

Lesson #9 – Blessed Is He Who Comes in the Name of the Lord – 24 Feb-1 Mar 2024

Christ would have us know that the Psalms testify of Him. The psalmist says, “The stone which the builders refused is become the head stone of the corner. This is the Lord’s doing; it is marvellous in our eyes” (Psalm 118:22-23). It is remarkable that the Lesson writer rightly says, topics revealed in Psalms about Christ includes “His Sonship.” Indeed, the Psalms reveal that Christ is the Son of God; this is not a metaphorical Son, as our theologians tend teach, but a literal Son of God. “I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee” (Psalm 2:7). This Psalm is quoted in Acts 13:33 and Hebrews 1:5, 5:5. We have the testimonies of Nathanael, Peter and Martha, respectively, as follows: “Rabbi, thou art the Son of God; thou art the King of Israel” (John 1:49); “And we believe and are sure that thou art that Christ, the Son of the living God” (John 6:69); and “Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world” (John 11:27). The fact that Christ is literally the Son of God is not denied by Satan, for he tempted Jesus about it: “And when the tempter came to him, he said, If thou be the Son of God” (Matthew 4:3). All the fallen angels testify of the literal Sonship of Christ: “And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God” (Mark 3:11). If we should be saved at all, we all must “come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ” (Ephesians 4:13). Before the end, is “the unity of the faith and of the knowledge of the Son of God.” The knowledge of the Son of God is the eschatological culmination of the church! It is by the Sonship of Christ that we are united into the household of God, for God accepts us only through His Son; we are “accepted in the beloved” (Ephesians 1:6). Satan knows that it is the Sonship of Christ that unites us, and he seeks to destroy our knowledge of the Son of God. The unity that only comes by “the knowledge of the Son of God,” is destroyed by our Seventh-day Adventist theologians who say that the Sonship of Christ is a mere metaphor, that it is not real. Note what the Biblical Research Institute – the official body that is responsible for enhancing the understanding of our Seventh-day Adventist church doctrines and beliefs – says. In an article entitled “A Question of Sonship” published in 2015, the Bible Research Institute says, “Christ is the eternal Son of God. ... We are dealing with metaphorical use of the word ‘son.’ Metaphorical significance: The Son is not the natural, literal Son of the Father” (website; reprinted in *Adventist World*, November 2015, p 42). What does the Bible say about those who reduce the Sonship of Christ to a mere metaphor, denying the relationship between the Father and Son is real? “He is antichrist who denies the Father and the Son” (1 John 2:22).

Sunday: Divine Self-Sacrificing Shepherd – The question is, whom shall we hear?

“Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live” (John 5:24-25). The voice which we are to hear is always the voice of the Son of God. Only that voice will give life; only they that hear that voice shall live. Christ speaks for God, if man speaks, let him be a mouthpiece for God (1 Peter 4:11). If any speaks with his own voice, him we are not to hear. Jesus said, “My sheep hear My voice, and I know them and they follow Me” (John 10:27). When the true Shepherd “putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers” (verses 4-5). The true Shepherd “callesh His sheep by name.” This is how they know His voice. He speaks directly to them, to each one individually, and they know it. This is how we know the voice of the Son of God. And for that voice, and that only, we are to listen. Many voices are crying, many saying, “Lo here!” and “Lo there!” but the Shepherd’s voice is different from them all. That is the voice of One whom, when we hear it, we know to be acquainted with us, – with our past lives, and the motives and thoughts and perplexities of our individual hearts. He knows us by name; and if we will hear His voice He will make known unto us His name. And “His name, through faith in His name,” shall make us whole, as it did the cripple at the beautiful gate of the temple (Acts 3:16).

Monday: The Suffering Messiah – When you read Psalm 22 and see it speaks directly of the suffering of Christ, what then becomes your resolve? In other words, as the Lesson writer asks: ‘How should the fact that He suffered on your behalf impact how you live now, that is, why you should find sin so abhorrent?’ At the cross, when Jesus spoke the words in Matthew 27:46, the Jews should have recalled Scripture, they should have recalled Psalm 22, but unfortunately, they had long lived in apostasy so much that they were indifferent to the prophecy being fulfilled. Jesus hang on the cross for six hours, of which three were darkness. In all the emotions and pain that He went through, we find that Jesus resolved in His mind to declare the glory of God: “I will declare thy name unto my brethren: in the midst of the congregation will I praise thee” (Psalm 22:22). Seemingly hopeless on the cross, against hope, seemingly without feelings of hope, yet He declares faith in God, for the sake of His brethren, for He wants us to see God as a loving God. Having declared faith in God, still hanging on the cross, Jesus begun to see the rewards of His suffering: “The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever” (Psalm 22:26). If you were meek without the cross you would still be lost. Because of the cross, the meek shall eat and be satisfied. We are told this: “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities” (Isaiah 53:11). At the cross, He sees the travail of His soul, but He is satisfied because we can be saved. In the last verse, Jesus saw a remnant people: “They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this” (Psalm 22:31). Jesus saw beyond the cross the remnant church finishing the work. He breathed His last with the hope that His remnant church, the faithful seed, will carry the three angels messages to the world (Revelation 14). When you see what Jesus went through to save you, when you understand the resolve of Jesus when He was hanging naked on the cross, what is your resolve? Paul says, “For I determined not to know any thing among you, save Jesus Christ, and Him crucified” (1 Cor 2:2). What is your resolve?

Tuesday: Forever Faithful to His Covenant – What is Davidic Covenant”? This phrase used by the Lesson writer is derived from a theological PhD thesis: Martin Tennison Akins, ‘The Theological Influence of the Davidic Covenant on the Biblical Understanding of the Messiah’ (PhD Diss., Southwestern Baptist Theological Seminary, 1995) pp 211-221. What is it all about? It is referring to David as type and to Christ as antitype setting up everlasting kingdom: “Yet have I set my king on my holy hill of Zion” (Psalm 2:6). The throne of David, which prefigured that of Christ, is to be forever (Psalm 132:11-18). The city of David was a type of the New Jerusalem. Not “Jerusalem that now is, and is in bondage with her children,” “but Jerusalem that is above, and is free, and is the mother of us all” (Galatians 4). The “New Jerusalem, which cometh down from God out of heaven, prepared as a bride adorned for her husband” (Revelation 21). It is the city for which the patriarch Abraham looked, “which hath foundations, whose builder and maker is God” (Hebrews 11:10) – see Revelation 21.

Wednesday: Eternal King of Unrivaled Power – The Lesson here focuses on Christ ruling as eternal King. The question is, who will reign with Christ in the kingdom to come? It is the true Israelite. The throne of David is the only throne promised to Christ; Daniel 7:13-14 describes it as the kingdom of Israel. “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (Daniel 7:27). We note that all the saints of God will constitute the people of Israel, over whom Christ shall reign. This promise is: “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” (Revelation 3:21). The word “Israel” signifies, “a prince of God,” “one who prevails” (Genesis 32:28. So, the overcomer is an Israelite; and the promise is that to these who are Israelites; and the promise is that those who are Israelites Christ will grant to sit with him on his throne.

Thursday: Eternal Priest in the Order of Melchizedek – How does Melchizedek signify Christ? Read Genesis 14, Psalm 110, and Hebrews 7. Melchizedek was “king of Salem” (Genesis 14:18) and “priest of the most high God” (Hebrews 7:1-2). Melchizedek was a type of Christ: Christ is a high priest “after the order of Melchizedek” (Psalms 110:4; Hebrews 5:6; 6:20; 7:17), for Melchizedek as the type was “made like unto the Son of God” (Hebrews 7:3).