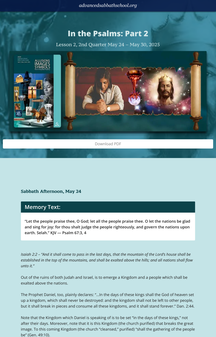

# In the Psalms: Part 2

Lesson 2, 2nd Quarter May 24 - May 30, 2025

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**Sabbath Afternoon, May 24**

## Memory Text:

"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. Selah. "Ps. 67 — Psalm 67:3, 4

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Over the Headquarters of the gospel are thus established, then it becomes certain that the work is to be finished without delay. The gospel of Christ is then to reign an abundant harvest, and the converted multitude will bear their grateful testimony to the goodness, mercy, and faithfulness of all human beings, shall instead bear their spears and swords into farm implements – rather than work to kill, they shall farm to feed.

**Sunday, May 25**

## A Very Great Help in the Time of Trouble

Read Psalm 46. What message of hope can we take from this amid the turmoil of life now and what we know is going to come upon the earth in the last days as the great controversy between good and evil?

"The most fearful threatening ever addressed to mortal is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not left in doubt as to what this sin is and what the consequences are of receiving it. The warnings given by the world-renowned teacher of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would proclaim the everlasting gospel to every nation, kindred, and tongue, and people. The second with the third angel, which forms a part of the same threefold message, is to be no less widespread. It cannot be supposed that God would give warnings to the inhabitants of the earth in regard to the heaven, and to warn them against the direction of the world, and not to warn them against the wrath to come.

"In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark in their forehead or in their hand. The distinguishing feature of the third and last angel, the warning that is to be sounded to the world, is the worship of the Sabbath (Rev. 13:16.) yet the people of God will not receive it, the prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." and singing the song of Moses and the Lamb. (Revelation 15:2, 3.)" (GC 604, 605)

"Through a rift in the clouds there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. Those who have sacrificed all for Christ are now secure, hidden as in the secret of the Lord's pavilion. They have been tested, and before the world and the dwellers of truth they have evinced their fidelity to Him who died for them. A marvelous change has come upon those who have been faithful to the truth. Their faces are fair and ruddy with the glory shed upon them from the throne. Their voices are sweet and melodious, and they sing with great power and glory the hymn, the song of the Lamb, which none can learn but the 144,000 who have been redeemed from the earth." (Ms 1, 1850)

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**Monday, May 26**

## Hope Amid Turmoil

Read jeremiah 4:23–26. What is this telling us about the fate of this world, at least until there's a "new heaven and a new earth" (Rev. 21:1)?

The action here projected against a Babylon of God's coming judgments upon the land of Israel, which God had made desolate because of its sins, is described in terms that are related merely to that land. Yet, in view of the close connection between the two lands, it can be seen that only the land of God's people has been or will be made "void" and left "desolate" and "without form", without light and heaven, and with "no man" and "no fowl" and the earth will be left to enjoy all these blessings. The scripture must, on the contrary, be taken just as it reads, showing that the earth will be made to suffer in every way, and that, in the future, the earth, the earth (Babylon) cannot be interpreted, as has been done by some, to mean the "wind" (Babylon).

When ancient Israel, moreover, was taken by the nations, the mountains and hills were not made to tremble and the heavens and the sea were not made to shake. Yet, in the case of God's inhabitant, the birds were not forced to fly away from the land, and the land was not left a desolate. Jeremiah 4:25. Nevertheless, in the case of the land of God's people, it is written, Jeremiah 4:23, 24, "I beheld the earth, and lo, it was void and without form, and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills were moved. I beheld, and lo, there was no man, and all the fowls of the heavens were fled." (Ms 1, 1850)

From the preceding paragraphs, we see that whereas the first twenty-two verses of jeremiah 4 speak against the wickedness of ancient Israel, the verses that pertain to the coming judgments are parenthetical, and declare the desolation of the earth and the destruction of all the wicked wherever they may be. Beginning the parenthetical verses, the continuity of thought is "primed.

"Our My people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and lo, it was void and without form, and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills were moved. I beheld, and lo, there was no man, and all the fowls of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down before the Lord, and before his fierce anger. For thus hath the Lord said, Thy land shall be desolate, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." (vv. 22, 28)

With the thought thus connected, the fact emerges that in the twenty-eighth verse, "For this shall the earth mourn, and the heavens above be black," the prevision this finds its derivational fulfillment in the fulfillment of the prophecy of Revelation 18:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. Therefore, one parenthetically inserted to show that just as God did not excuse His ancient people for their wickedness, likewise will He not excuse the world today for its wickedness, but will treat alike all on whom will be found in the church or in the world. In short God is saying to His people, Israel, for wickedness like yours "shall the earth mourn and the heavens above be black." Shall I then think to excuse you?

**Tuesday, May 27**

## Under His Feet

Read Psalm 47:1–4. What does it say about our place, ultimately, in Christ's kingdom?

*Isa. 41:2, 3 "Keep silence before Me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment." Who is stirred up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow.*

To renew their strength is to put away sin, and to come near to God, is to learn of Him. Having done this they are to invite others to come to partake of the same blessings. Let them unite with God in that time, and then will they say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4:2.

Our work is therefore to prepare the way of the Lord for the gathering of the people.

Compare 1 Thessalonians 4:15-17 and Zechariah 14:4, and pay attention to Christ's feet. Christ's feet will be upon the Mount of Olives, and the mount will cleave in two. Christ's feet will be these two different, though related, aspects of Christ's ultimate sovereignty of this world.

*Zech. 14:2 - "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."*

In view of the fact that prophecy is to be completed by a wall of fire (Zech. 2:5) while the house of Judah reigns there, it is definite that the battle here described must be fought before the house of Judah reigns in Jerusalem. Consequently, the battle described in the Revelation 14 passage, which is to that the house of Israel is commencing to reign in Jerusalem.

As the warring nations besiege the city, and rifle the houses, also ravish the women, they are by no means righteous nations, but since not all the inhabitants go into captivity, and since all are not cut off from the city, it is clear that the nations are taken away and the Christians left to enjoy the house of Judah.

*Zech. 12:2 - "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."*

At the time prevalent, that now is, falls, the Lord's feet shall stand upon Mount of Olives and there make a very great valley, and there will be no more destruction and bloodshed, and thus prepare the land for the returning of His people. Then it is that the prophecy of Zechariah 10:8—that the Lord shall "hiss" for His people—will have met its fulfillment.

*Verse 5—"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee."*

Having thus opened the way for the establishment of the house of Judah, His people, who beforehand have been informed of it through prevent Truth, will flee to the valley, to where the Lord's feet stand, as quickly as if they were fleeing from an earthquake, and all the saints therefore follow after them. There are several facts in this scripture itself which prove that this event is prerelative to Christ's feet the Lord's feet stand on the mount in the day of the war in which jerusalem is taken by the wicked nations. (2) Those that flee to the valley do not declared that the Lord shall come, but that the Lord my God shall come, and all the saints with Him. (3) Christ, to whom His feet stand, is all the saints follow after them. "Early Writings," p. 53, makes a double application of this scripture, a post millennial one.

**Wednesday, May 28**

## Wine and Blood

Read Psalm 75. Read also Matthew 26:26-29 and Revelation 14:9-12. What does this psalm reveal about God's role, and at stake in the judgments, and how is it related to what we can understand these issues?

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek out mixed wine. Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Proverbs 23:29-32.

What is the wine and the milk? We shall first speak of the wine. While the water is rich in oxygen, which is the source of life, the glorious of life in the spirits, oxygen, which is the source of life, the wine is rich in the human body, for wine is the tree by which oxygen is transported throughout the human body. Wine is the tree by which oxygen is transported throughout the human body and carries it through the entire system. Thus, whatever the wine represents, without it, the water (life) would be of no importance, as well as the water without the wine (as symbol) would be altogether useless. The wine represents the blood of Christ. Therefore, the wine is used in connection with the Lord's supper, a symbol of the spiled blood of Christ. If you must have life eternal, you must have the water of life, and the wine of Christ (the wine) for one would be of no value without the other. Again we see that no other earthly article, substance, or element could be used to represent the blood of Christ.

"The great sin charged against Babylon is, that she "made all nations drink of the wine of the wrath of her fornication." Revelation 14:8. Babylon is the world's great corrupter, and the wine of her fornication which she has accepted as the result of her unlawful connection with the great sinner of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence over the world by teaching doctrines which are opposed to the plainest statements of the word of God." 4SP 242

**Thursday, May 29**

## Than Your Salvation May Be Known

Read Psalm 67. How does this hymn of praise inform your understanding of the role of God's people in Revelation 14:6-12?

"I am made glad in the cord that he has wonderfully strengthened and blessed me, and that I could bear testimony He has given me to bear. We see the need of more devoted laborers. The prayer should go forth from unbelieving lips for the God of the human to raise up laborers for an increase of Christian instrumentality. The harvest of the world is to be reaped through the heavenly instrumentality in cooperating with human agencies. If the prayer of the apostle is increased under the superintendency of holy messengers from Heaven, will be the extent of the harvest reaped." TestMs 3, 1891, par. 4

"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication. The merchants of the earth are waxed rich through the abundance of her delicacies." Revelation 18:1, 2, 4. GC 603.1

"This scripture points forward to the time when the announcement of the fall of Babylon, as made by the angel of Revelation 14, will be repeated with the addition of the specific charges against the corruptible church have been entering the various organizations that constitute Babylon; since that message was first given, in the summer of 1844, A terrible condition of the religious world is here described. Men who professed to profess the truth of the minds of people will become darker; their hearts more stubborn; until they are entrenched in an infidel hardihood. In defiance of the warnings God has given, they will continue in their course of sin, and will be ripe for the destruction. Babylon, until they are led to personalize those who hold it sacred. Christ is cast as sought to be contempt placed upon His word and His people. As the teachings of spiritualism are accepted by the churches, the restraint imposed upon those who cannot bear to be reviled and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils, and thus the influence of evil angels will be felt in the churches. GC 603.2

"Of Babylon, at the time begins to view in this prophecy, it is declared: "Her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:5. She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments these faithful ones must be called out, that they may not partake of her sins and receive of her plagues. The work of the third angel, following the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. In connection with this message the call is heard: "Come out of her, My people." These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth." GC 604.1

"With the issue this clearly brought before the world, when shall triumph upon God's law to obey a human excitement receives the mark of the beast, he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Revelation 14:9, 10." GC 605.1

**Friday, May 30**

## Further Thought

"This song and the great deliverance which it commemorates, made an impression never to be effaced from the minds of those who believe people. Years ago to day he was delivered by the prophets and singers of Israel, testifying that Jehovah is the strength and deliverance of those who trust in him. That song of triumph, sung by the Jewish people alone, it points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God. The prophet of Patmos beheld the redeemed from all nations, kindreds, and tongues, and people, standing on the sea of glass, "having the harps of God." And they sang the song of Moses the servant of God, and the song of the Lamb." Revelation 15:2, 3. SP 296

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." Psalm 115:1. Israel's song of deliverance from Egypt was a prophecy of a greater deliverance, of the spirit that should delivered the hosts of God from the power of Satan, and from the bondage of sin. God has enough for us to be a deliverance greater than that of the Hebrews at the Red Sea. Israel, Israel, Israel, we should praise the Lord with heart and soul and voice for His wonderful works to the children of men." Those who dwell upon God's great mercies, and are not unmindful of His goodness, will put on the garb of praise, and will be inspired with the spirit of hearts to the Lord. The daily blessings that we receive from the hand of God, and above all else the assurance that we have in Christ of a glorious inheritance, should be a constant, joyful, cheerful, grateful, and, if necessary, even a martyr-like, free-will offering to God. Shall we, in connecting us with Himself, be to him a peculiar treasure? What a sacrifice has been made by our Redeemer, for us! Shall we not, when children of God, be willing to give to Him the best we have? Shall not our believe in us the great gift of redemption, we should praise him for the heavenly inheritance, and for the precious promises that are given to us in connection with it." PP 294.2

"Whose offerest praise," says the Creator, "glorifieth Me." Psalm 50:23. All the inhabitants of heaven unite in praising God for the work of redemption. In the vision of John, the new song is when we join their stirring cadence. Let us say with the psalmist, "Whilst I live will I praise the Lord: I will sing praises unto my God while I have any being." Let us say with the prophet and the Psalmist, "Let all the people praise Thee." Psalm 146:2, 67:5. PP 283.2

"Most in this prophecy represents the Jewish church, the mountain faithlessness before the sea, that He might manifest His power in their deliverance and signally humble the pride of their oppressors. He might have destroyed them in a day, but He chose to bear with them in order to test their faith and strengthen their trust in Him. The people were weary and terrified, yet if they had faithfully improved the opportunities given them, they would have been strengthened. Yet even then, it was "by faith" that "they passed through the Red Sea as by dry land." Hebrews 11:29. In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet. PP 290.1

"The great lesson here taught is for all time. Often the Christian life is beset by dangers, and days seems hard to perform. The imagination pictures impending ruin before and bondage or death behind. Yet the voice of God speaks clearly, "Go forward." We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The Lord knows the end from the beginning, and He will not leave His children to the mercy of those who defer obedience till every vestige of uncertainty disappears and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, "Let us wait till the obstructions are removed, and then we can move easily." but faith courageously urges an advance, hoping all things, believing all things." PP 290.2