

SS-Q1-L5-Singing the Lord's Song in a Strange Land

January 27-February 2, 2024

Adult
Sabbath School Lesson
Meat in Due Season
January February March 2024

PSALMS
1st Quarter



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Sabbath Afternoon - January 27, 2024

Scripture Reading for the Week

Psalms 79:5-79:13; 88:3-88:12; 69:1-69:3; 22:1-22:1; 77:1-77:20; 73:1-73:20; 1 Peter 1:17-1:17.

Thought for Meditation

"In His temple doth everyone speak of His glory" (Psalm 29:9), and the song which the ransomed ones will sing--the song of their experience--will declare the glory of God: "Great and marvelous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the ages. Who shall not fear, O Lord, and glorify Thy name? for Thou only art holy." **Revelation 15:3, 4, R.V. {Ed 308.5}**

In our life here, earthly, sin-restricted though it is, the greatest joy and the highest education are in service. And in the future state, untrammled by the limitations of sinful humanity, it is in service that our greatest joy and our highest education will be found--witnessing, and ever as we witness learning anew "the riches of the glory of this mystery;" "which is Christ in you, the hope of glory." **Colossians 1:27. {Ed 309.1}**

Memory Text
“How shall we sing the Lord’s song in a strange land?”
(Psalms 137:4).

This week's SS Lesson will examine the depth of life experiences that may be subject to the song to be sung by those who acknowledge that the days are evil, and no human power could resist the devil. This includes the realization that God's promises are true and without divine aid, no man will be saved.



Outline of the Study

Sunday-January 28, 2024

The Days of Evil-Why does God allow sin and suffering to exist? (Psalms 74 and 79)

Psalms 74:18-74:22; 79:5-79:13; 83:16-83:18; 106:47; Deuteronomy 4:32-4:38; 32:8-32:9.

Monday-January 29, 2024

At Death's Door-Why does God allow the innocent to suffer? (Psalm 88)

Psalms 41:1-41:4; 88:3-88:12; 102:3-102:5; 102:11-102:11; 102:23-102:24.

Tuesday-January 30, 2024

Why doesn't God put an end to our current suffering? (Psalm 69)

Psalms 42:1-3; 63:1; 69:1-3; 102:1-7; 130:1; 10:12-10:12; 22:1-22:1; 27:9-27:9; 39:12-39:12.

Wednesday-January 31, 2024

Has His Promise Failed Forevermore? Have His promises in Scripture failed? (Psalm 77)

Psalms 77:1-20; 46:3; Genesis 41:1-41:8; Esther 6:1-6:1; Daniel 2:1-3.

Thursday - February 1, 2024

Lest the Righteous Be Tempted-Why do the wicked prosper? (Psalms 37 and 73)

Psalms 37:1; 37:8; 49:5-7; 94:3-7; 125:3; 45:6; 73:1-20; 73:27-28; 1 Peter 1:17.

Friday - February 2, 2024

**Insights and Further Study
From the Pen of Inspiration**

Sunday - January 28, 2024

The Days of Evil - Why does God allow sin and suffering to exist? (Psalms 74 and 79)

Psalms 74:18-74:22; 79:5-79:13; 83:16-83:18; 106:47; Deuteronomy 4:32-4:38; 32:8-32:9.

“Why should the nations say, “Where is their God?” Before our eyes, make known among the nations that you avenge the outpoured blood of your servants.” (Psalm 79:10)



Redeeming the Time, The Days are Evil

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer His expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through His grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused His grace, the heart of long-suffering love yet pleads. "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil." **Ephesians 5:14-16. 109 {CSA 70.1}**

Human Race had been Afflicted by Satan's Evil

It was not the will of God that the sinless pair should know aught of evil. He had freely given them the good, and had withheld the evil. But, contrary to His command, they had eaten of the forbidden tree, and now they would continue to eat of it—they would have the knowledge of evil—all the days of their life. From that time the race would be afflicted by Satan's temptations. Instead of the happy labor heretofore appointed them, anxiety and toil were to be their lot. They would be subject to disappointment, grief, and pain, and finally to death.—**Patriarchs and Prophets, pp. 58, 59. {CTr 27.6}**

Evil is Ever Warring Against Good

True Christianity will always be aggressive, and wherever it exists it will arouse enmity. All who live a conscientious life, who bear testimony of the claims of God, of the evil of sin, of the judgment to come, will be called the disturbers of Israel. Those whose testimony awakens apprehension of the soul offend pride and arouse opposition. The hatred of evil against good exists as surely now as in the days of Christ when the multitudes cried, "Away with this man!" "Release unto us Barabbas." There is no kind of evil in our world but that some have an interest in maintaining it. Evil is ever warring against good. And since we know that the conflict with the prince of darkness is constant and must be severe, let us be united in the warfare. Cease to war against those of your own faith. Let no one help Satan in his work. We have all that we can do in another direction. . . . **{CTr 356.2}**

God Knows Us even at the Time of Trouble

In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. **{CET 95.1}**

Jacob's Trouble represents the Experience of God's People in the Time of Trouble

Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of Esau, [**Genesis 32:24-30.**] represents the experience of God's people in the time of trouble. Because of the deception practiced to secure his father's blessing, intended for Esau, Jacob had fled for his life, alarmed by his brother's deadly threats. After remaining for many years an exile, he

had set out, at God's command, to return with his wives and children, his flocks and herds, to his native country. On reaching the borders of the land, he was filled with terror by the tidings of Esau's approach at the head of a band of warriors, doubtless bent upon revenge. Jacob's company, unarmed and defenseless, seemed about to fall helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of self-reproach; for it was his own sin that had brought this danger. His only hope was in the mercy of God; his only defense must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his brother, and to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience. {GC88 616.2}

Please visit this site for a deeper study on Jacob's Trouble:

Meat In Due Season - 21. Jacob's Time of Trouble (google.com)

Consider the following

When King Nebuchadnezzar destroyed the Temple and razed Jerusalem, God's people were totally confused (**Ps. 79:1-4; 74:3-8**).

How long would God allow suffering? How long will the victory of the wicked? How long will the name of God be blasphemed? How long will he not forgive sin? How long will he remain silent? (**Ps. 79:5; 74:9-11**).

If God's people were destroyed, where was the honor of God's Name? (**Ps. 79:6-7, 12; 74:13-19**).

Aware that sin had brought them to this situation, he asks God to listen, remember his covenant, forgive sin, remove suffering, and act on behalf of his people (**Ps. 79:8-9, 11, 13; 74: 20-23**).

Monday - January 28, 2024
**At Death's Door-Why does God allow
the innocent to suffer? (Psalm 88)**

Psalms 41:1-41:4; 88:3-88:12; 102:3-102:5;
102:11-102:11; 102:23-102:24.

*"I am overwhelmed with troubles, and my life
draws near to death" (Psalm 88:3)*



Many are Sunken into Sin and In Distress

Christ instructs His messengers to go also to those in the byways and hedges, to the poor and lowly of the earth. In the courts and lanes of the great cities, in the lonely byways of the country, are families and individuals--perhaps strangers in a strange land--who are without church relations, and who, in their loneliness, come to feel that God has forgotten them. They do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. They are pressed with suffering, want, unbelief, despondency. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in lusts and pleasures that lead to ruin and death. He is offering them the apples of Sodom, that will turn to ashes upon their lips. They are spending their money for that which is not bread and their labor for that which satisfieth not. **{COL 232.5}**

A Privilege to Suffer for Christ and the Glory in the Cross

The life of Christ and His sacrifice, the Innocent suffering for the guilty, should forever still the least murmur or complaint. It should be accounted a privilege to suffer for Christ and thus glory in the cross of Christ. I saw that He is honored by the lives of those who eagerly lay hold of salvation, those who consider it a privilege to suffer for Jesus. **{21MR 253.4}**

Consider the following

The psalmist, sick, awaits death and does not understand why God does not respond **(Ps. 88:3-4, 9-14)**.

He even accuses God of being the cause of his illness and pain (**Ps. 88:6-8, 16-18**).

There is no mention in Psalm 88 of the sins that could have caused his illness. In reality, his suffering (as often happens with our suffering) did not derive from any sin of his own. This reality makes suffering something difficult to understand, inexplicable. There is only one solution: cry out to Him who controls everything, and wait for Him to act in due time (**Ps. 88:1-2**).

Tuesday-January 30, 2024

Why doesn't God put an end to our current suffering? (Psalm 69)

Psalms 42:1-3; 63:1; 69:1-3; 102:1-7; 130:1; 10:12-10:12; 22:1-22:1; 27:9-27:9; 39:12-39:12.

"I am worn out calling for help; my throat is parched. My eyes fail, looking for my God" (Psalm 69:3)



It is like a deer that cannot find water to drink (Ps. 42:1-3)



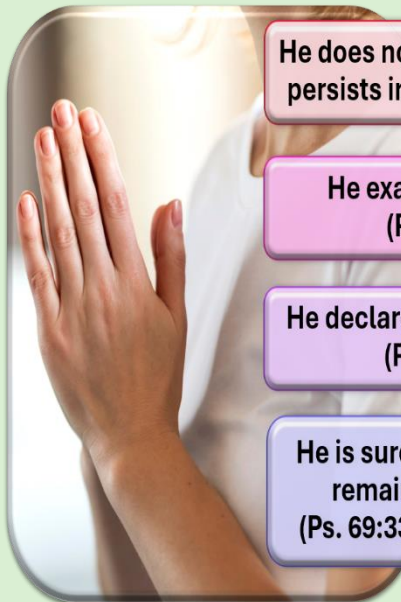
He is distressed, hurt, without the will to live (Ps. 102:2-4)



He seems to live in a desert, like the pelican, the owl or the solitary bird (Ps. 102:6-7)



He feels sunk in the mire, unable to stand, without help from God (Ps. 69:1-3)



He does not remain silent, he persists in prayer (Ps. 69:13)

He examines himself (Ps. 69:5-6)

He declares his love for God (Ps. 69:7, 9)

He is sure that God will not remain silent forever (Ps. 69:33-36; 42:5; 102:13)

The Miracle Power for the Afflicted is to Meet Satan

Every working of Christ in miracles was essential, and was to reveal to the world that there was a great work to be done on the Sabbath day for the relief of suffering humanity, but the common work was not to be done. Pleasure seeking, ball playing, swimming, was not a necessity, but a sinful neglect of the sacred day sanctified by Jehovah. Christ did not perform miracles merely to display His power, but always to meet Satan in [his]

afflicting suffering humanity. Christ came to our world to meet the needs of the suffering, whom Satan was torturing.--**Letter 252, 1906, p. 3. (To Brother and Sister O. A. Olsen, July 25, 1906.) {3MR 245.1}**

All Days are God's to Carry Out His Great Plans

Jesus stated to them that the work of relieving the sufferings of the afflicted was in harmony with the Sabbath law, whether it was relative to the salvation of souls or the removal of physical pain. Such work was in harmony with that of God's angels, who were ever descending and ascending between Heaven and earth to minister to suffering humanity. Jesus answered their accusations by declaring, "My Father worketh hitherto, and I work." All days are God's, in which to carry out his great plans for the human race. If the Jews interpretation of the law was correct, then Jehovah was at fault, whose work had upheld and quickened creation since first he laid the foundations of the earth, when the morning stars sang together, and all the sons of God shouted for joy. He who pronounced his work good, and established the institution of the Sabbath to commemorate its completion, must put a period to his labor, and stop the never-ending routine of the universe. **{3Red 25.2}**

Consider the following

To what extent does the psalmist feel the distance from God?

- It is like a deer that cannot find water to drink **(Ps. 42:1-3)**
- He is distressed, hurt, without the will to live **(Ps. 102:2-4)**
- He seems to live in a desert, like the pelican, the owl or the solitary bird **(Ps. 102:6-7)**
- He feels sunk in the mire, unable to stand, without help from God **(Ps. 69:1-3)**

He does not remain silent, he persists in prayer (Ps. 69:13). He examines himself (Ps. 69:5-6). He declares his love for God **(Ps. 69:7, 9)**. He is sure that God will not remain silent forever **(Ps. 69:33-36; 42:5; 102:13)**.

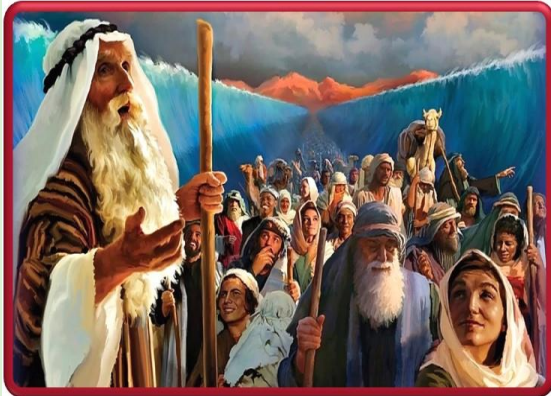
The psalms demonstrate that communication with God must continue, regardless of life's circumstances.

Wednesday-January 31, 2024

Has His Promise Failed Forevermore?

Psalms 77:1-20; 46:3; Genesis 41:1-41:8; Esther 6:1-6:1; Daniel 2:1-3.

Has his unfailing love vanished forever? Has his promise failed for all time? (Psalm 77:8)



The Truthfulness of His Promises, Trueness of Faith

True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil and let our faith take hold of the promised blessing and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the Word it is ours. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." **Mark 11:24.** Here is faith, naked faith, to believe that we receive the blessing, even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up. But many suppose they have much faith when sharing largely of the Holy Spirit and that they cannot have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith. The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds. True faith rests on the promises contained in the Word of God, and those only who obey that Word can claim its glorious promises. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." **John 15:7.** "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." **1 John 3:22. {EW 72.2}**

Man is to Become One with Christ in God

Christ has made it possible for man to rise in moral value with God. By resisting all wrong, by subduing the evil temper, selfishness, and pride, he may attain to the righteousness of Christ. Man is to become one with Christ in God. Sin is degrading, and there is no place for it in heaven. It is our privilege to have the power of self-control, and if we do not have it we reveal that sin still reigns in our mortal bodies. In Christ is all sufficiency for a self-directed life. "Let him take hold of My strength, that he may make peace with Me," He says, "and he shall make peace with Me" **[Isaiah 27:5]. {16MR 274.1}**

Christ Speaks to All who Bear His Name

The ten virgins all claim to be Christians, but five are true and five are false. All have a name, a call, a lamp, and all claim to be doing God service. All apparently watch for His appearing. All started apparently prepared, but five were wanting. Five were found surprised, dismayed, without oil, outside the wedding banquet, and the door was shut. There are many who cry peace, peace, when there is no peace. This is the most perilous belief for the human soul to entertain. Christ speaks to all who bear His name, who claim to be His followers, to eat His flesh and drink His blood, else they can have no part with Him. Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not live as Christ has enjoined upon them. Christ teaches us that profession is nothing. "He that will come after Me," He says, "let him deny himself, and take up his cross daily, and follow Me" **[Luke 9:23]. {16MR 274.2}**

Consider the following

Have you ever felt like the psalmist (**Ps. 77:1-6**)? He cries out to God hoping for an answer, but he does not find it; in his desperation he refuses consolation; he remembers the moments when he sang to God and meditated on Him. And he says: "Now, has God forgotten me? Where are your promises?" (**Ps. 77:7-9**).

The answer is in the past (**Ps. 77:10-12; Josh. 21:45**). God has done wonders before the nations (**Ps. 77:13-17**). He made a way in the sea and led his people by the hand of Moses and Aaron (**Ps. 77:18-20**).

However, not all of his actions were obvious. At times, he acted without his hand being noticed: “Your footsteps were not known” (Ps. 77:19). Whether openly revealed or hidden, God acts. Let us trust Him.

Thursday-February 1, 2024

Lest the Righteous Be Tempted

Psalms 37:1; 37:8; 49:5-7; 94:3-7; 125:3; 45:6; 73:1-20; 73:27-28; 1 Peter 1:17.

*“For I envied the arrogant, when I saw the prosperity of the wicked”
(Psalm 73:3)*



Draw Nearer to God Instead of Envy to the Sinners' Prosperity

As David appropriated these promises and privileges to himself, he decided that he would no longer be hasty in judgment, becoming discouraged and casting himself down in helpless despair. His soul took courage as he contemplated the general character of God as displayed in His teaching, His forbearance, His surpassing greatness and mercy, and he saw that the works and wonders of God are to have no confined application. {CTr 153.5}

But again David's experience changed. As he saw that transgressors and sinners were allowed to receive blessings and favors, while those who really loved God were compassed with difficulties and perplexities that the open sinner did not have, he thought that God's ways were not equal. . . .“For I was envious at the foolish, when I saw the prosperity of the wicked. . . . They are not in trouble as other men.” {CTr 153.6}

David could not understand this till he went into the sanctuary of God, and then, he says, “Understood I their end.”“Surely thou didst set them in slippery places: thou

castedst them down into destruction. . . . It is good for me to draw near to God.”
Manuscript 4, 1896. {CTr 153.7}

His Truth is Our Shield and Buckler

Like the dwellers in the vale of Siddim, the people are dreaming of prosperity and peace. "Escape for thy life," is the warning from the angels of God; but other voices are heard saying, "Be not excited; there is no cause for alarm." The multitudes cry, "Peace and safety," while Heaven declares that swift destruction is about to come upon the transgressor. On the night prior to their destruction, the cities of the plain rioted in pleasure and derided the fears and warnings of the messenger of God; but those scoffers perished in the flames; that very night the door of mercy was forever closed to the wicked, careless inhabitants of Sodom. God will not always be mocked; He will not long be trifled with. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isaiah 13:9. The great mass of the world will reject God's mercy, and will be overwhelmed in swift and irretrievable ruin. But those who heed the warning shall dwell "in the secret place of the most High," and "abide under the shadow of the Almighty." His truth shall be their shield and buckler. **{Mar 260.4}**

Consider the following

Many wicked people prosper and do not suffer, although they have God removed from their lives **(Ps. 73:3-9)**; but those who seek to serve God suffer and suffer **(Ps. 73:13-14)**.

This almost caused Asaph's feet to slip **(Ps. 73:2)**. But, when God led his steps to the Sanctuary, he finally understood **(Ps. 73:17)**.

We must see the prosperity of the wicked in its true perspective. We should not look at "today", but "at the end". When the wicked face divine judgment they will cease to exist, they will lose the happy eternity reserved for the righteous.

Friday-February 2, 2024

Insights and Further Study

Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.” [Revelation 15:2.] With the Lamb upon Mount Zion, “having the harps of God,” they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, “the voice of harpers harping with their harps.” [Revelation 14:1-5; 15:3; 7:14-17] And they sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb,—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. “These are they which follow the Lamb whithersoever he goeth.” These, having been translated from the earth, from among the living, are counted as “the first-fruits unto God and to the Lamb.” “These are they which came out of great tribulation;” [Revelation 14:1-5; 15:3; Revelation 7:14-17.] they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have “washed their robes, and made them white in the blood of the Lamb.” “In their mouth was found no guile; for they are without fault” before God. “Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.” [Revelation 14:1-5; 15:3; Revelation 7:14-17.] They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” [Revelation 14:1-5; 15:3; 7:14-17.] {GC88 648.3}

Questions to Ponder Upon

1. What are the effects of sin, evil, suffering, and death in comparison with His purpose of Creation?
2. How do we portray to others that the love of God is fair, trustworthy, and everlasting?
3. How do we understand the principles of God originated at the very beginning of time?
4. In the context of His death on the cross, how are we to reflect and react that He died as innocent? Compare with those innocent people afflicted by the evil on the earth?
5. Why are personal and communal sufferings not a punishment for sin?
6. Why did the Psalmist portray that God seems to have lacked attention to the difficulties of His servants?
7. Based on the statement above, **{GC88 648.3}**, why do the 144,000 have a special role in the world in the future?

From the Pen of Inspiration

“The Lord's merciful kindness is great toward us. He will never leave nor forsake those who trust in Him. [...] My brethren and sisters, you who feel that you are entering upon a dark path, and like the captives in Babylon must hang your harps upon the willows, let us make trial of cheerful song. You may say, how can I sing, with this dark prospect before me, with this burden of sorrow and bereavement upon my soul? [...] When we bring our petitions to the throne of grace, let us not forget to offer also anthems of thanksgiving. [...] The eternal life of our Savior provides us with a constant cause for gratitude and praise” EGW (Selected Messages, Book 2, A Time for Prayer and Praise p.268)

“We want to have fresh in our memory every tear the Lord has wiped from our eyes, every pain He has soothed, every anxiety removed, every fear dispelled, every want supplied, every mercy bestowed, and strengthen ourselves for all that is before us through the remainder of our pilgrimage.”EGW, This Day With God, February 19

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Glory be to the Lord Jesus Christ, Our Coming King!