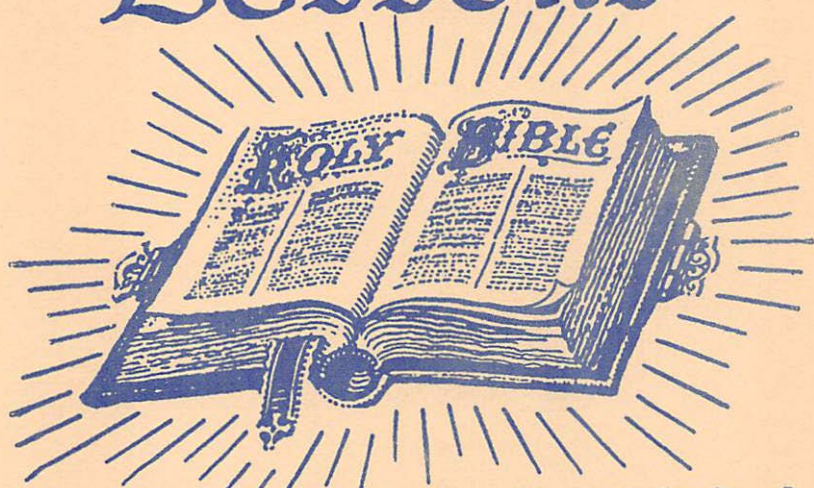


Bible Lessons



**"Beholding as in a glass the glory of the Lord,
we are CHANGED" II Cor. 3:18**

ADULTS -- YOUNG PEOPLE

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Bible Lessons for Adults and Young People
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Volume 24

Apr., May, June

No. 2

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THEME FOR SECOND QUARTER, 1992

For our studies this quarter we will go back through the book of Psalms and survey those chapters that are direct prophecies of our Lord Jesus Christ. Jesus said in Luke 24:44 that "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." The Psalms are a most excellent source of enlightenment concerning what was prophesied about the coming Saviour. There are aspects and beautiful visions of the Lord Jesus foretold in the Psalms that are not only true and accurate, but are also comforting and soul-feeding. So may the Lord bless each earnest and interested student to be able to grasp the glorious content and meaning of these lessons. May the same Spirit of God that inspired these writers of long ago enlighten and edify us as we look into this wonderful part of the Word of God.

To assist you in relating these psalms to the New Testament fulfillment, we have inserted the location in the New Testament where the prophecy is referred to or fulfilled. Where there is a prophecy of Jesus you will find a Scripture reference in the New Testament where that particular prophecy is fulfilled.

With Christian love, —Bro. Leslie C. Busbee

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APRIL 5, 1992

THE SUFFERINGS OF CHRIST FORETOLD

Psalm 22:1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? Matt. 27:46

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

6 But I am a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the Lord that he would deliver him: let

him deliver him, seeing he delighted in him. Matt. 27:43

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

Psalm 69:8 I am become a stranger unto my brethren, and an alien unto my mother's children. John 7:5

9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. John 2:17; Rom. 15:3

20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Matt. 27:34

Psalm 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. John 8:37

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture. Matt. 27:35

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Heb. 2:12

23 Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. Heb. 5:7

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

MEMORY VERSE: The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever. Psalm 22:26.

CENTRAL THOUGHT: Jesus took our place in bearing the wrath and punishment of God for our sins, making it possible for all mankind to find mercy and favor with God unto eternal life.

WORD DEFINITIONS AND CLARIFICATIONS: *Roaring* (22:1): Moaning and groaning in bitter pain and suffering. *The zeal of thine house hath eaten me up* (69:9): The love and zeal for the honor and glory of the will of God consumed all other desires and interests. *"I may tell all my bones"* (22:17): I can count all my bones because of the stretching and sagging of my body on the cross. *"A seed shall serve him"* (22:30): This seed is the great host of redeemed souls who are washed in the blood of the Lamb. *"It shall be accounted to the Lord for a generation"* (22:30): Christ had no natural offspring or physical posterity to follow Him. But the precious souls who would receive His wonderful grace would be His true generation forever. *"A people that shall be born"* (22:31): Those who will be born from above unto a new life of righteousness and victory over sin. *"That he hath done this"* (22:31): That Christ has completed or finished the charge given to Him of God. He said at the moment of death, "It is finished!" (John 19:30.)

LESSON BACKGROUND

Both of the psalms from which we are drawing our lesson today are attributed to David, although some believe that the 69th Psalm was composed during the Babylonian captivity. Regardless of who the author was, these psalms were pointed prophecies of the sufferings of our Lord. There are several passages in these psalms that are directly quoted or referred to in the New Testament. They portray the terrible sufferings of our Saviour in His dying passion for the salvation of the souls of mankind. Those who had a part in inflicting the terrible sufferings upon our precious Redeemer did not realize that they were fulfilling Scripture. Even down to the distinction between the Lord's garments

and His vesture, or cloak, the psalmist was divinely inspired to foretell the terrible shame our Lord was to suffer on account of our sins. Both of these psalms portray the sorrow and death Jesus bore, and they both reveal the victory that was won.

—Leslie C. Busbee

QUESTIONS:

1. Why did Christ have to feel the pangs and sorrows of being forsaken?
2. What difference does the writer make in the fathers who trusted God and were delivered, and in Christ who was not spared the cross of suffering?
3. Besides the physical suffering, what other kind of suffering did Christ bear?
4. What did Christ's zeal for the house of God cost Him?
5. Did Jesus have any desire for pity or compassion from someone?
6. Did Christ die with a broken heart?
7. What caused His broken heart?
8. Did Christ feel the hurt and pain of the scorn and mistreatment heaped upon Him?
9. What was so hard and distressful about being looked and stared upon?
10. What are the expressions of victory and triumph found in our lesson?
11. Who is the seed and generation that will serve the Lord today?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Have you ever felt forsaken and cast off from God and man? Have you ever felt a deep sense of your unworthiness and felt so despised and rejected that you felt more like a worm than a human being? Did you ever pray and seem to not be heard by God? Has anyone ever mocked you, made light of your prayers and pleas to God for help? Have you ever worked real hard for a cause only to have your efforts

belittled, despised, and counted for nothing? Have you ever been stripped of all your clothes and deliberately forced to be exposed to public view? Perhaps some of you have suffered some of these things, but it is not likely that anyone other than Jesus has really suffered all of these things. But these are the actual sorrows that were inflicted cruelly upon our loving Lord and Friend. All these things were prophecies of what He was to suffer for us. This was the cruel treatment that was heaped upon the dearest and sweetest Person who ever lived. It was given to the Saviour to suffer these things not because He had done anything for which to be punished, but because we were guilty of transgressing against our Maker. The penalty for our sins was death and separation from God. Jesus took our place and bore this punishment. “. . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with His stripes we are healed. Isa. 53:5. Oh, when we look upon the sufferings that were destined for our dear Lord to endure, and when we realize that He willingly allowed it thus to be, does it not melt our hearts with love and appreciation for what He did for us? Does it not cause us to want to love, worship and adore Him forever? Let us behold Him dying on the cursed tree for our trespasses and pledge to serve Him always.

—Leslie C. Busbee

FOOD FOR THOUGHT

“My God, my God, why hast thou forsaken me?” Here is the cry of despair. When Christ felt forsaken, it was only the culmination of problems that had assailed His fortitude. There are some real depths and diversity to the maltreatment He experienced the last several days of His life on earth. He had been betrayed by a hypocritical Judas, defended by a passionate Peter, which only complicated things for him, smitten by unreasonable men, forsaken by self-preserving disciples, shunned by self-righteous Jews who wouldn't even go into the same judgment hall with

Him, interrogated by an ambitious Pilate, stripped of His clothes and dignity by festive soldiers, and nailed to a cross by those whom He had never wronged personally or indirectly. No wonder He felt like a worm, He was treated inhumanly. Yet He had derived enough strength from Gethsemane that He was able to endure all of this without complaint or uttering a word. It wasn't until God turned away from Him that the full weight of sin crashed upon Him. Sin brings a separation between man and God, of which hell is the eternal summation. We could say that at that moment Christ experienced hell for our sins, but it was only for a short time. Can you imagine the agony expressed in those words, "My God, my God, why has thou forsaken me?" If so, in a minute way you can imagine the horror of millions of voices sounding off the banks of the bottomless pit of hell. But the story of Christ is a victorious one, for God did not leave Him forsaken. No matter what you may experience in this life, if God is with you, count yourself blessed. There is victory in God's presence.

—Wayne Murphey

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APRIL 12, 1992
(Palm Sunday)

CHRIST'S CONFIDENCE
IN THE HOPE OF THE RESURRECTION

Psalm 16:1 Preserve me, O God: for in thee do I put my trust.

2 O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee;

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

4 Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

5 The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the Lord always before me: because he is at my right hand, I shall not be moved. Acts 2:25-28

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Acts 13:35

11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Psalm 21:1 The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, and thou gavest it him, even length of days for ever and ever.

5 His glory is great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed forever: thou hast made him exceeding glad with thy countenance.

7 For the king trusteth in the Lord, and through the mercy of the most High he shall not be moved.

CENTRAL THOUGHT: Jesus Christ had set the will of His Father before Him so faithfully and had perfect confidence and steadfast hope that beyond His terrible death on the cross shone the bloom of eternal life in His glorious resurrection.

MEMORY VERSE: For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Acts 13:36-37.

WORD DEFINITIONS AND CLARIFICATIONS: Title, *Michtam of David*: In the Hebrew the word "michtam" means a sculpture or engraving and also has to do with extracting pure gold from the ore. It is evidently an expression of the great value of its composition, being inspired of the Holy Spirit, and its prophetic application to the coming Christ. "*My goodness extendeth not to thee*" (16:2): The rendering of the original Hebrew expresses it thus: "My goodness is not apart from Thee." "*But to the saints . . .*" (16:3): Again the Hebrew text is clearer: "As for the saints who are on the earth, they are the excellent, and all my delight is in them." "*The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.*" (16:6): The Hebrew text renders this beautifully: "Jehovah is the portion of my lot and my cup, You shall uphold my destiny." The "lines" refers to the boundaries, limits, or guidelines that mark out our inheritance from the Lord. To us it is referring to the doctrine and precepts of our beloved Saviour. "*Thou wilt shew me the path of life*" (16:11): The path of life is the route to be taken to gain eternal life and the resurrection from the dead. Because of Christ's humility and obedience to the death of the cross He was granted passage over the way to life everlasting for Himself and for all who will follow Him.

LESSON BACKGROUND

There can be no doubt that the patriarch David is the author of these two sublime psalms in our lesson today. The apostle Peter on the day of Pentecost quoted from this 16th Psalm in his message to the wondering people. He stated that David spoke concerning Christ and His resurrection in this psalm. The apostle Paul also quoted from this psalm in his message to the people in Antioch in Pisidia in Acts 13:35 when he was declaring that Christ had risen from the dead. We do not know of any place in the New Testament where the 21st Psalm was actually quoted, but we are persuaded that the essence of the words written are certainly descriptive of Christ in His triumph over death

and His position as King of kings and Lord of lords. "Most blessed forever" is surely a worthy title to give to Jesus.

—Leslie C. Busbee

QUESTIONS:

1. What kind of people should we find delight in?
2. What happens when a person allows their affections to go out to worldly people and associations?
3. Is there any true lasting inheritance outside of the will of God?
4. According to our lesson today, what was Christ's inheritance?
5. What does it mean to have the Lord at our right hand?
6. How did Christ's flesh rest in hope, and what was this hope?
7. What did Christ's hope enable Him to do when faced with the cross of death?
8. Can these Scriptures be true in our lives?
9. What was the heart desire of Christ before God?
10. In what way is Christ made "most blessed forever"?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Oh, the beauty and eternal worth that is found in our lesson today! What vivid and clear description is given here of the Saviour, Christ our Lord! How wonderful that the Holy Spirit inspired these words hundreds of years before they came to pass! And they were fulfilled so graciously in Christ for us. Here we see expressed Christ's love for the Church that He was to shed His blood for. His pure decision to keep Himself from evil is emphatically stated along with His devoted purpose to make His Father's will everything to Him. This assured Jesus the goodly heritage of eternal blessings to be shared with all who would follow Him. Christ set the Father's good will and pleasure always before Him and made it the law of His life; thus when faced with rejection by the world and His own nation and the reproach

of the death on Calvary, He did not fear nor draw back. He knew that God would bring Him back from the grave to life eternal. It matters not what people will do to the righteous if the righteous will keep their integrity with God. As Daniel came through the lion's den and as the Hebrew children came through the fire, so Christ came through the vale of death triumphantly. He truly is the only Monarch and King. No other accomplished what He did. God did not leave His sweet Spirit in the unseen realms of paradise, nor did He allow His body to molder in the tomb. He brought the soul back to the body in a resurrection so great and powerful that the virtue of it is sufficient to quicken every human being who will follow Him. With this same confidence and hope we can face death and the grave with victory also.

—Leslie C. Busbee

FOOD FOR THOUGHT

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." Christ's hope was very sure and steadfast if it could pierce the darkness of the tomb and see the resurrection. His hope was so keen that it could actually be glad with the trial yet to come.

Hope makes us what we are. Death is ever present before us. It's finality is vividly brought to force upon us when we lose a loved one. Perhaps not in the same degree as losing someone close to you, but the realization of death stares us in the face in the form of ambulances, hospitals, obituaries, cemeteries, etc. Many people, instead of being reminded of their own death by these things, close their mind to death as being personal. To do so makes one weak, insecure and afraid. But with the hope of a resurrection, one can have courage and strength. Alfred Tennyson penned the lines, "...the mighty hopes that make us men." The strongest hope with the greatest benefit to us is found in Christ.

Christ was the firstfruits (I Cor. 15:20) of the resurrection, therefore His hope was untried. Our hope is strength-

ened and made easier to obtain since our hope is founded on what Christ has proven. Perhaps we have need of this, for our hope of a resurrection must reach deeper in power and further in time. Christ's body did not see corruption, whereas unless we are alive when Christ returns, ours will. Christ was in the tomb only three days, whereas the time between our death and the resurrection may be years. However, we are serving the same God Christ hoped in, so let us live this life with gladness of heart, and rejoice in what is prepared for us in the resurrection. —Wayne Murphey

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APRIL 19, 1992
(EASTER SUNDAY)

**THE GLORIOUS TRIUMPH
OF CHRIST'S RESURRECTION**

Psalm 2:1 Why do the heathen rage, and the people imagine a vain thing? Acts 4:24-27

2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee. Acts 13:33; Heb. 1:5; 5:5

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Acts 1:8

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Rev. 2:26-27

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Acts 13:29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

MEMORY VERSE: Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Ps. 2:12.

CENTRAL THOUGHT: Jesus Christ was given eternal sonship with God when He was risen from the dead and given power and authority over all nations. Every soul should reverently embrace Jesus Christ and accept His doctrine and discipline and put their trust completely in Him.

WORD DEFINITIONS AND CLARIFICATIONS: *"Against his anointed"* (2:2): Against the Messiah, or Christ. The Hebrew word "Messiah" and the Greek word "Christ" mean

"The Anointed One." *"Break their bands, cast away their cords"* (2:3): This is the language of the carnal and proud. *"We will not have this man to reign over us"*. (Luke 19:14, 27). The bands and cords refer to the strict control and discipline of Christ and His holiness. *"He that sitteth in the heavens shall laugh"* (2:4): The Almighty God beside whom Christ was soon to be enthroned laughs at man's puny devices to hinder His eternal purpose. *"Yet have I set my king"* (2:6): Disregarding the rage of the nations and the vain imaginations and devices of men, God still resurrects His Christ and sets Him at His own right hand in the heavenly places." *"Upon my holy hill of Zion"* (2:6): Zion refers to the Church which Jesus purchased with His own blood. *"Thou art my Son: this day have I begotten thee"* (2:7): Christ was the Son of God from the virgin womb of Mary, but in being raised from the dead He gained triumphant and eternal sonship with the Father, a sonship which He freely shares with all who will obey and trust Him. *"Break them with a rod of iron"* (2:9): To break here means to spoil or to render good for nothing. If people refuse to be ruled by Christ, His rod will eventually descend heavily upon them to their own eternal destruction. *"Kiss the Son"* (2:12): Worship purely; embrace Him with all love and affection; accept His doctrine and discipline. *"Lest he be angry, and ye perish from the way"* (2:12): Christ paid such a price for our salvation that for us to neglect or count it lightly and turn it away incurs His anger. *"When his wrath is kindled but a little"* (2:12): The Hebrew says, "For His anger is quickly kindled." Adam Clarke remarks: "The slightest stroke of the iron rod of Christ's justice is sufficient to break in pieces a whole rebel world. Every sinner should receive this as a most solemn warning."

LESSON BACKGROUND

It has been supposed that David composed this second Psalm after he had taken Jerusalem from the Jebusites and made it the head of his kingdom. (II Sam. 5:7-9). The

Philistines, hearing this, encamped in the valley of Rephaim, nigh to Jerusalem. Josephus says that all Syria, Phoenicia, and the other countries about united their armies with those of the Philistines in order to destroy David before he had strengthened himself in the kingdom. But David, having consulted with the Lord (II Sam. 5:17-19), gave them battle and totally overthrew the entire host of his enemies. In the first place, therefore, we may suppose that this Psalm was written to celebrate the taking of Jerusalem and the overthrow of all the kings and chiefs of the neighboring nations. In the second place we find, from the use made of this Psalm by the apostles in Acts 4:27, that David typified Jesus Christ, and that the Psalm celebrates the victories of the gospel over the Philistine Jews and all the confederate power of the heathen governors of the Roman empire.

—Adam Clarke

QUESTIONS:

1. What are some of the reasons why people oppose Christ Jesus and His truth?
2. If people properly understood the discipline of the Lord, would they try to cast His cords and bands away?
3. Does the opposition of carnal man hinder God in any way from His purpose?
4. One of the verses in this 2nd Psalm are the words of Christ; which verse?
5. How did Paul say verse seven of our lesson was fulfilled?
6. What kind of power does Christ have over the nations?
7. What should be the reaction of the heart of man toward the truths in our lesson?
8. How can we truly "kiss the Son"?
9. What can one expect if they refuse to embrace and worship the Son?
10. Why is it such a serious thing to refuse to accept the salvation of the Lord He is so graciously offering to us?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

In connection with our lesson today I would like to quote from the apostle Paul in Romans 1:3-4. He spoke about God's Son, Jesus Christ our Lord, "which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Jesus Christ is declared to be the Son of God with power by His resurrection from the dead. He was the Son of God from Mary, but in that He was raised up from the dead by the glory of the Father, He is brought forth and set upon the throne of the majesty in the heavens, declared in the gospel to be the King of kings, and Lord of lords. In verse seven of this second Psalm Christ declares the decree that He is begotten of God. This brings Him into the eternal and triumphant phase of sonship with the Father. The name of Jesus is declared in the glorious preaching of the gospel. We are to bow before Him and give Him our hearts and lives unreservedly. He has absolute power, and who are we to withstand and resist His Divine ordinance? Of this power and kingdom so many foolish and darkened souls are totally unaware. It really is a hidden wisdom revealed only to those who seek to love and worship God with all of their hearts. He is as a great king who goes forth conquering the nations before whom people willingly submit for the preservation of their lives. But His kingdom comes not with ruthless power, but in lowliness and gentleness He woos the hearts of men and women thus exercising His control over them. We need to embrace Him and bow before Him. We want His loving favor, and we want to escape His terrible wrath. He is going to have the last word about every one of us. Let us submit to Him now and yield our lives fully to Him.

—Leslie C. Busbee

FOOD FOR THOUGHT

"Jesus was born of flesh and blood like all other human beings, yet He was different from all other humanity. That

human beings could be just exactly what God wanted and intended for them to be was proved by the fact that Adam accomplished this for a time, at least. When Adam fell into sin and lost God's image, God was no longer pleased with him; and not only him, but his offspring also fell under the same blight, and so God could not be pleased with them either. Now in Christ we find One upon whom God was willing to place His approval and to give recognition. Why? Because He was conceived of the Holy Ghost, and consequently was pure in His heart, and possessed His Father's nature and likeness. As long as Adam kept himself pure, he had access to life. Jesus did no sin, was altogether pure, and therefore He too, would have access to life. When sin is present, it will of itself cause death; therefore we become dead in trespasses and sins. Everyone of us had sinned, and our spiritual life was taken as a result. We had nothing to offer that would restore life. Jesus did no sin, was not guilty in any degree; therefore sin could not cause death in Him, but He gave Himself to die just as though He had been the vilest of sinners. That was a price paid for sin where no price was due and could be applied wherever the donor saw fit. In His mercy and love for us He elected to pay the price for our sins and set us free that we might live. His flesh became dead, but the Spirit was very much alive, and therefore He was resurrected from the grave to live anew. By His resurrection from the physical death, He brings to us hope that we, too, may be raised to live anew.

—C. W. Wilson (Written in 1972.)



APRIL 26, 1992

**THE ASCENSION OF CHRIST
TO THE RIGHT HAND OF GOD**

Psalm 24:1 The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.

Psalm 110:1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Matt. 22:44; Acts 2:34; Heb. 1:13

2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. Heb. 5:10; 6:20; 7:15-17

MEMORY VERSE: For David is not ascended into the

heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Acts 2:34-35.

CENTRAL THOUGHT: After the Lord Jesus Christ had finished the work the Father commissioned Him to do and had arisen triumphantly from the grave, He was taken up from the presence of His disciples and passed into the eternal heavens to sit at the right hand of God, there to intercede for mankind and to reign until all His foes would be made subject unto Him.

WORD DEFINITIONS AND CLARIFICATIONS:
"Founded it [the earth] upon the seas, and established it upon the floods." (24:2): More clearly the word "upon" could be rendered "above" the floods. The waters were there first and the Lord God separated them and caused dry land to spring forth up and out of the water. By His word alone the waters were kept back until the time of the flood in Noah's time when they were released to unite with the downpour of rain to flood the earth. *"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"* (24:3): The most holy place in the Jewish tabernacle was a type of the heavenly realm at the right hand of God into which Jesus was to enter as the King of glory and the great High Priest. The question is put forth: "Who is worthy to ascend into the hill of the Lord," that is, to the right hand of God? *"He that hath clean hands, and a pure heart"* (24:4): Only Jesus Christ could truly fulfill these requirements; all other mortals were stained with sin. *"This is the generation of them that seek thy face"* (24:6): Christ's generation is made up of those who seek the Lord with all their hearts. *"That seek thy face, O Jacob"* (24:6): The Septuagint Greek translation and several other translations render this, "O God of Jacob." *"Lift up your heads, O ye gates, . . . ye everlasting doors"* (24:7, 9): Open up the passage into the realms of eternal life, for He approaches who has

overcome the powers of Satan and sin and is coming up from the earth to take His place at the right hand of God. *"The King of glory"* (24:7-10): He who has proven to be strong and mighty in battle, overcoming death to rise as King of kings and Lord of lords. *"The Lord said unto my Lord"* (110:1): The Lord God Jehovah established an oracle, or divine law, to my Lord Christ, or Messiah. The word "said" in this verse has a stronger meaning in the Hebrew than the ordinary sense of the word. It is an official statement or divine declaration. In the references we have given on this verse we see that Christ and His apostles gave full and undeniable certainty that Jehovah was speaking to the Christ.

LESSON BACKGROUND

Little is known for certain of the origin of this psalm. It is probable that David composed it on the occasion of bringing the ark up to Zion from the house of Obed-edom in II Samuel 6. But as other of the psalms written by David under the anointing of the Holy Spirit, it is a prophecy of the ascension of our Lord Jesus Christ to the right hand of God. As Adam Clarke observes: "Several, among the ancients and moderns, have thought that this psalm speaks of the resurrection of our Lord, and is thus to be understood. It is easy to apply it in this way: Jesus has conquered sin, Satan, and death, by dying. He now rises from the dead; and, as a mighty Conqueror, claims an entrance into the realms of glory, the kingdom which He has purchased by His blood; there to appear forever in the presence of God for us, to which He purposes to raise finally the innumerable hosts of His followers; for in reference to these, He is the Lord of hosts; and, in reference to His victory, He is the Lord mighty in battle."

The 110th Psalm is without question the work of David, written under the Spirit of prophecy. Christ and His apostles affirm it to be the prophecy of Christ at the right hand of the majesty in the heavens. The book of Hebrews

is a grand and glorious exposition of this right hand ministry of our glorious King. —Leslie C. Busbee

QUESTIONS:

1. Does mankind in a general sense count the Lord as the possessor of the earth?
2. What responsibility is ours if the earth is the Lord's, the fulness thereof and all they that dwell therein?
3. Can anybody ascend to the hill of the Lord outside of Christ?
4. What does our lesson say about the Lord's generation?
5. Who is the King of glory, and what is the authority that He has to demand entrance into the presence of God?
6. Why did God give Christ the command to sit at His right hand?
7. Christ is to sit at the right hand of God until what happens?
8. What is Christ doing while He is at the right hand of God?
9. Is Christ reigning now?
10. What makes the heart so willing to serve such a wonderful Lord?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Oh, the glory that was made manifest on the day when Christ took His triumphal leave from this world! There on the Mount of Olives with His disciples gathered around Him, He lifted up hands in blessing. He had been with them 40 days since His resurrection of triumph from the grave. He had instructed them concerning the Kingdom of God and the part they were to play in its spreading influence to the ends of the earth. Unmolested and unhindered He had kept in close company with these precious disciples who had followed Him and continued steadfastly in His circle of fellowship. Then the time of His ascension came. He gave His last few instructions concerning tarrying in the city of

Jerusalem until they were endued with the power of the Spirit, and then He began to go up from them. I believe He went up slowly. Perhaps at first they noticed His feet no longer rested on the turf of ground on which He had been standing. No doubt, wonder and amazement filled their hearts. With their eyes riveted on His ascending glory they watched Him as He ascended into the upper regions of the atmosphere. Just how long they were able to see Him we do not know, but soon He disappeared from their sight into the clouds. Perhaps one of the disciples spoke softly, "He's gone." And then as they craned their necks and kept looking upward for one more glimpse of their risen Lord, two men in white apparel stood by them, saying, "Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:9-11). What joy and gladness filled their hearts as they turned back to go into Jerusalem to meet with the other disciples to tarry and pray for the coming of the Holy Spirit! And still today our Lord is at the right hand of God interceding for us. Let us have faith, looking to Him for help.

—Leslie C. Busbee

FOOD FOR THOUGHT

The disciples hardly had time to comprehend the resurrection of Christ when they beheld something that measured just as high on the scale of unbelievable things to happen. The world had never before known of a resurrection like Christ's. There had been those who were raised from the dead, but it had always been accompanied by a prophet demonstrating the power. Christ had the power as given to Him from God, to come out of the tomb on His own accord. Previously, all others raised from the dead had again gone the way of all mankind. The world had never known of an ascension like Christ's. Elijah had ascended, but here too were some outstanding differences. Elijah was carried up; Christ ascended without any outward sign to

accompany His slow upward movement. Elijah left his cloak which filled one man with his spirit. The Lord Jesus left a benediction and sent the Holy Spirit for all mankind. Elijah's work was done when he was carried up on high, but Christ relinquished none of His activity for us. He holds a position of great power at the Father's right hand, and He is not slack in using that position for our benefit.

In a dialogue by John Masfield, English poet laureate, Pilate's wife says: "What do you think of his claims?" The centurion answers: "If a man believes something so much that he is ready to die for it, he is going to get others to believe it too." Pilate's wife asks: "Is he dead?" "No," replies the centurion, "He is not dead." "Where is he then?" again asks Pilate's wife. The centurion answers: "Let loose in the world, lady, where neither Roman nor Jew can stop his truth." Wicked men seemed to triumph over Him once, but now He is in a position that no man can bring Him down from.

—Wayne Murphey



MAY 3, 1992

**JESUS CHRIST FORETOLD AS
FULFILLING THE WILL OF GOD**

Psalm 40:1 I waited patiently for the Lord; and he inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-

ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me.

Hebrews 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

MEMORY VERSE: Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: Heb. 10:5.

CENTRAL THOUGHT: The sacrifices and offerings for sin that were offered under the law, such as cattle and sheep, were not according to the full pleasure of the Lord, but were rather types and shadows of better things to come. Jesus came into the world to offer His own precious

body for our sins and to completely fulfill the will of God concerning our salvation.

WORD DEFINITIONS AND CLARIFICATIONS: *"Mine ears hast thou opened: a body hast thou prepared me"* (Ps. 40:6; Heb. 10:5): The word "opened" in the Hebrew is not the usual word for that term. Its real meaning is to dig, or to bore, and Adam Clarke alludes to the Hebrew law given by God of boring the ear of a servant through with an awl if he decided to stay with his master and not to leave in the year of jubilee when the slaves were to be freed. This thought can be easily applied to Christ in His obedience and devotion to the Father for eternal sonship with Him. The writer in Hebrews quotes this passage from the Septuagint Greek translation when he expressed this phrase as "a body hast thou prepared me." Why there is such a difference in expression here has been a puzzle to many, but let us know that the Holy Spirit made no mistake. Both expressions point to the same truth of Christ as the One who pleased the Father and made it possible for us to be saved. *"In the volume of the book"* (Ps. 40:7): A preview of the coming of Christ and His mission was found in the prophecies of the Old Testament. *"In the great congregation"* (Ps. 40:9-10): In the congregation of the holy and righteous, that is, the Church of God.

LESSON BACKGROUND

It is generally believed, in accordance with the title, that the 40th Psalm is the work of David. It shows his patience and faith in God, his resignation to the will of God, and the zeal he had for His truth and cause. David, being a man after God's own heart, was a type of Christ in many ways. As a king who sought to rule in the fear of God, as an intercessor, and as a prophet, David typified and pointed forward to Christ. The writer in Hebrews applies this psalm to Christ and His entry into the world as the Divine Redeemer and Saviour of mankind. By His death on the

cross He accomplished what the countless animal sacrifices of the law could never do, which was to completely deliver the soul from the power of sin.

—Leslie C. Busbee

QUESTIONS:

1. Did Christ have to have patience in His life?
2. Must a person have patience in seeking the Lord for salvation?
3. What was the horrible pit that Christ was delivered from?
4. What horrible pit are we delivered from?
5. Why didn't the animal sacrifices under the law fully please the Lord?
6. How did Christ fulfill the will of God?
7. Was it really all that necessary for Christ to take on a human body?
8. Did Christ in doing the will of God free us from the responsibility of doing God's will?
9. With regard to Christ's sacrifice for us, what must we do concerning our bodies?
10. How are we to feel about the apostle Paul's application of the 40th Psalm?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

How wonderful that Christ was willing to take on human flesh to fulfill the will of God in our behalf! He was the eternal Word of God with the Father before the beginning of the world, yet He submitted to the Father's will and was willing to condescend into a mortal body to accomplish the salvation of the world and be the Saviour for all! I have thought much about what it meant for Christ to leave the glory He had with the Father and condescend to such a low estate. Several years ago this was made very vivid and plain to me. One night my wife and I were called to go out into the country to pray for a sick brother. It was windy and clouds

of dust were blowing as we traveled the country road over the dips and valleys. As we nosed our car into the storm, I was thinking of Christ coming way down here into this filthy world to rescue us from our sins. Oh, it made such an impression on my heart! Finally we reached the brother's house, and God answered prayer and touched his body. Yes, and finally Christ found you and me and brought us healing for soul and body. He came to do the will of God, and He fulfilled it in ultimate detail. He offered that precious body that had been prepared for Him, upon the cold and cruel cross of Golgotha. He stated that He could call for 12 legions of angels to deliver Him, but He knew the Scriptures had foretold this and He could not back up. Oh, thank God for Jesus our Saviour and Friend who obeyed the Father and went all the way to Calvary!

—Leslie C. Busbee

FOOD FOR THOUGHT

"Dad, you and me are partners, ain't we?" a small boy asked. "Yes, we are partners," was the father's answer. "That means," continued this thoughtful youngster, "that you can go into my pockets any time you please and get what I have." "Fine," said the father. "But it also means that I can go into your pockets any time I want to and get what I please, doesn't it?" continued the son. The father demurred; he was a little afraid of that. It would take quite an extraordinary relationship between father and son for that to be workable. But it could be done. If the son was responsible, obedient and had a totally common interest with the father, there would be no fear of that arrangement. Listen to what Jesus told Philip. "Believest thou not that I am in the Father, and the Father in me?" This means that Christ and the Father had all things in common, including the plan of salvation to redeem the human race. It also meant that Christ was obedient to God to such an extent that He fulfilled all of God's wishes. In a previous lesson the prophecy of Christ's sufferings said, "but I am a worm, and

no man; a reproach of men, and despised of the people." "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." Psalm 22:6; 14. These are descriptive phrases of suffering, yet it falls short of the actual mental and physical pain He endured through obedience. God's and Christ's relationship also meant Christ had access to all of heaven. Before going to the cross Christ made the statement, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26:53. This is the same relationship God desires to have with each one. We are called to take up our cross (Matt. 16:24), and He has also invited, ". . . prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

—Wayne Murphey



MAY 10, 1992

CHRIST THE KING WITH HIS BRIDE

Psalm 45:1 My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

7 Thou lovest righteousness, and hatest wickedness:

therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Heb. 1:8-9

8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

13 The king's daughter is all glorious within: her clothing is of wrought gold.

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

MEMORY VERSE: Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Ps. 45:7.

CENTRAL THOUGHT: Jesus Christ, as King of kings, has triumphed over all the foes of righteousness, and in so doing He has gained for Himself a holy and beautiful Bride, which is made up of the souls of men that He ransomed from sin with His own blood.

WORD DEFINITIONS AND CLARIFICATIONS: *"My heart is inditing a good matter"* (v. 1): The Hebrew word for

“inditing” is to overflow or gush up like a fountain. The writer was being greatly inspired of the Holy Spirit. *“A ready writer”* (v. 1): A quick and skillful writer composing and speaking fluently of the great message of his heart. *“Ride prosperously”* (v. 4): Go forward; make progress. *“Thine arrows are sharp in the heart of the king’s enemies”* (v. 5): The arrows of the truth and gospel of Christ’s kingdom pierce the souls of men, and being moved by the fervency of His love they are won to Him. *Sceptre* (v. 6): The rod or staff that a ruler holds in his hand which denotes His power and authority. *“Above thy fellows”* (v. 7): Jesus Christ attained to a position of power and authority that none before Him, nor after Him has attained to. *“Myrrh, aloes, and cassia”* (v. 8): Spices and perfumes symbolic of the sweet fragrance of Christ’s person and bearing. *“Out of the ivory palaces”* (v. 8): Down from the holy courts of heaven into this world of woe. *“The queen in the gold of Ophir”* (v. 9): The finest gold, referring to holiness and purity to be worn by the redeemed. *“Forget thine own people”* (v. 10): Being united with Christ, who is our all in all, we are to forget and cast away from our affections our former ties with sin and this present evil world. *“So shall the king greatly desire thy beauty”* (v. 11): The beauty of the humble contrite heart who is clinging by faith to Christ brings great pleasure and joy to His heart. *“All glorious within”* (v. 13): Not that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but the hidden man of the heart, in that which is not corruptible, the ornament of a meek and quiet spirit, which is in the sight of God of great price. (I Pet. 3:3-4).

LESSON BACKGROUND

The title of this 45th Psalm reads: To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. The word “Shoshannim” means “lily.” “Maschil” means an instructive poem. “A Song of loves” means a song of affection. It all means a song concerning the love and

affection that flows between Christ and His Church. Christ is the lily of the valleys. (Song of Sol. Song 2:1.) The origin of the poem is not known for certain. It could have been the work of Solomon written for His wedding. But whatever its original purpose, it has become a beautiful prophetic picture of Christ and the Church. The writer in Hebrews 1:8 applies verses 6-7 directly to Christ. And in studying and meditating upon the various expressions in this psalm we can see a glorious display of the loving and holy relationship that Christ has with us through the Spirit.

—Leslie C. Busbee

QUESTIONS:

1. In what way was Christ fairer than anyone else?
2. What kind of sword does Christ wield?
3. What was the reason for Christ riding prosperously?
4. Why does truth and righteousness have to be accompanied by meekness?
5. What kind of arrows does Christ pierce the heart with?
6. What kind of kingdom does Christ possess?
7. Why did God anoint Christ with the oil of gladness more than anyone else?
8. What kind of beauty does Christ want?
9. Where does Christ want us to be glorious?
10. As a member of the Bride of Christ, to what are you looking forward?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Oh, what a beautiful psalm we have in our lesson today! Christ can be seen in it from first to last. Oh, how wonderful to see Christ as our King of love! The Holy Spirit inspired the writer to compose this psalm. It is about Jesus, the Son of God, being united with His holy Bride, the true Church. We see His beauty portrayed, His power, His authority, and His majesty. The gospel has pierced our hearts and melted our pride and vanity so that we fall

under Christ. But He has lifted us up in Him and given us a part in His holy Church. We love Him, fear Him, and respect Him. We worship Him as our Lord and Saviour. He is God, the Word of God, and His throne is eternal. His kingdom is a kingdom of righteousness, peace, and joy in the Holy Spirit. (Rom. 14:17.) Christ in His sojourn in this world proved that He loved His Father's will more than anything else. He loved righteousness and hated iniquity. Because of His obedience and submission to God, He has been given a position of power and a name that is above every name. At His name every knee shall bow, and every tongue shall confess to God that He is King of kings and Lord of lords. (Phil. 2:9-11.) He has purchased for Himself a spotless Bride. Her beauty and adorning is the true beauty of grace, humility, holiness, purity, meekness, love, faith, patience, and every other good trait of the beauty of the soul. The Bride of Christ is all glorious within, possessing the true beauty that every person needs to possess. Oh, when we find Him in His wonderful love and goodness we say good-bye to the world and the things we once loved. We become united to our Saviour forever and live with the hope of meeting Him and all of His saints in a world of gladness that will never pass away.

—Leslie C. Busbee

FOOD FOR THOUGHT

A man visiting an art gallery spoke to the woman who was scrubbing the floors: "There are so many beautiful pictures here." "I s'pose so, if a body has time to look up," the woman answered. When is the last time you thought deeply of the beauty of Christ? It is good once in a while to slack off from the busy cares of life to do so, and hopefully our lesson will be a good catalyst for just that.

"Thou art fairer than the children of men." Here is a one so handsome that it is almost irreconcilable that his origin could be of humanity. And so it is, for God Himself is His father. It is disappointing to find someone attractive on the outside, only to find them lacking the true beauty of the

spirit. Christ is a gentleman in every way. “. . . grace is poured into thy lips; therefore God hath blessed thee for ever.” “. . . Never man spake like this man.” John 7:46. “And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. . .” Luke 4:22. The Psalmist even sees something special about His clothes. “All thy garments smell of myrrh, and aloes, and cassia. . .” A young man, in going to court a lady, dresses his best. His work clothes are not good enough to effect the appeal he wants to make. All of Christ's clothes are the same. He doesn't have clothes for special occasions. Just as He came to those of early ages, He comes to us. To sum it up, everything about Christ has a heavenly bearing.

A scientist was studying with a microscope the purple heather on the hills of Scotland. A shepherd asked to see the heather under so powerful a lens. After looking, the shepherd said: “Man, I wish I had never seen its beauty. These feet of mine have trampled on so many of them.” After beholding the beauty of Christ, doesn't it bring regret that His invitations were ever trampled and His love spurned?

—Wayne Murphey



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MAY 17, 1992

DAVID'S PSALM OF PRAISE

Psalm 145:1 I will extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

9 The Lord is good to all: and his tender mercies are over all his works.

10 All thy works shall praise thee, O Lord; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

14 The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

15 The eyes of all wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The Lord is righteous in all his ways, and holy in all his works.

18 The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The Lord preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

MEMORY VERSE: The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. Ps. 145:8-9.

CENTRAL THOUGHT: The gracious, loving, wise, and Almighty God of heaven is worthy of all praise, honor, worship, trust, and reverence. He is good to every living creature, but has special care and provision for those who love and obey Him.

WORD DEFINITIONS AND CLARIFICATIONS: *Extol* (v. 1): To hold high in esteem and honor. *Majesty* (v. 5): Grandeur; greatness; very imposing in form and appearance. *Terrible* (v. 6): Fearful; dreadful; something to be held in reverence. *Gracious* (v. 8): Showing favor and mercy; helpful; kind; compassionate; good-willed.

LESSON BACKGROUND

The title of this 145th Psalm is "David's Psalm of Praise." David was very earnest and expressive in his worship and praise to Jehovah, the God of Israel. In this psalm he poured from the depths of his soul the most tender and loving expressions he could muster. It is a psalm to be read often and remembered. Ancient Bible scholars held this psalm in very high esteem and asserted that if a man with sincerity of heart would repeat it three times a day, he would not fail to enjoy the blessings of the

world to come. We need to look on the goodness of God and magnify the qualities about God that are desirable, enjoyable, and beneficial. Satan is very good at getting people to look at the drawbacks or difficulties involved in serving the Lord. This is why most ungodly people stubbornly refuse to consider changing their ways to serve the Lord; they feel it would be incommodious and of no profit. The righteous need to exalt the Lord and show forth His praise. This will help others to feel an inclination to seek after Him. David sought to show in this psalm the profit and pleasure he had found in his God, and it is wise for us to give heed to his words and seek to find that same goodness for the satisfaction of our own spiritual needs.

—Leslie C. Busbee

QUESTIONS:

1. What are some of the things that keep people from praising God as they should?
2. What can one do to cause more praise to be given to God?
3. What are some of the characteristics of God that make Him worthy of our praise?
4. What kind of people are more inclined to praise the Lord?
5. If you were called upon to write a psalm of praise, what would be the first thing you would mention of God's blessings?
6. How does God feel and react to praise given to Him sincerely?
7. If a person would read this psalm with an open mind, would there be a chance of that person being zealously affected to want to love and worship God?
8. Does this psalm give a clear image of what God is really like?
9. Does the Lord God still open His hand to satisfy the desire of His creation?
10. Should we praise the Lord more?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

We have in this psalm several things mentioned about God: His greatness, mighty acts, majesty, wondrous works, terrible acts, great goodness, righteousness, compassion, tender mercies, His kingdom, His power, and His saints. All of these things about God are wonderful and beneficial to mankind. His tender mercies over all of His works portray the loving and kind God that He is. He has compassion for those who fall and for those who are bowed down under the burdens of life. His heart reaches out to every person in the world. All nature depends upon His sustenance, whether they realize it or not. The air we breathe, the food we eat, the sunshine we drink daily of—all these things are the gifts of a kind Creator. God is surely worthy of a person's trust, worship, and obedience. It pays to serve Him sincerely and put our whole heart into His service and worship. He is righteous in all His ways and holy in all His works. He is pure and wise, and He goes about His business with our best interests in mind. So many times He has interfered in the affairs of men because of someone who called mightily upon Him. Our nation has only God to thank for our preservation and the prosperity we enjoy. One is a blind fool to discredit and refuse to praise God and give Him the honor that is due Him. Let us purpose to be among the beloved of the Lord who faithfully worship and praise Him every day.

—Leslie C. Busbee

FOOD FOR THOUGHT

Praise to God is a worthy pursuit by anyone. David was blessed in doing so, and so are we. When someone gives praise to others, there are times that we are skeptical as to motive. We know that praise has an ingenious way of turning an individual's head and making them susceptible to the wants of the one giving the praise. When someone praises you, take note to see if there is just cause in what was said. There is no praise that can equal the praise that comes from a pure heart. This is a trademark of the Psalms

that David wrote. He saw how the goodness and mercy of God was extended to every moving creature on the earth, and any requests that He made in the Psalms were only made to further the glory of God on the earth.

Mark well that there is a difference in bragging and praising. It is possible that lifting up a leader can cause pride in the one doing it by means of association. Can you detect the humility of David? In lifting up Christ to a high plane, He left himself on a low one. Although he had a close relationship with God, and he recognized the extraordinary ability of God through His blessings upon the righteous, it was all unmerited mercy. David was just as dependent on God at the end of his writings as he was in the beginning of them. There is a quote by James Barrie that says, "The praise that comes of love does not make us vain, but humble rather."

—Wayne Murphey



MAY 24, 1992

THE HAPPY PEOPLE

Psalm 144:1 Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight:

2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

4 Man is like vanity: his days are as a shadow that passeth away.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12 That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:

13 That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:

14 That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

15 Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord.

MEMORY VERSE: Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord. Ps. 144:15.

CENTRAL THOUGHT: David gives thanks to God for His blessings, expresses his deep sense of unworthiness, implores the mercy of God for deliverance from hurtful influences, and requests prosperity and happiness under His guidance and protection.

WORD DEFINITIONS AND CLARIFICATIONS: "*Strange children*" (v. 7): Foreigners; people whose ways and habits are contrary to godliness, who exert an influence detrimental to spiritual progress and prosperity. During two different periods in David's life he was the intended victim of the ungodly. Once it was with Saul, his king. The other time it was his own son, Absalom. David longed for peace and

tranquility in his own life and in his kingdom with His subjects.

LESSON BACKGROUND

There is very little doubt that David is the author of this 144th Psalm. It is thought by some to have been written after the insurrection of his son, Absalom, was put down. There are several expressions in this psalm that are similar to David's song of deliverance from King Saul in the 18th Psalm. It can well be applied to the Church in a spiritual sense, too. We want our sons and daughters to grow up under the sublime influence of the gospel, and we need to pray for God to keep us from evil influences that will mar the spiritual welfare of our children. We want to see the ministers of the Lord unincumbered so they can devote themselves to the work of the Lord effectually. We desire peace and spiritual life to prosper in the lives of His children. The peace and well-being of all and their eternal profit is the desire of every godly leader.

—Leslie C. Busbee

QUESTIONS:

1. Is it wrong for a parent or leader to desire to protect their children from evil influences and harmful associations?
2. Are there any influences today that pose such a threat?
3. Are there people around us who speak vanity and who have a right hand of falsehood?
4. Is it possible for us to have the spiritual blessings described in our lesson?
5. What kind of foreigners was David seeking to be rid of?
6. Does another person's skin color or language make him a foreigner?
7. For a nation or a people to have the Lord as their God, what must each person in that nation do?
8. Is guidance afforded and offered that this psalm can be fulfilled in our lives?

9. What kind of warfare do we need to learn now?
10. Can we and should we pray the kind of prayer David expressed in this 144th Psalm?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

We live in a world that is laden with iniquity and stained with evil and ungodly influences. Everywhere you go and wherever you dwell, there will be an unrighteous element to contend with, but the Scripture says in II Peter 2:9 that the Lord knoweth how to deliver the godly out of temptations. We should seek God's guidance and protection from these evil and ungodly influences. Evil is all around us. It is in the schools and colleges. It is in the neighborhood, whether in the city or the rural areas. It is in the airwaves on radio and television and also in the many publications that flood the market. Oh, can we stem the tide and raise our children and see them grow up to be plants in the courts of the Lord and cornerstones in the temple of God? Yes, there is a way, and we need to be encouraged to seek God for the right way. It takes God working with us; in our own strength and wisdom we will fail. But let us pray and lean on the Lord. Consistently keep up your courage and prayer life. Prayer changes things. God can and will work when His people call upon Him. Let us not give in to the spirit of the age. Let us be strong and fight the good fight of faith. Let us stand for the truth and not be ashamed of it. These are perilous times, but God is still reigning above. His kingdom rules over all. We are on the winning side when we stay with Him.

—Leslie C. Busbee

FOOD FOR THOUGHT

It is a credit to God if His people are happy. We all experience hard times. Sometimes it seems that wickedness which is around us would staunch our flow of happiness, or we can become burdened down with the cares of life and lose the joy of life. If we cannot smile once

in a while and show a joyful spirit, it reflects that the Lord is not the God to us that He wants to be.

In a biography of Lincoln, this incident is recorded. "One day during the most crucial period of the Civil War, Lincoln called a cabinet meeting and announced that business of the utmost importance would be considered. When his advisers gathered, he entered the room and glanced swiftly at the circle of anxious faces. Then he quietly picked up a book by Artemus Ward and began to read aloud one of its most uproarious chapters. By the time he had finished the chapter, the indignation of the cabinet members was painfully apparent. What did Lincoln mean by bringing busy men there to hear a funny story? Finally Lincoln laid the book down and sighed deeply. 'Gentlemen,' he said, 'why don't you laugh? With the fearful strain that is on me night and day I should die if I did not laugh occasionally. You need this medicine as much as I.' Then he turned to his tall hat on the table and drew from it what Secretary Stanton later described as a 'little white paper.' It was the first draft of the Emancipation Proclamation."

The Christian experiences the many arrows of the enemy, and therefore needs the ability to feel happiness. And no one has more reason to be happy than the Christian. Jesus told His disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11. "...weeping may endure for a night, but joy cometh in the morning. If we can keep focused on the joy that will unfold to us as the light of heaven dawns upon us, it will give us the ability to smile during the period of weeping. —Wayne Murphey



MAY 31, 1992

PRAISE YE THE LORD

Psalm 147:1 Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the stars; he calleth them all by their names.

5 Great is our Lord, and of great power: his understanding is infinite.

6 The Lord lifteth up the meek: he casteth the wicked down to the ground.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Psalm 148:13 Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord.

Psalm 149:1 Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

4 For the Lord taketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 Let the high praises of God be in their mouth, and a twoedged sword in their hand;

7 To execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

Psalm 150:6 Let every thing that hath breath praise the Lord. Praise ye the Lord.

MEMORY VERSE: The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Ps. 147:11.

CENTRAL THOUGHT: Having the glory of God in our souls and praising Him from our hearts helps to bring the victory we need over this present evil world.

WORD DEFINITIONS AND CLARIFICATIONS: *"Praise ye the Lord":* You praise Jehovah! The Hebrew word for this expression is "Hallelujah!" *"He telleth the number of the stars"* (147:4): God knows and counts the number of all the stars, and each one is named by Him. *Meek* (147:6): Lowly; gentle; saintly.

LESSON BACKGROUND

According to several versions, Psalm 147 and 148 were written by the prophets Haggai and Zechariah after the Babylonian captivity. The author or setting for Psalm 149 and 150 are not known. We have drawn selections from the four last psalms of the book for our lesson today. They stress to us the worthiness of God of our praise and glory, and the power and authority that holy and praise-filled saints have over the powers of this present world. Expressed twice is the truth that God takes pleasure in us when we fear Him and follow His Word. We can be a people near unto God. By humility, meekness, faith, purity, and clear decisions for Him we can be close to God. The deep sense of our need of Him and the blessings of His gracious help will cause us to extol and praise Him. As we feel the comfort of His Spirit and hear His whispers of love and counsel in our hearts it causes our spirit to swell up with love, devotion, and praise. Let His praise continually be in

our mouth, and let us honor and reverence Him all of our mortal days; thus we will be tuned to sing His praise in that brighter world to which we journey. —Leslie C. Busbee

QUESTIONS:

1. Why is a broken heart a great opportunity for the Lord?
2. What are some of the wounds a person can suffer?
3. How does the Lord feel about what man can do?
4. Why is God so inclined toward the meek and lowly?
5. What does the Lord take pleasure in?
6. How does God want to beautify us?
7. How can we assure ourselves of this beauty?
8. Are there times when a Christian will feel like singing on his bed?
9. What kind of two-edged sword will the saints wield?
10. What kind of vengeance and punishment will the saints inflict upon this wicked world?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Oh, the Lord is so great and good! He is worthy of our love, worship, praise, and honor. He loves to help the poor and needy and broken in heart. He loves to bind up wounds and bruises that Satan and evil people inflict upon us. Despite His great power, He still bends downward to our needs and sorrows. Oh, He is so sweet and gracious! How happy we have been since we gave all to Him! And to think that He finds pleasure in us poor and unworthy creatures is more than we can comprehend. But He does. How we ought to exercise our hearts and minds to praise Him! Go out under a starlit sky as far away from city lights as possible on a night without a moon. Look up and meditate upon what you see. It is the handiwork of our great God. "How Great Thou Art!" Let's be joyful in the Lord. Be happy. Never murmur or complain of your lot or things that you are called to suffer. Be thankful and look on the sunny side of life. Train and discipline yourself to praise the Lord and

be of a thankful heart. This will help prepare you for the final victory of the saints. We will not literally bind people with chains or with fetters of iron, but it will be the Word of God that we have heeded and followed which will judge the world in the last great day. Noah condemned the world of his day by having faith and obeying the Lord. By obeying the words of the Saviour and steadfastly following Him, we will triumph over this present evil world and over all the adversities of life and can keep joyful in everything. So keep those high praises of God in your mouth and the Word of God in your life; it will mean our passport to glory some blessed day.

—Leslie C. Busbee

FOOD FOR THOUGHT

"He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names." A broken heart is a very common thing at the present day. Perhaps more common now than it ever has been in the world's history. Note, there is a difference between being broken-down and broken-hearted. Broken-down people are not always broken-hearted folk. We have known some who were broken in health, broken in wealth, even broken in love, yet not broken-hearted. No; when we speak of people broken-hearted we mean more than broken down. Broken-hearted means a great and overwhelming grief, something more than a pin-prick. So far as this world is concerned, such are hopeless. Science has to a great extent conquered physical pain, but science has done nothing to diminish mental pain. Christian Science, which is no science at all, seeks to cure by leading people to ignore - funny sort of cure, isn't it?

"The Lord knows the mystery of the stars. What a strange combination. The Psalmist speaks of star-counting and heart-healing in the same breath. What a grand breathless thought of God! 'He telleth the number of the stars.' The mystery of the stars is known by Him. Why speak thus of God? Only the infinite can heal the soul. God

could not minister to broken hearts if the stars were too much for Him. The mystery of the stars, and the mystery of human pain are parts of one great mystery that is no mystery to God. No thought of God narrower and lower than that can ever truly comfort us. Christ has suffered with the same malady. He died of a broken heart, and not as the result of the physical tortures of the cross. We could not insist upon medical men suffering from certain maladies before they attempt to cure them, yet Jesus has suffered from a broken heart. A broken-hearted man needs a broken-hearted Saviour."

(Taken from "*Handfuls on Purpose.*")



JUNE 7, 1992

THE REIGN OF THE LORD'S ANOINTED

Psalm 72:1 Give the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

MEMORY VERSE: He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight . Ps. 72:13-14.

CENTRAL THOUGHT: The Kingdom of God's dear Son is for the salvation of poor lost and dying souls to save them from Satan and sin to a life of victory and righteousness and hope forever.

WORD DEFINITIONS AND CLARIFICATIONS: *The mountains shall bring peace*" (v. 3): The word "mountains" here signify the leaders and those who according to divine

appointment are called to feed the flock of God, taking the oversight thereof. They will be people who are godly and full of peace. *"Kings of Tarshish, Sheba, and Seba"* (v. 10): The gospel shall reach to every distant land. *"Precious shall their blood be in his sight"* (v. 14): This is an expression showing the tender regard Christ has for the safety and well-being of every soul who trusts in Him. *"Prayer shall be made for him continually"* (v. 15): There will be an unbroken stream of earnest prayer rising from poor and needy souls for Christ and His help. *"A handful of corn in the earth upon the top of the mountains"* (v. 16): The word "handful" in the Hebrew means an expansion or an abundance. Upon the top of the mountains of love and holiness there shall be an abundance of the Bread of life. This is spiritual language. *"The fruit shall shake like Lebanon"* (v. 16): The word "shake" here means to wave, referring to the abundance of the fruits of righteousness that the Christ-life will put forth in the lives of those who will grow like a cedar in Lebanon. Ps. 92:12.

LESSON BACKGROUND

Although several versions attribute this psalm to Solomon, yet, as the title says, (A Psalm for Solomon) and as the last sentence gives evidence to this being the prayer of David, it is very sure that David is the author. It is most probable that he wrote this psalm in his last days when he had set his beloved son on the throne of his kingdom. And, as in other of his divinely inspired psalms, his words took on a deeper meaning, pointing to the Christ who would sit on his throne as the Saviour. In II Samuel 7:14 God was speaking to David of his seed after him who would build the house of the Lord, and he said, "I will be his father, and he shall be my son." The writer in Hebrews 1:5 applies that saying directly to Christ. So we see that this psalm is a vivid prophecy of the reign of Christ, the spiritual Son of God, and the son of David through the lineage of the flesh.

—Leslie C. Busbee

QUESTIONS:

1. According to this 72nd Psalm, what kind of people does Christ mean the most to?
2. Who is the real oppressor that Christ breaks in pieces?
3. How is Christ like showers of rain.
4. What is the best kind of present we can offer to Christ?
5. Will a person who doesn't sense their need of Christ's help receive any help?
6. What statements in this psalm reveal the tender care and feeling that Christ has for His own?
7. What will be abundant and flourishing in the Saviour's kingdom?
8. Who is solely responsible for setting up such a kingdom?
9. In what way is the whole earth filled with the glory of God today?
10. How long will this glorious kingdom endure?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Through the years this psalm has grown more precious to my soul until today it shines a light so bright and comforting to my pilgrim pathway. The Saviour, Jesus, is so vividly portrayed and foretold in this psalm. Especially bright to my heart are the words which show Christ's care for the poor and needy. This is so precious to our hearts because we know that we are that poor and needy people. He will judge us. He will set our hearts and lives aright according to God's will. He will save us from Satan's power and oppressive bondage. He will spare us from harm and danger and will allow nothing to come our way but what is for our good. He will deliver us when we cry unto Him and will bring us through every difficulty that we may encounter. He will redeem us from the overlordship of Satan and sin, and give us victory. We are precious in His sight. As a good faithful wife is precious to a loving and godly husband, and as a child is to a kind and gracious parent, so we are

precious in the eyes of the Lord Jesus. He comes down upon our thirsty spirit like a welcome rain after the hay has been cut and harvested and the ground needs more moisture to bring forth another cutting. He constantly maintains His work of grace in our souls. As King of kings and Lord of lords, He rules our lives tenderly and wisely. We pray for His grace every day and the fruit of our lips is glory to His name. He lives, yes, lives forever. He feeds our soul and keeps us prospering in divine grace and wisdom. And we know that His kingdom is forever. He will appear one day in the clouds of heaven and take us to that world He is preparing for the true and faithful. Blessed, blessed be His wonderful name forever!

—Leslie C. Busbee

FOOD FOR THOUGHT

Being poor in the things of this life is neither a qualification nor an assurance of finding favor with God. When the Psalmist wrote, "He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence. . . ." he was very much saying what Christ spoke of in the sermon on the mount when He said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matt. 5:3. The kingdom of heaven had not yet been brought to this earth when David lived, so he saw and expressed the blessing upon those who humbly cried unto God from a broken heart in a little different way.

The story of the Christian is one of the prosperity of the poor. Prosperity and poor are conflicting terms, yet describe the situation of feeling happily poor while being the son of the King of kings. Notice some of the promises made in the Bible to the poor and needy. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." Psa. 12:5. "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the

terrible ones is as a storm against the wall." Isa. 25:4. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isa. 41:17. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love Him?" James 2:5. This indeed constitutes reigning in this life.

—Wayne Murphey

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JUNE 14, 1992

THE REIGN OF CHRIST: THE HOPE OF MANKIND

A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

Psalm 102:1 Hear my prayer, O Lord, and let my cry come unto thee.

2 Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

11 My days are like a shadow that declineth; and I am withered like grass.

12 But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

16 When the Lord shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

19 For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;

20 To hear the groaning of the prisoner; to loose those that are appointed to death;

21 To declare the name of the Lord in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the Lord.

23 He weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations

25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. Heb. 1:10-12

26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But thou art the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

MEMORY VERSE: For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death; Ps. 102:19-20.

CENTRAL THOUGHT: From the height of His sanctuary in the heavens the Lord God looked upon the earth and beheld those in the prison house of sin under the sentence of eternal death. He came down in human form to bring deliverance and give an invitation for souls to share eternal life with Him.

WORD DEFINITIONS AND CLARIFICATIONS: *"My days are like a shadow, but thou, O Lord shalt endure forever"* (v. 11-12): An expression of one's mortal decay compared with the eternal being of Christ. *"Thou shalt have mercy on Zion"* (v. 13): The writer along with many other weary captives in Babylon were looking forward to their return to Jerusalem. But these words extended their fulfillment beyond the literal return to Zion. They pointed forward to Christ when He would come and build the true Zion, the Church of God. *"Thy servants take*

pleasure in her stones" (v. 14): Although the sacred city and temple were in ruins, even her broken down stones and dust were sacred to those who loved her, in faith that God was going to restore. *"So the heathen shall fear the name of the Lord"* (v. 15): The name of the God of Israel had become known among the nations. The King of Egypt had ordered the Hebrew Scriptures to be translated into the Greek language about 285 years before Christ. This translation, still extant, is called the Septuagint. The Jews were dispersed throughout the known world, and God was shaping things for the advent of His beloved Son. *"When the Lord shall build up Zion"* (v. 16): When the Lord Jesus would come to build His Church. *"He will regard the prayer of the destitute"* (v. 17): The utterly poverty-stricken soul who realizes that God's help is their only hope will find refuge in Christ. *"The generation to come, and the people which shall be created"* (v. 18): This is directly referring to the redeemed in Christ who would be a chosen generation; the born again; creatures made new. *"When the people are gathered together"* (v. 22): This was a prophecy of the name of the Lord being declared in the preaching of the gospel on the day of Pentecost when devout men of every nation had gathered in Jerusalem to worship the Lord.

LESSON BACKGROUND

"The Hebrew, and nearly all the Versions, gives the title that heads this Psalm: A prayer of the afflicted, when he is overwhelmed, and pours out his sighing before the Lord. There seems to be little doubt that this is the prayer of the captives in Babylon, when, towards the end of their captivity, they were almost worn out with oppression, cruelty, and distress. This Psalm has been attributed to Daniel, to Jeremiah, to Nehemiah, or to some of the other prophets who flourished during the time of the captivity. The author of the Epistle to the Hebrews has applied verses 25-27 to our Lord Jesus, and the perpetuity of His kingdom." —Adam Clarke

This is a most touching and inspiring psalm. In the first part the writer describes his sorrows and poverty, but the depths of his anguish are drowned with the flood of spiritual

revelation and prophecy that God poured upon him. It all adds up to be a glorious preview of Christ's work of bringing hope to us poor mortals under the sentence of death. The very fact that the writer in Hebrews applied this psalm to Christ sheds light on its importance and value to us.

—Leslie C. Busbee

QUESTIONS:

1. What was the writer in this psalm aware of concerning his life on earth?
2. Does the Lord have a good purpose in allowing trouble and sorrow to come our way?
3. What does the writer say about the Lord and His duration?
4. What was the writer's hope concerning Zion?
5. Has God done enough to cause people to reverence and love Him?
6. How does the Lord Jesus feel about the prayer of the poor and needy?
7. Who are the people the writer said would be created?
8. What drew on the Lord's compassion as He looked down upon the earth?
9. What did the Lord want proclaimed in Zion?
10. Whose years shall have no end?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Of all the psalms I have studied there is something about this 102nd Psalm that strikes a depth of holy awe and inspiration unsurpassed by any. Beholding the expressions from an afflicted soul in sorrow and deep distress, my soul is drawn with compassion and interest in his message. Trouble and sorrow are common companions to everyone. And it is in the deep waters of affliction that one finds true consolation and comfort in the gospel of Christ. This psalm is believed to have been written during the latter days of the captivity of the people of God in Babylon. It would be hard to comprehend their sorrow, but judging from what we have read concerning their humiliating defeat, capture and imprisonment, we can be sure they suffered untold anguish. But in the midst of his

sorrows, we find the writer expressing his hope in the Lord. And we find in his hope a prophecy of the coming of Jesus to the world. The fulfillment of this hope was extending beyond just a mere return to Jerusalem to rebuild its walls and temple. It was looking forward to the building of the real temple of God, the spiritual tabernacle that Jesus would position for His Father in the hearts of men. To do this Christ was to come down and pay the penalty for the sins of the world and loose the souls of mankind from the prison house of sin, from the sentence of death. He was to die for the ungodly and open the way to eternal life through His faith and righteousness. And I thrill at the expression of the writer when he speaks of Christ enduring forever. He knew and we know that mortal man must die, but in that Christ would abide forever we are given hope in Him of sharing in that eternal inheritance. Oh, how precious is the message of consolation and hope that is revealed in this psalm!

—Leslie C. Busbee

FOOD FOR THOUGHT

Probably one of the most illustrative forms of hope is portrayed by those who have had loved ones gone to sea. Especially was this so several hundred years ago when voyages were long, dangers unknown, and ships were not very sea worthy. There is a picture that was painted showing a young maiden sitting on a rock, with her left hand above her eyes, looking most pitifully across a shipless ocean. One writer captured the pathetic discouragement of this kind of vain hope when he wrote;

"Wearisome long the maiden must wait,
Months and years ere her watching be o'er,
For a lover that never will come to land,
For a ship that never will touch shore."

How different is the hope that is founded in Christ. There is no danger that can conquer Him. He has already conquered death and the grave and is now reigning over all things. When we need Him and look for Him He is there. One song says;

"Over the bounding billows,
Jesus, my Saviour sends

Help to my storm-tossed spirit,
Praise to the Friend of friends

Jesus told His disciples, "And if I go and prepare a place for you, I will come again, and receive you unto myself. . ." John 14:3. At the time Jesus told this to the disciples they may have had some wonder and doubt about it, but after Christ came forth from the grave, appeared to them and then sent the Holy Ghost upon them, their hope was firmly grounded in what He had said. The apostle Paul put it this way, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." Heb. 6:19.

—Wayne Murphey



JUNE 21, 1992

**THE REJECTED STONE
BECOMES THE HEAD OF THE CORNER**

Psalm 118:10 O give thanks unto the Lord; for he is good: because his mercy endureth for ever.

6 The Lord is on my side; I will not fear: what can man do unto me? Heb. 13:6

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in the Lord than to put confidence in man.

9 It is better to trust in the Lord than to put confidence in princes.

13 Thou hast thrust sore at me that I might fall: but the Lord helped me.

14 The Lord is my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, and I will praise the Lord:

20 This gate of the Lord, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head stone of the corner. Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; I Pet. 2:7

23 This is the Lord's doing; it is marvellous in our eyes.

Luke 20:18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Psalm 118:24 This is the day which the Lord hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. Matt. 23:39

MEMORY VERSE: Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. I Pet. 2:7.

CENTRAL THOUGHT: The confidence that Christ had in His Father's power to save enabled Him to face the rejection of the world to become the Rock which was to be the foundation stone for precious souls to build upon.

WORD DEFINITIONS AND CLARIFICATIONS: *"The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me."* (Ps. 118:7): The Hebrew text renders this verse: "Jehovah is for me among my helpers, and I shall look on those hating me." Surely Christ fulfilled this when He faced the mob who thirsted for his blood. *"The right hand of the Lord"* (Ps. 118:16): Christ was destined to triumph and to be exalted to the right hand of God, valiantly subduing His enemies. *"I shall not die, but live, and declare the works of the Lord"* (Ps. 118:17): Despite His suffering and death on the cross, Christ would rise from the dead in victory. *"The gate of the Lord"* (Ps. 118:20) The entrance to eternal life and salvation for Himself and for all who would follow Him. *"Whosoever shall fall on that stone shall be broken"* (Luke 20:18): If we will fall upon Christ for refuge and security we will be broken in spirit unto submission to Him, thus we will be saved. *"But on whomsoever it shall fall, it will grind him to powder"* (Luke 20:18): If we reject this stone and refuse to fall on

Him, we are in danger of Him falling on us to our eternal destruction.

LESSON BACKGROUND

That this psalm is a prophetic picture of Christ there can be no doubt, even though we do not know who the real author was. Most probably David was the author. Adam Clarke remarks: "It partakes of David's spirit, and every where shows the hand of a master. The style is grand and noble; the subject, majestic." Since it is quoted by our Lord Jesus and by His apostle Peter we are given the firm conviction that it is one of the great prophecies of Christ. Here His opposition and antagonism from the Jews is revealed, and here we see the great utterance of His triumph over all.

—Leslie C. Busbee

QUESTIONS:

1. Why do we not need to be afraid of what man can do to us?
2. Why is it better to trust in the Lord than to put confidence in man?
3. Can the triumph of Christ found in this psalm be a reality in our souls today?
4. How can we say that we will not die when we know it is appointed unto man once to die?
5. Christ died, but did He really die?
6. Who was the stone which the builders refused?
7. In what way will a person be broken if he falls upon Christ?
8. What will happen to a person who refuses to fall upon Christ for refuge?
9. What does it mean for us to say, " 'Blessed is he that cometh in the name of the Lord?' "
10. Who made Christ the head stone of the corner?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

This entire 118th Psalm is a psalm of victory. First it was a victory for the one who wrote it. Then it was a victory for Christ in His triumph over His foes. And then it is a victory for us who are walking in the footsteps of our Saviour. We can say, " 'The Lord is on my side, I will not fear. What can man do unto me?' " And we know today that it is better to trust in the Lord than to put confidence in man. All around us people are putting confidence

in the flesh and what the wisdom of man can do for them. We live in a world that is man-orientated, man-planned, man-maintained, man-operated, and man-ruled. It means much for us to establish a confidence in God, independent of man. There are places in a person's life when God wants to be all in all. As for Christ, He put no confidence in man, nor trusted in man to save Him. It was all in the hands of His Father. The world thrust sore at Him, but He did valiantly and overcame the world. Even though they prevailed over Him and condemned Him to the terrible death on the cross, He overcame. They killed Him and sealed Him in the tomb, but He overcame. They rejected Him and refused to believe in Him, but He overcame and was made of God the foundation stone of the new Jerusalem. It was the Lord's doing. Jesus used this Scripture to show the Jews that the Kingdom of God was being taken from them and given to someone else who would bring forth the fruit God was looking for. They refused Him, but He overcame and was made the head stone of the corner. Oh, let us hold fast to our faith and we, too, shall share in the glorious victory of our Saviour.

—Leslie C. Busbee

FOOD FOR THOUGHT

"Those to whom Christ first came did not think Him suitable to be their Messiah. So they refused to accept Him, and nailed Him on a cross instead. But now what do we behold? That same Jesus whom they thought unfit to be their king God has made King of glory, Lord of heaven and earth. All things are in His hands, all power, all mercy, all judgment. The very rulers who rejected Him and demanded His crucifixion, when they awake on the judgment-morning shall see as their judge the same Jesus whom they thus despised and condemned to die.

"A great many people now think Christ unsuitable to be their Master. They do not consider it an honor to be called a Christian. They blush to own His name or to enroll themselves among His followers. They do not care to model their life on His holy and perfect life. All such should remember that Christ has highest honor in heaven. No angel is ashamed to speak His name. Redeemed spirits praise Him day and night. God the Father has exalted Him to the throne of eternal power and glory. Why, then, should sinful men be ashamed to own Him as Lord?

"They should remember further that God has made Him the corner-stone of the whole building not made with hands. No life

that is not builded on Him can stand. There is no other rock on which to rest a hope. If they ever are saved it must be by this same Jesus whom they are now rejecting." (Taken from *Come Ye Apart*.)

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JUNE 28, 1992

CHRIST SEATED ON DAVID'S THRONE

Psalm 132:1 Lord, remember David, and all his afflictions:

2 How he swore unto the Lord, and vowed unto the mighty God of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, or slumber to mine eyelids,

5 Until I find out a place for the Lord, an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 Arise, O Lord, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. Luke 1:32; Acts 2:30

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. Rev. 3:21

13 For the Lord hath chosen Zion; he hath desired it for his habitation.

14 This is my rest for ever: here will I dwell; for I have desired it.

15 I will abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

MEMORY VERSE: To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3:21.

CENTRAL THOUGHT: Because of David's love and devotion to God and His service, God promised that one of his descendants would sit upon his throne. This was to be fulfilled in Jesus when He was exalted to the right hand of God to reign as King of kings and Lord of lords. The promise of reigning forever is also promised to all who will love and follow Christ.

WORD DEFINITIONS AND CLARIFICATIONS: *"Until I find out a place for the Lord"* (v. 5): David desired to make a special place to house the ark of God that had been long lodged at the house of Abinadab near a place named Kirjathjearim. *"Lo, we heard of it at Ephratah"* (v. 6): Ephratah here is another name for Bethlehem, the home of David's youth. David had heard about the ark and its location while he still lived as a youth in Bethlehem. *"Fields of the wood"* (v. 6): This is the meaning of the name of the place where the ark was, Kirjathjearim. *"Worship at his footstool"* (v. 7): The Lord's footstool, or the place of His rest. This is referring to Zion or Jerusalem in the Old Testament, but in Christ it is the hearts of His sanctified people. *"Of the fruit of thy body"* (v. 11): Of the descendants of David, pointing directly to Jesus.

LESSON BACKGROUND

Some have attributed this psalm to David, others to Solomon, and others to some inspired author at the close of the years of the Babylonian captivity. Adam Clarke says that the captivity is the most probable time of its writing, referring to the building of the second temple by Zerubbabel. All of these possibilities have a similar situation that makes this psalm fitting to them. David, bringing the ark to Zion; and Solomon, bringing the ark into the temple he had built; and the returning captives from Babylon rebuilding the temple and reinstating the worship of God—all these had to do with putting the ark of God back into its rightful place. This is all a type of the spiritual blessing of the coming of the Holy Spirit into the lives of God's people in Christ. The place

that God is wanting to inhabit is the consecrated heart that has been redeemed by Jesus. This is a psalm of holy desire and invitation to the Lord to come to His rest in our yielded hearts. This spiritual habitation is the true Zion, for God does not really dwell in temples made with hands. ". . . To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2.
—Leslie C. Busbee

QUESTIONS:

1. Is God seeking for a place to dwell?
2. Where does He want to dwell?
3. Will God come into a heart uninvited?
4. Will He come into a heart that is not properly prepared for Him?
5. What must we do to prepare a place for the habitation of God?
6. Where is the real throne of David where Christ is seated?
7. Can we sit with Christ on His throne?
8. If we will give the Lord our hearts and lives to dwell in, will He take care of us in every way?
9. What must we do to make our hearts a place where God can rest and be comfortable?
10. Describe the condition of the heart and life wherein God dwells?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

David grew up at Bethlehem hearing about the ark lodged down at Kirjathjearim. As he got older a great desire came into his heart of hope that some way the ark might be returned to a centrally located place among the people where the worship of God could be blessed with the presence of God as it should be. When he became king, he made a special effort to get the ark returned to Jerusalem. Today we need to have a desire to make our hearts a place for the ark of God to be in. The ark of God to us is the Holy Spirit and the precious Word of God. People need to be saved and washed from their sins in the blood of Jesus. Then they need to consecrate their all to the Lord and be willing to do His will above all else. When we come to the place of full surrender and sacrifice of self upon the altar of consecration, we can expect the presence of the Lord in the Holy Spirit to come to His temple. We are the temple of God, and God wants to live in us. He wants to have

communion and fellowship with us. He wants to live in us, and He wants us to live in Him. When we are willing and obedient and yielded to the Lord, then God finds a place of rest in our lives. He will dwell there as a Comforter, a Guide, a Teacher, and a Refuge. But we must open our hearts and make Him welcome. We must die to sin and self forever. We must make a perpetual covenant with Him to live for Him and do His will above all of our desires. Oh, it is precious to have the ark of God resting in the temple of our hearts! Victory, happiness, success, and peace will be ours if we will provide God a habitation in our hearts.

—Leslie C. Busbee

FOOD FOR THOUGHT

David had a very extra ordinary life. Very few people accomplished the feats that He did. His life was packed with adventure, romance, courage, sorrow, triumph, poverty, adversity, nobility and success. He was truly a man after God's own heart. God chose him to be king, and made this choice when no one else, perhaps not even David himself, was aware of what God had in mind. It was the working of God in a humble person that vaulted him to a reign of wealth and power. Christ's life is a close parallel to David's. When God talked to David through His prophet, Nathan, (II Samuel 7:12-17) we notice that it took on a peculiar form. To other prophets, revelations of the Messiah were made objectively apart from themselves. Most of them were shown Christ and His day afar off. When revelations of the Messiah were made to David, they were usually connected with something in his own life, history, or experience. They had a shadowy foundation in something personal to himself, with that thing being enlarged, purified, and glorified, constituting the revelation of Christ. Christ inherited a throne, as well as earned it, and it is typified by a rule of righteousness, power and wealth. The life of a Christian also has a semblance to David's experiences and Christ's reign on His throne. There is adventure, romance, courage, sorrow, etc. wrapped up in a life for God. There is also the power and wealth that accompanies salvation, and the full reward of it is when this life is over and we can reign in God's presence forever.

—Wayne Murphey



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