, 18, 34; Ps. 71:1; Ps. 119:137, 138).” (Sabbath Afternoon)

2. Why do so many Bible texts implore God's people to wait (Psalm 27:14; 37:7, 9, 34; 39:7; 40:1; 69:6; Galatians 5:5; Romans 8:18–25)? (Sunday's lesson) According to some, the people are commanded to "Wait on the Lord" forty-three times in the Old Testament
3. Lewis Smedes puts it like this: "Waiting is our destiny. As creatures who cannot by themselves bring about what they hope for, we wait in the darkness for a flame we cannot light. We wait in fear for a happy ending that we cannot write. We wait for a 'not yet' that feels like a 'not ever.'"
4. Read Psalm 131. What does this psalm teach us about our relationship with God? (Monday's lesson)
5. To wait for something is to recognize I am not in control. I am not calling the shots; the timing is not up to me. In our society, there is a direct correlation between status and waiting. The higher your status, the less you need to wait. Waiting reminds us that we are not in charge. We are created beings. But we are not waiting passively we are waiting on God. And meanwhile, God is doing something in us.
6. Read Psalm 126. What gives strength and hope to God's people? (Tuesday's lesson) How does the seed time and harvest remind us about the reality of the old world, sown in sorrow and fear and the new world, reaped in joy and triumph?
7. Read Psalm 92. How does the Sabbath day highlight the blessings of waiting? (Wednesday's lesson) In what ways can we thank the Lord for old age rather than complaining about it(92:10-15)?
8. What metaphor is symbolically portrayed as the time of divine redemption in Psalm 5:3, 30:5; 49:14; 59:16; 92:2; 119:147; cf. 2 Peter 1:19; Revelation 22:16)? (Thursday's lesson) How is this significant to our understanding of God's threshold of time?
9. Waiting is the expression and the hardest work of hope. What God does in us while we wait is as important as what we are waiting for. Waiting is part of the process of becoming what God wants us to be. Waiting on the Lord requires patient trust that God knows what he is doing.
10. What difference does 13 weeks of studying the book of Psalms make for you? What lessons will you take personally and for the community of believers that you are part of?

## Thoughts from Graham Maxwell

If you were ever asked to explain why you obey God (assuming that you do), what answer would you give? Would you say, “I do what I do as a believer, because God has told me to and He has the power to reward and destroy”? Is that why you don’t lie and murder? Nothing wrong in those things themselves, but it upsets God when you do that—and that is a dangerous thing to do. This might be all right for a beginner or for a little child, but it makes God’s laws seem so arbitrary. They have no sense in themselves. That kind of obedience does not speak well and truly about our God.

Would you rather say, “I do what I do as a believer, because God has told me to, and I love Him and want to please Him”? Is that why you don’t steal or commit adultery? It is not that you see anything wrong in these things in themselves, it’s just that God doesn’t like it when we do that. He has been so good to us, surely we owe it to Him to do the things He has asked us to do, whether they make sense or not. Again, this does not speak well of God. It might be a little improvement from obeying out of fear or desire for reward. But it still smacks of arbitrariness. It still does not speak well of God, though that is often thought to be the antidote for the first one.

Could you say this? “I do what I do because more and more I am finding it to be right and sensible to do so. How I admire and revere the one who so advised me and even commanded me in the days of my ignorance and immaturity,” hastening to add, “being still somewhat ignorant and immature, I am willing to listen to this God and to heed His commandments when He asks me to do something beyond my present understanding.” That says that God is not arbitrary, but that everything He has asked us to do makes such good sense, we should want to do it anyway. If you can say that, then truly God’s law is not a threat to your freedom, and you thank Him for it. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #12, “God’s Law Is No Threat to Our Freedom” recorded April 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/12MMCAG>

Lou: But I worry a little. For example, one of the questions that came in early in our series: “You’ve made it so complicated. There is so much to think about: justification, sanctification, and all of this. If what really is at stake is simply trusting God, why isn’t it enough to say, ‘I’m going to have the faith of a little child? I’ll just trust God, and don’t bother me with all the rest of this’”?

Graham: But don’t underestimate the faith of a little child. The faith of a little child implies he’s really willing to listen. So if we really have the faith of a little child, we are willing to listen and

to be trusting, which by the way is why a little child needs protection, because he's too willing to trust anybody. So he needs protection. But on the good side, the faith of a little child is wonderful. Why, I have all my grandchildren home visiting right now. I love it. And they will sit there and listen and believe anything Grandpa says. I could get away with murder, you know, but I won't do it. But to have them sit and look and hang on every word is beautiful. I love it. Well, if we have the faith of a little child we're sitting there listening to God and saying, "Tell me. Tell me more. Tell me more." Look, there's no way to have the faith of a little child without following along and sanctification will come with it and we'll be healed. There's no way to avoid it.

Lou: As I remember the little children in our house, they were trusting, but they also loved to ask why.

Graham: Oh, that's part of the faith of a little child.

Lou: They are eager to grow.

Graham: Yes. I love that. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #14 with Lou Venden, "God Can Completely Heal the Damage Done" recorded May 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/14MMCAG>*

Because truth and evidence are not on the adversary's side, Satan cannot use evidence. He cannot dare invite inquiry and investigation, as God can with perfect safety and freedom. In order to win his case, the Devil always has to use things like counterfeit miracles, signs, and wonders to persuade. Are you impressed with how much of this is going on at the present time?

Now people who survive this period of extreme deception and confusion are certainly not babes in the truth. Rather, they are grown-up, adult believers. They meet the biblical description from an earlier conversation, "God Can Completely Heal the Damage Done," of perfection and Christian maturity. These are people who have their faculties trained by practice to distinguish good from evil. Though their faith be severely tried, they will never let God down. They have more than the faith of a little child. They still have that. But when one has the faith of a little child, he still needs much protection. These saints, like Job, can stand alone.

I understand that God is waiting for such firm believers. He waits in mercy because He loves His children. He is not willing that any of them should be lost. God knows that if these final, awesome, closing events should be allowed to come too soon, His children would be unready. They would be confused, and some deceived. You recall from an earlier conversation, He would

never allow anyone to be tested more than He is able to bear. Of course, He waits. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #18, "God Waits for His Children to Grow Up" recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/18MMCAG>*

Lou: Our theme tonight, "How Soon Will the Conflict be Over?" takes me back to an event this week in which you led in our thinking at a funeral service. And I was impressed, Graham, with your assurance to all of us, the family and to those of us who had come, with your conviction about the nearness. He is coming soon. Won't you comment just a bit more, review that for us? What do you mean when you say that? I remember you preaching up at Mountain View when I was pastor there, "How near is near?" And this is a number of years later, and here's the same note.

Graham: By the way, I used that title about forty years ago up at Pacific Union College: "How Near is Near?" I think historically the great event that is coming is just around the corner, because what needs to be done could be done. And I think the increase of knowledge which is in Daniel 12:4 is occurring. Look at the technology now for communicating with the whole world, incredible technology.

It may be possible to communicate with the whole world and give them this picture. On the other hand, the Second Coming is as near as our last moment of breath. And that's why I think of it at funerals. When a loved one dies, especially if he or she has been ill and in pain, the next moment of consciousness that person is face to face with the Lord at the Second Coming. And I love that Thessalonians passage which says, "If someone dies before the Lord comes" and they feel maybe they have missed something? No. Thessalonians says, "They will arise first. Then we who are alive and remain will be caught up together with them to meet the Lord."

So the main thing is, more important than knowing when the End comes, is to trust God. And if I should die tonight, I want to die His trusting child, because then I will arise His trusting child. I'll have no complaints. We'll all have lots of questions. We might even say, "I kind of wanted to live through that." I think Paul did. Remember there, Paul said, "I'm torn between staying with you to help you and my desire to depart and be with the Lord." He didn't believe in the immortality of the soul. He knew that as a Roman citizen, when his head was cut off with that sharp sword, the next instant of consciousness he'd be face to face with the One he'd been preaching about with such pride. So he had no complaints.

So the end is really very, very near. Especially in a medical center like this when we see folk come to the end of their lives all the time, sometimes very sad. We have good news for them, "You fall asleep tonight; you will wake up the next moment from a dreamless sleep face to face

with the Lord.” That’s how near it is. But I believe the big event is also near. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #19 with Lou Venden, “How Soon Will the Conflict Be Over?” recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/19MMCAG>*

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

We may bring Him our little cares and perplexities as well as our greater troubles. Whatever arises to disturb or distress us, we should take it to the Lord in prayer. {FLB 225.5}

Rest in God. He is able to keep that which you have committed to Him. If you will leave yourself in His hands, He will bring you off more than conqueror through Him that has loved you. {SC 71.2}

Remember that underneath you are the everlasting arms. “Rest in the Lord, and wait patiently for him” (Psalm 37:7). He is guiding you into a harbor of gracious experience. {HP 269.5}

The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God. {FLB 184.6}

God’s abounding love and presence will give you the power of self-control. He will mold and fashion your mind and character. He will direct your aims and purposes and capabilities in a channel that will give you moral and spiritual power which you will not have to leave here in this world but can carry with you and retain through eternal ages. {TMK 53.6}

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith. {SC 105.2}

Christ’s two days’ delay after hearing that Lazarus was sick was not a neglect or a denial on His part. . . . This should be an encouragement to us. . . . We are to rest in the Lord, and wait patiently for Him. The answer to our prayers may not come as quickly as we desire, and it may not be just what we have asked; but He who knows what is for the highest good of His children will bestow a much greater good than we have asked, if we do not become faithless and discouraged. {SD 92.2}

The Christian always has a strong helper in the Lord. The way of the Lord’s helping we may not know; but this we do know: He will never fail those who put their trust in Him. {PK 576.1}

And he brings forth fruit “with patience.” None who receive God’s word are exempt from difficulty and trial; but when affliction comes, the true Christian does not become restless, distrustful, or despondent. Though we can not see the definite outcome of affairs, or discern the purpose of God’s providences, we are not to cast away our confidence. Remembering the tender mercies of the Lord, we should cast our care upon Him, and with patience wait for His salvation. {COL 60.4}

God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He provides opportunities and opens channels of working. If His people are watching the indications of His providence, and are ready to cooperate with Him, they will see mighty results. {PK 660.3}

The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God’s unwillingness to have His people perish, has been the reason of so long delay.— *Testimonies*, vol. 2, p. 194. (1868) {Ev 694.2}

By giving the gospel to the world it is in our power to hasten our Lord’s return.—*The Desire of Ages*, p. 633. (1898) {Ev 696.4}

And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. Sin not only shuts us away from God, but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ’s mission to undo. The faculties of the soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted. {Ed 28.3}

What is the “rest” promised?—It is the consciousness that God is true, that He never disappoints the one who comes to Him. His pardon is full and free, and His acceptance means rest to the soul, rest in His love. {OHC 97.7}

There certainly is and ever will be employment in heaven. The whole family of the redeemed will not live in a state of dreamy idleness. There remaineth a rest to the people of God. In heaven activity will not be wearing and burdensome; it will be rest. The whole family of the redeemed will find their delight in serving Him whose they are by creation and by redemption. {ML 358.6}

To the weary and heavy laden, to those who have fought the good fight of faith, it will be a glorious rest; for the youth and vigor of immortality will be theirs, and against sin and Satan they will no longer have to contend. {ML 358.7}

After His resurrection Jesus appeared to His disciples on the way to Emmaus, and, “beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things

concerning Himself.” Luke 24:27. The hearts of the disciples were stirred. Faith was kindled. They were “begotten again into a lively hope” even before Jesus revealed Himself to them. It was His purpose to enlighten their understanding and to fasten their faith upon the “sure word of prophecy.” He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament. It was needful for the followers of Christ to have an intelligent faith, not only in their own behalf, but that they might carry the knowledge of Christ to the world. {GC 349.1}

In the great closing work we shall meet with perplexities that we know not how to deal with, but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass.—*Manuscript 118, 1902.* {Ev 65.2}