

# Pine Knoll Sabbath School Study Notes

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

### Lesson 6 “I Will Arise”

#### Read for this week’s study

Psalms 18:3–18; Psalm 41:1–3; Deuteronomy 15:7–1; Psalm 82; Psalm 96:6–10; Psalm 99:1–4; Romans 8:34.

#### Memory Text

“ ‘For the oppression of the poor, for the sighing of the needy, now I will arise,’ says the LORD; ‘I will set him in the safety for which he yearns’ ” (Psalm 12:5, NKJV).

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

- I. Introduction
- II. The Majestic Warrior
- III. Justice for the Oppressed
- IV. How Long Will You Judge Unjustly?
- V. Pour Out Your Indignation
- VI. The Lord’s Judgment and the Sanctuary
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. The Psalms are filled with protests against the violence and oppression in the world. Many of these protests arise from the psalmists themselves and some are the psalmists speaking in behalf of God. God is as distressed about injustice as the psalmists are. But His proper time for intervention does not always coincide with human expectations. There is sometimes, therefore, a disjunct between the expectations of the psalmists and the actions, or lack of action, on the part of God. (Sabbath Afternoon’s Lesson)
2. Read Psalm 18:3-18. What relevance does this passage have for those who are experiencing oppression or unjust suffering? Read Psalms 18:34, 47-48. What is the relationship between David’s military skills and God’s interventions in Israel’s battles? Whatever your gifts, your skills, or your success in life, why is it important to

- remember that God is the source of it all? What happens to those who forget?  
(Sunday's Lesson)
3. Read Psalm 146:6-10. Who are the objects of God's passion for justice in this passage? Read 2 Corinthians 8:9. In what unique way did God identify with the "poor and needy"? Can you think of different types of poverty? What are the causes of these different types of poverty and how should each be addressed? (Monday's Lesson)
  4. According to Psalm 72, Israel's kings were to rule in harmony with God's character. The mission was to ensure peace and justice in the land and care for the vulnerable. Read Psalm 82. What are the implications of God's character for human leaders? Think of a time when you were in authority over others. How do these principles apply in real-life situations? (Tuesday's Lesson)
  5. There are psalms that ask God to take vengeance on other nations or individuals. These psalms can be perplexing because they seem to contradict Jesus' injunction to love our enemies (Matthew 5:44). Read Psalm 137:7-9. Many find this passage deeply offensive. Why is such a passage in the Bible at all? How do we integrate it with Matthew 5:44? Who hasn't at times had thoughts or fantasies about vengeance on those who have wronged them? What do you do with such thoughts and feelings? (Wednesday's Lesson)
  6. Read Psalm 96:6-10 and Romans 8:33-34. Where does God's judgment take place and what are the implications for us today? Read Psalm 132:7-9, 13-14. How do you process God's determination to dwell in Zion forever? (Thursday's Lesson)
  7. In Friday's lesson, the study guide asked the following question: "What must we focus on in order to maintain our faith in God's love and goodness and power?" It seems that the answer to that question is embedded in the question itself? Would you agree? (Friday's Lesson)

### Thoughts from Graham Maxwell

Lou: The Bible does speak about references like, "Vengeance is Mine," Words about the wrath of God, typical references to the destruction of the wicked. What about those kinds of ways of speaking of our Lord?

Graham: Those will fit very well into next week, "There Is No Need to Be Afraid of God," but let's take "vengeance." "Vengeance is Mine; I will repay." Before that, Paul says, "Leave room for the wrath of God. Don't avenge yourself. Let Him do it." And God says, "Look, let Me take vengeance on My children because I love them all. Now, if I take vengeance on this enemy of yours, it might win him. Would you mind?" And you say, "Wait a minute. I'm not going to let You take vengeance, if vengeance means You are going to win my enemy." You see, the beauty of that is God says, "Let Me discipline My own children. I might win some of them." Well, I

wonder how many of us really want God to do the avenging? Because there's the hazard that I might turn up in the Kingdom and meet my worst enemy because God has won him through the discipline.

Lou: That means that the word "vengeance" here, is God using it in a quite different way than we might be capable of doing on our own.

Graham: "Let Me give your enemy what I think he needs."

Lou: And that wins them.

Graham: That's the hazard . . .

Lou: And you might be neighbors.

Graham: Letting God take vengeance is very hazardous. He might win your enemy. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8 with Lou Venden, "The Most Costly and Convincing Evidence" recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/8MMCAG>

### Further Study with Ellen White

God has made ample provision for His people; and if they rely upon His strength, they will never become the sport of circumstances. . . . It is not in the power of earth or hell to compel anyone to do evil. Satan attacks us at our weak points, but we need not be overcome. However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer. {PP 421.2}

It is a wonderful thought that human beings can speak the Word of God, in simple words of comfort and encouragement. The humblest instruments will be used of God to sow the seeds of truth, which may spring up and bear fruit, because the one in whose heart they were sown needed help—a kind thought, a kind word, made effective by the One who has said, "Lo, I am with you always, even unto the end of the world."—Letter 329a, Nov. 16, 1905, to her 19-year-old granddaughter Mabel. {TDG 329.6}

Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet. {MH 481.2}

It is not the will of God that His people should be weighed down with care. But our Lord does not deceive us. He does not say to us, "Do not fear; there are no dangers in your path." He

knows there are trials and dangers, and He deals with us plainly. He does not propose to take His people out of a world of sin and evil, but He points them to a never-failing refuge. . . . {TMK 225.2}

God takes care of you in the place where it is your duty to be. {CH 424.1}

The world's Redeemer would not have man in ignorance of Satan's devices. The vast confederacy of evil is arrayed against those who would overcome; but Christ would have us look to the things that are not seen, to the armies of heaven that encamp round about those who love God, to deliver them. The angels of heaven are interested in behalf of man. The power of Omnipotence is at the service of those who trust in God. The Father accepts the righteousness of Christ in behalf of His followers, and they are surrounded with light and holiness which Satan cannot penetrate. The voice of the Captain of our salvation speaks to His followers, saying, "'Be of good cheer; I have overcome the world.' I am your defense; advance to victory." {FW 93.1}

We are not inclined to associate kingly glory and judicial authority with the self-denial, patience, love, and forgiveness shown in the life of Christ; yet these attributes qualified the Saviour for his exalted position. The qualities of character which he developed on earth constitute his exaltation in glory. His triumphs were gained by love, not by force. In coming to Christ the sinner consents to be elevated to the noblest ideal of man. {6Red 74.1}

The Lord does not judge us according to the elevation of our various spheres, but according to the faithfulness with which we fill them. {6T 439.4}

In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will. . . . {AG 50.2}

Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father. In his prayer just before his crucifixion, he declared, "I have manifested thy name." "I have glorified thee on the earth; I have finished the work which thou gavest me to do." When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men. {ST, January 20, 1890 par. 9}

The work of Christ is to redeem, to restore, to seek and to save that which was lost. If we are connected with Christ, we also are partakers of the divine nature . . . . {HP 291.2}

We are not to think of God only as a judge, and to forget him as our loving Father. Nothing can do our souls greater harm than this; for our whole spiritual life will be molded by our conceptions of God's character. {RH, April 5, 1887 par. 10}

Christ came to this earth in human form that He might stand as the Captain of our salvation, so that we should not be overcome by Satan's power. And when the enemy has seemed to be gaining a signal victory over righteousness, God has been working in mercy and power to counteract his designs. {TDG 308.4}

God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. {FLB 129.2}

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ. {MH 419.1}

Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind. He was in all things made like unto His brethren. He became flesh even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men; yet He was the blameless Son of God. He was a stranger and sojourner on the earth—in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin. Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {MH 422.2}