

Pine Knoll Sabbath School Study Notes
First Quarter 2024: *The Book of Psalms*
Lesson 9 “Blessed Is He Who Comes *in the Name of the Lord*”

Read for this week’s study

Psalm 23; John 10:11–15; Psalm 22; Psalm 89:27–32; Colossians 1:16; Psalm 2; Hebrews 7:20–28.

Memory Text

“The stone which the builders rejected has become the chief cornerstone. This was the Lord’s doing; it is marvelous in our eyes” (Psalm 118:22, 23, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Divine Self-Sacrificing Shepherd
- III. The Suffering Messiah
- IV. Forever Faithful to His Covenant
- V. Eternal King of Unrivaled Power
- VI. Eternal Priest in the Order of Melchizedek
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “Almost all aspects of Christ work in the plan of salvation are seen in the Psalms. [...] No wonder, for example, when talking about His ministry, Jesus had pointed back to the Psalms when speaking to the disciples on the road to Emmaus (Luke 24:44). He wanted them to find in the Psalms evidence for who He was. [...] In the Psalms, through the psalmists’ laments, thanksgivings, praises, and cries for justice and deliverance, we can hear the echoes of Christ’s prayer for the salvation of the world.” (Sabbath afternoon)
2. What major images representing God do we find in the Psalms? The list can be compiled easily and quickly: shield; high tower; fortress; high place; refuge; rock; stronghold; Horn of salvation, etc. However, when the New Testament writers reflect on the person and the work of Christ, they use different images; a minority voice. How did Jesus refer to his ministry and to God whom he came to represent

- (Luke 15)? Why is it significant that Jesus supports the minority point of view, rather than the majority view?
3. In light of this, why is the image of the good shepherd so critical to our understanding of who God is and how he accomplishes his purposes? How is the relationship between the Lord and his people portrayed in the texts of Psalm 23; Psalm 28:9; Psalm 80:1; Psalm 78:52, 53; Psalm 79:13; and Psalm 100:3? (Sunday's lesson)
 4. How do the "suffering" and "royal" psalms go together (Psalm 22 & 118)? (Monday's lesson) How do they protect us from reading Psalms 2 & 110 as over-triumphalist and help us see them as the reaffirmation of God's kingdom opening into the new day in which God will be enthroned over all the nations?
 5. What is the value of Psalm 89 for our understanding of the story of salvation? (Tuesday's lesson) The only way the writer dares to approach the terror of the present is through the trustworthy promises of the past. How does this remind us that the key word in Old Testament worship is "remember"?
 6. What do these texts teach us about Christ as King (Psalm 2; 110:1–3; 89:4, 13–17; and Psalm 110)? (Wednesday's lesson) What kind of King is he now, and what kind of king will he be in the future? How does a Christian who values Western democracy pray these psalms? These psalms, written with the language and idiom of that time, express the conviction that God will establish his rule on earth as it is in heaven through a coming King.
 7. How does the divine oath introduce a novel element to the Davidic covenant by declaring that the Messiah King is also a Priest (Psalm 110:4-7)? (Thursday's lesson) Why is this important to complement the image of the King (Hebrews 7:20-28)?
 8. These Psalms help us to look back to the great moments of the *past* and see God's mighty acts. They function as evidence in re-framing the pain and puzzlement of the *present*. Doing this invites us to live within the hope and the assurance that God will one day in the *future* again put the whole world right. The past, present and the future belong to God. We are called to live in the story that is both his and ours. Sometimes only music and poetry can express or embody the intense pain and the intense joy that we experience.

Further Study with Ellen White

Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning—what will

it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly co-operation in every work for humanity! {Ed 305.2}

All the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony. {Ed 305.3}

To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. {DA 289.1}

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto *us* a child is born, unto *us* a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. {DA 25.3}

But though the conflict is a ceaseless one, none are left to struggle alone. Angels help and protect those who walk humbly before God. Never will our Lord betray one who trusts in Him. As His children draw near to Him for protection from evil, in pity and love He lifts up for them a standard against the enemy. Touch them not, He says; for they are Mine. I have graven them upon the palms of My hands.—*Prophets and Kings*, p. 571. {ChS 166.2}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. Then the prevarications and accusations of him who had once been an exalted

angel were seen in their true light. It was seen that his professedly spotless character was deceptive. His deeply laid scheme to exalt himself to supremacy was fully discerned. His falsehoods were apparent to all. God's authority was forever established. Truth triumphed over falsehood. {RC 60.3}

Not merely in the minds of a few finite creatures in this world, but in the minds of all the inhabitants of the heavenly universe, has the immutability of God's law been established. Satan's course against Christ was heralded to every world. When the issue was finally determined, every unfallen being expressed indignation at the rebellion. With one voice they extolled God as righteous, merciful, self-denying, just. . . . {RC 60.4}

The heavenly universe had witnessed the weapons that were chosen by the Prince of life—the words of Scripture, "It is written"; and the weapons used by the prince of the world—falsehood and deception. They had seen the Prince of life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. {RC 60.5}

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. {TA 205.2}

In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God. {COL 38.1}

Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision. Whatever our situation, if we are doers of His word, we have a Guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. {MH 248.2}

The enemy can never take out of the hand of Christ the one who is simply trusting in His promises. If the soul is trusting and working obediently, the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus! {SD 351.4}

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—homage that springs from an intelligent

appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service. {GC 493.2}

The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. {FLB 76.4}

And the same compassion that reached out to rescue Peter is extended to every soul who has fallen under temptation. It is Satan's special device to lead man into sin, and then leave him, helpless and trembling, fearing to seek for pardon. But why should we fear, when God has said, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me?" Isaiah 27:5. Every provision has been made for our infirmities, every encouragement offered us to come to Christ. {COL 156.1}

The life of Christ was a life charged with a divine message of the love of God, and He longed intensely to impart this love to others in rich measure. Compassion beamed from His countenance, and His conduct was characterized by grace, humility, truth, and love. {FE 179.3}

In the day of affliction, when the enemy presses us, we shall walk among the angels. They will be like a wall of fire about us; and we shall one day walk with them in the city of God. . . . {LHU 341.4}