Wait on the Lord

Lesson 13, 1st Quarter March 23-29, 2024.

Sabbath Afternoon, March 23

Memory Text:

"Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD." KJV — Psalm 27:14

"Difficulties will arise that will try your faith and patience. Face them bravely. Look on the bright side. If the work is hindered, be sure that it is not your fault, and then go forward, relying in the Lord. Heaven is full of joy. It resounds with the praises of Him who made so wonderful a sacrifice for the redemption of man. Let us be cheerful, hopeful, trusting in God. Let us be a praise-loving people. Let us cherish thoughtfulness for the world the joy of serving Christ! Those who in heaven join with the angelic choir in their anthem of praise should on earth bring the song of heaven, the music of thanksgiving." 21 Ms 2

"Never yet have I gone out of heaven talk unheard because paramount, because I had to do with God. Never yet has the Master you will find prepared for work of mercy, but that I have met and answer put petition for help. Let your language be: 'The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.' Isaiah 50:7." 74 3

Sunday, March 24

The Call of Waiting

Read Psalm 27:14, Psalm 37:7, 9, 34, Psalm 39:7, Psalm 40:1, Psalm 69:6, Galatians 5:5, and Romans 8:18-25. What do these texts implore God's people to do?

"We ar desire immediate and direct answers to our prayers, and are tempted to become discouraged because we do not receive the blessings we desire for them. But God is now wise and good to answer our prayers always at just the time when we most need them. We are not to move and better for us to do than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interests should be lost in God's will, and we should be willing to wait for the fulfillment of our wishes, knowing that God will do what is best for us. We should be willing to wait for God alone, or whether depending on circumstances, it is uncertain and perplexing. Sometimes we are tempted to overrate the means which seem to perfect work, remembering that there are precious promises in the Scriptures that upon the earth we have not yet fully realized." MM 230.

"If you make a mistake, turn your defeat into victory. The lessons that God would teach you are valuable. Whatever it may be, keep your efforts faith, hopeful, God. Pray much, and believe. Trusting, hoping, believing, holding fast the hand of your Redeemer, you will be more than conqueror." 2 Ms 2

"True workers walk and work by faith. Sometimes they grow weary with watching the slow advance of the work when the battle wages strong against the powers of darkness. Sometimes they are tempted to be discouraged they will see the church breaking away and the promise of deliverance fulfilling. Through the most with which Satan has surrounded them, they will see the promising of the bright beams of the Sun of Righteousness." 7T 245.1

"Work in faith, and leave results with God. Pray in faith, and the mystery of His loving purpose will be revealed. Be not discouraged because you do not succeed. Be work and be hopeful. Be work and be hopeful. Keep your efforts faith, hopeful, and courage. After doing what you can, wait for the Lord, declaring his righteousness, and he will bring forth your judgment as pure, Wait, not in fretful anxiety, but in undaunted faith and unshaken trust." 7T 245.2

Monday, March 25

Peace of a Weaned Child.

Read Psalm 131. What does this psalm teach us about our relationship with God?

"For all takes are full of sorrow and fretfulness, so that there is no place clean. Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts." KJV — Isaiah 28:9

"When the Lord says that it was time to teach knowledge and to give understanding of doctrine there was no clean place in the world. Hence the question, "Whom shall he teach knowledge? and whom shall he make to understand doctrine?" The implication which this question carries is that it is impossible to teach knowledge and to make understand doctrine in a world in that time all the churches were seen drunk on the contaminated doctrines of men.

But the Truth had to come. And this verse says that it could only be given to those who were the milk-fed babes who had been weaned from the milk and were able to take strong meat... It is only those older in the faith (farther advanced in Truth) that can be trusted with the Advent Message in its clearer and fuller the most advanced; therefore, it is to the Adventist church that the Lord wants first to teach knowledge and make to understand doctrine.

"My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Jesus here declares that His Heavenly Father is the source of all strength, and the foundation of all wisdom. No natural talent nor acquired learning can supply the place of a knowledge of the will of God. A willingness to obey the requirements of God is the foundation of all true knowledge. Those who are willing to do the will of God will know of the doctrine. He declares that, with a mind thus open, men can discern between him who speaks in the cause of God and him who speaks in his own behalf, seeking his selfish purposes. Of this latter class were the haughty priests and Pharisees. 2SP 339.3

Tuesday, March 26

Bringing in the Sheaves.

Read Psalm 126. What gives strength and hope to God's people? What is promised to those who sow in tears? What we can learn from this text?

"The good seed may for a time be unnoticed in a cold, selfish, worldly heart, going no evidence that it has taken root; but afterward, as the Spirit of God moves upon the heart, the seed begins to grow, and it will be found by the eye of God. In our Whenever we know not which shall prosper, this or that, whether they shall both alike be good. We are to sow the seed, and have the results with God. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper this or that, or whether they both shall be alike good. Ecclesiastes 11:6. In the confidence of this promise the husbandman tills and sows. Not less confidently can we sow our spiritual harvest, trusting in God to prosper. So shall May word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall prosper in the thing whereto I sent it. Isaiah 55:11. Not that God's word is empty, but it shall not return void. Wherever it goes, it will do its work. Wherever it is sown, it will bring forth fruit. Christ, the Word, is the seed. 7BC 926.1

"He who has appointed to every man his work', according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation. To every worker is given the promise: 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' 7T 245.4

Albert means the "rejoicing" and of effort," of toil, "the gathering of a crop" – reaping the result of labor and filling up the barns with grain. So rather than we start to toil being finished at the beginning of the harvest, the harvest of labor of the year put then begins. And though harvest time is the shortest of the year, and the harvest year, the work of reaping is the labor in it moment; it takes time. The yield is not gathered by turning the field right in the hand of the reaper, but it is gathered by reaping, binding, and, in the ancient days, by the ox-drawn cart and the great barns to hold the harvest. Even threshed, after which it is put into the barns and thereafter the chaff and the stems are destroyed. This work is being completed in the harvest. It is true that the harvest is a season of time after the "summer is past," and that it is the harvest of the Spiritual Israel. 7BC 926.2

So it must be with the spiritual harvest which otherwise could not be gathered by the Great. Do not regard lightly the wisdom of God. His illustrations are perfect.

Consider, now, with what exact fidelity to the natural harvest the Master has given us a parable of the spiritual harvest. "Let both grow together until the harvest," He says; "and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matt. 13:30.

In these parables words Christ has made the spiritual method of harvesting analogous to the natural method. Were the one not precisely like the other, we should not understand the parables. Christ's disciples understood that they let weeds grow together with the wheat, but stand aguerro on the Scriptures, and the harvesting and reaping of the parable. Yet, in the parable, the tares are the wheat, the harvest is a season of time after the "summer is past," and that is the harvest of the Spiritual Israel. 7BC 926.3

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"The reapers are the angels" who "shall come forth, and sever the wicked from among the just." Matt. 13:39, 49. These angels are not those who shall "come" with Christ at His second coming, but rather those who in "shall send forth." They are like the three angels of Revelation 14:1. Indeed, the third angel "is sitters" who shall "send forth" the tares and seal, or bind, the wheat in the Spiritual Harvest. Early Writings, p. 118. Therefore the angels, the reapers, when Christ sends forth, include both him who does the sealing, or binding, and those who do the reaping. Early Writings, pp. 117, 5.6; 9.6. In the church, then in the world. Thus is the—Separation in Two Sections.

Wednesday, March 27

Waiting in God's Sabbath Rest

Read Psalm 92. What two aspects of the Sabbath day are highlighted in this Sabbath-day psalm?

"Many ar the ways in which God is seeking to make Himself known to us and to bring us into harmony with Him. Nature teaches us lessons of wisdom and loving. The open heart will be impressed with the love and glory of God. Sabbath meditation will bring to the soul a sense of the power of God and understand the communications of God through the things of nature. The great Teacher, who by the ruler of Heaven, the Sabbath, the great, the falling rain, the babbling brook, the glories of the heavens, speak to our souls, and invite us to become acquainted with him who made them all. SC 85.1

"Our Saviour bound up His precious lessons with the things of nature. The trees, the birds, the flowers of the valleys, the hills, the lakes, and the boundless heavens, as well as the firmament and surroundings of daily life, were all linked with the words of truth, that His lessons might thus be often repeated to the mind and heart. Every care of nature, every gift of God, "God wound have His children spread before them the works and delight in the simple, beautiful, and above all that is outwardly attractive the loves beauty of nature and cultivate such a culture purity and simplicity, the quiet graces of the flowers." SC 85.3

"From a race of slavers the transition had been exalted above all peoples to be the chosen people of God, and the Sabbath was the distinguishing mark of God's and, that he might convert to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of himself. "Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. If the Israelites would be true to their trust, they would become a power in the world. God would have them to be a people whose character would even above all other nations do light and truth would be revealed through them, and they would stand forth as the light of the world, the exponents and guardians of the superiority of the worship over every form of idolatry." PP 364.2

Thursday, March 28

Joy comes in the Morning

Read Psalm 5:3, Psalm 30:5, Psalm 40:14, Psalm 59:16, Psalm 92:2, Psalm 119:147, Zephaniah 3:14-17, and Revelation 14:1-5. What do these texts teach us about the joy of divine redemption and why? Mark 16:1-8. What happened to the joy of the disciples when Christ rose, and why is so important us?

"Joy is the atmosphere of Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever like this, neither shall be any more after it, even to the years of many generations. KJV — Joel 2:1, 2

"Joy is the message to be borne to the world. The prophet Joel says to Zion, declaring that the great and dreadful day of the Lord is at hand, that it is to be a day of darkness and of gloominess, a day of clouds and of thick darkness. It is thoroughly to comfe the field, that He is to gather every grain of "wheat," and then burn the tares.

In this day of gloominess and thick darkness there is also to be a great and strong people, if they are to be greater and stronger than any in the past, because of the great work to be done. Joel says, "There hath not been ever like this, neither shall it be any more after it." The very first requisite is faith. The second is courageous action.

We must continue to believe even in the face of the severe circumstances that will present themselves to challenge our faith. We must be sure that God is that not a little faith but very much faith is required of any who would be counted as a part of the "great and strong people" who are to accomplish a work the whole nation congealing too cold simply because of their unbelief which led to their rebellion against God's ways and their way is no remedy.

As an incidental thought we might mention also that Samson was obedient to a strict diet and a specific injunction concerning his hair, and his strict adherence to these requirements did prove to be the provisions he had to make for his success. Our success in the work of God is not dependent on us that if God requires of us something which he may even require of his others, the purpose in it can be served in no other way than by our strictly adhering to it. God, for instance, has given us dietary and other requirements to follow in order to keep us separate from the world so that we can deliver to them the evils in the world, then we must obey them if we would be delivered.

Further Thought

"If the time seems long to wait for our Deliverer to come, if bowed by affliction and worn with toil, we feel impatient for our commission to close, and our long-cherished hope to be realized, let us remember that God will let the remembrance check every murmur—that God leaves us on earth to accomplish a work for Him. We are to be laborers together with God, working in harmony with God and Christ and the Holy Spirit, for God's glory, and do work for the Master in winning many souls to Christ, that with glad heart we may hear the words: 'Well done, good and faithful servant: enter thou into the joy of the Lord.' RH October 25, 1881, par. 10

"Be patient, Christian soldier. Yet a little while, and he that shall come, will come, and will not tarry. Be patient and watching, and returning to nearly men: The reward with soon be given the eternal day will dawn. There is no time to lose, no time to sleep. Let us be diligent, redeeming the time, for darker more with precious opportunities of doing good. We are greeted the blessed privilege of gathering sheaves in the great harvest, and every soul saved will be an additional star in the crown of joy, our adorable Redeemer. Who is eager to lay off the armor, when by pushing the battle a little longer he will achieve new victories and gather new trophies for eternity?" RH October 25, 1881, par. 11