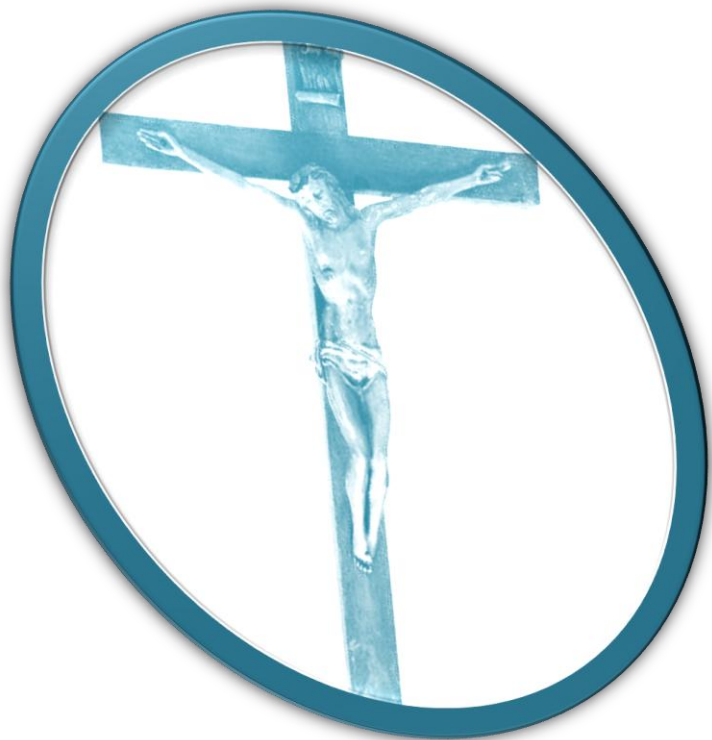


*Great
Commission*
Baptist Church



Dr. Douglas E. Brown, Pastor/Teacher



**Encouragement to
Stand in the Faith
Adult Sunday School
Curriculum
January 2017**



Great Commission Baptist Church
Adult Sunday School Lesson
Dr. Douglas E. Brown, Pastor/Teacher

Lesson III

Date: January 22, 2017

Lesson Scriptures: Colossians 3: 22-25

Lesson

The Christian Household Part II

Pg. 11

A. The Compliance of the Servant
(Colossians 3 vs. 22)

B. The Character of the Servant
(Colossians 3 vs. 23)

C. The Compensation of the Servant
(Colossians 3 vs. 24-25)

Lesson IV

Date: January 29, 2017

Lesson Scriptures: Colossians 4: 1-6

Lesson

The Believers Prayer Life

Pg. 16

A. The Masters of Servants
(Colossians 4 vs. 1)

B. The Ministry of Prayer
(Colossians 4 vs. 2-4)

C. The Manners of Believers
(Colossians 4 vs. 5-6)



Lesson I

Date: January 8, 2017

Lesson Scriptures:

Colossians 3:12-17

Lesson Outline

A. The Garment of Patience
(vs.12-13)

B. The Garment of Peace
(vs.14-15)

C. The Garment of Praise
(vs.16-17)

Great Commission Baptist Church
Adult Sunday School Lesson
Dr. Douglas E. Brown, Pastor/Teacher

The Garments of a New Life

So you're the elect of God and you're holy and you are beloved. And it isn't With God just a little plan that He has written out, "I'll take him and him and her and him and her and her." No. He loves you. There is something very intimate here. There is something very personal here. We are not just supposed to fill out the plan for the Almighty God, but there is a love relationship here that is to prompt us and to drive us. We are the objects of divine affection. Now I don't understand that. I don't know why God is so madly in love with me and not with somebody else. But I'm not going to fight it. I'm want to accept it by His grace.

Then We read in the Bible that God so loved whom? The whole world. The only reason that I am different is because I have responded to His grace. But that too is in His providence. That too is in His sovereignty. We must remember something that is important. Those three terms - the elect of God, holy, and beloved -are three terms used in the Old Testament to describe Israel. Do you know what this is saying then? An incredible change is taking place in the economy of God. What once was true of one nation) is now true of all men who come to Christ. Israel is set aside in terms of its national uniqueness for this period of time. Temporarily, Romans 11 says. For ultimately the gifts and callings of God are without repentance. But those of us who are gentiles, who have come to Christ, we are the elect of God. We are the holy. We are the beloved. Therefore, on the basis of that put on a lifestyle that is consistent with such a calling. What kind of a lifestyle? Well, let's look at these principles. Incidentally, the words "put on" and "duno" means to put your clothes on or it means to envelope in. It is the idea of just covering you up. Cover your life with these things. This is your external lifestyle. They are very specific¹

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson I
Date: January 8, 2017
Lesson Scriptures:
 Colossians 3:12-17

Lesson Aim: Students will learn what the latest in fashions for Christians to wear in 2017. And be encouraged to be a well-dressed representative, wearing the wardrobe God has picked out for you.³

¹⁻²Commentary compiled by Rev. Terrence Howard, M.T.S.
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³Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Colossians 3:12-13 (KJV)

¹² Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; ¹³ Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

Colossians 3: 12-13 (NIV)

¹² Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. ¹³ Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you.

The Garments of a New Life

A. The Garment of Patience

(Verse 12) Paul uses cloths as a metaphor. Putting on the New man is like putting on a New garment. Note our topic, The Garments of a New Life. In verse 10, Paul said that we have put on the new man. Now he gives some practical ways in which this can be done in our everyday lives. First of all, he addresses the Colossians as the elect of God. This refers to the fact that they had been chosen by God in Christ before the foundation of the world. God's electing grace is one of the mysteries of divine revelation. We do not believe that God has ever chosen anyone to be damned. Such a teaching is directly contrary to Scripture. Just as we believe in God's electing grace, we also believe in man's responsibility. God does not save men against their will. (Rom. 6:4)¹Next Paul addresses the Colossians as holy and beloved. Holy means sanctified, or set apart (same word as "saints") to God from the world. We are positionally holy, and we should be practically holy in our lives as well. Because we are the objects of God's love, it gives us a desire to please Him in every way.¹

Now Paul describes the Christian graces which we are to put on as a garment. Tender mercies speaks of a heart of compassion. Kindness speaks of the unselfish spirit of doing for others. It is an attitude of affection or goodwill. Humility means lowliness, the willingness to be humbled and to esteem others better than oneself. Meekness does not speak of weakness, but rather the strength to deny oneself and to walk in grace toward all men. If humility is the "absence of pride," then meekness is "the absence of passion." Longsuffering speaks of patience under provocation and of the long endurance of offense. It combines joy and a kind attitude toward others, along with perseverance in suffering.²



Lesson I
Date: January 8, 2017
Lesson Scriptures:
 Colossians 3:12-17

Forbearance: a “holding back, delaying,” Romans 2:4; Romans 3:25). “The forbearance of God and his long suffering—the two terms exhausting the one idea—denote the disposition of God, in accordance with which he indulgently tolerates sins and delays their punishment”.³

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³New Unger's Bible Dictionary

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Colossians 3:13-14 (KJV)

¹³ Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.¹⁴ And above all these things *put on* charity, which is the bond of perfectness.

Colossians 3: 13-14 (NIV)

¹³ Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you.
¹⁴ And over all these virtues put on love, which binds them all together in perfect unity.

The Garments of a New Life

A. The Garment of Patience

(Verse 13) Bearing with one another describes the patience we should have with the failings and odd ways of our brethren. In living with others, it is inevitable that we will find out their failures. It often takes the grace of God for us to put up with the idiosyncrasies of others, as it must for them to put up with ours. But we must bear with one another. Forgiving one another, if anyone has a complaint against another. There are few disputes among the people of God which could not be solved quickly if these injunctions were heeded. Forgiveness should be exercised toward others when they have offended. We often hear the complaint: "But he was the one who offended me..." That is exactly the type of situation in which we are called upon to forgive. If the other person had not offended us, there would have been no need for forgiveness. If we had been the one who had committed the offense, then we should have gone and asked for pardon. Forbearance suggests our not taking offense; forgiveness—not holding it.¹

B. The Garment of Peace

(Verse 14) Charity, which is the crowning grace, covering the multitude of others' sins (1 Pe 4:8), must overlies all the other graces enumerated. Here's where the covering continues the put on, above all things put on charity. The word love in the Greek is Agape, a love that is more a “doing” than a “feeling” word. This is demonstrated in (Matthew 25:31-46). The agape person has little or nothing to gain by helping such people. The thrust of agape love is giving, not getting.²



Lesson I
Date: January 8, 2017
Lesson Scriptures:
 Colossians 3:12-17

Peace: A term used in different senses in the Scriptures. (1) Frequently with reference to outward conditions of tranquility and thus of individuals, of communities, of churches, and of nations (e.g., Numbers 6:26; 1 Samuel 7:14). (2) Christian unity (e.g., Ephes. 4:3; 1 Thes. 5:13). (3) In its deepest application, spiritual peace through restored relations of harmony with God.³

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³ New Unger's Bible Dictionary

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Colossians 3: 15 (KJV)

¹⁵ And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. ¹⁶ Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Colossians 3: 15 (NIV)

¹⁵ Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. ¹⁶ Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts

The Garments of a New Life

B. The Garment of Peace

(Verse 15) The Colossian Christians should let the peace that comes from Christ rule in their hearts. To live in peace would not mean that suddenly all differences of opinion would be eliminated, but it would require that they work together despite their differences. The word rule comes from the language of athletics: Paul wanted the believers to let Christ's peace be umpire or referee in their hearts. Peace would arbitrate, decide any argument, and thereby restrain any of the passions of the old nature that might threaten. Peace would settle any friction and strife so the believers could remain strong and unified. When believers have an overriding attitude of thankfulness and when they have constant gratitude in their hearts for all that God has done for them in giving salvation and making them part of Christ's body, then other virtues to which Paul called them would be much easier to live out.¹

C. The Garment of Praise

(Verse 16) Paul challenges us as believers to "put on" a new wardrobe, one appropriate to our new life in Christ. If you are in Christ, you are a new creature. The old habits and character traits that marked your life before Christ are passing away. He is making you entirely new (see 2 Cor. 5:17). A Christian heart is a singing heart, Christ wants us to be taught in His word and then He wants us to express our joy in Him by singing hymns, psalms, spiritual songs singing with grace unto our Lord.²



Lesson I

Date: January 8, 2017

Lesson Scriptures:

Colossians 3:12-17

Questions:

1. Will you give in to worldly pressures in 2017, and act like the world?

2. Will you allow Christ to have control of your life and clothe you according to His mandates, regardless of what the world thinks?

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²Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

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Colossians 3:17 (KJV)

¹⁷ And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Colossians 3:17 (NIV)

¹⁷ And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

The Garments of a New Life

C. The Garment of Praise

(Verse 17) A lot have been said about garments in our texts, the bottom line is this: God wants you to wear the grace clothes, not the grave clothes! If your focus is on things heavenly, you will obey God in things on earth, especially in your relationships with others.¹

Summary: If these garments that Paul has lined out in today's lesson are a part of your daily wardrobe, then you are of the elect. The elect of God are clothed in the righteousness of Jesus Christ, as we represent Him wherever we go, and whatever we do. Three garments of our new life that we should clothe ourselves, in every aspect and activity of daily living are patience, peace, and praise. In addition, regardless of what else we put on, it is imperative that we wear love – it is our basic all-purpose garment. Never be without it (love); it is the belt that binds all other garments together. In 2017, be committed to live your new life in Christ each and every day. A certain and undeniable fashion you want others to see.²



Lesson II

Date: January 15, 2017

Lesson Scriptures:

Colossians 3:18-21

Lesson Outline

A. The Duty of the Wife
(vs.18)

B. The Devotion of the
Husband (vs.19)

C. The Doing of the
Children (vs.20)

D. The Demeanor of the
Parent (vs.21)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Christian Household Part I

With all the material available to help families, why are so many Christian families in trouble? May I suggest that our preoccupation may be part of the problem? We have become so engrossed in the family itself that we are losing our perspective on why the family is important to God and where it really fits in His kingdom plan.

We are not to take this as criticism of any of the valuable ministries that exist to help the family. Many of them fill a much-needed role, articulating biblical principles for family life. I thank God for them. But not all teaching that claims to be pro-family is genuinely biblical. In fact, some of the popular ideas that have attached themselves to Christian pro-family movements are clearly a threat to the true purpose God designed for families. The family is high on God's list of priorities. The sheer volume of biblical teaching about family relationships demonstrates that. God wants children to honor their parents (Exodus 20:12), husbands to love their wives (Colossians 3:19), wives to submit to their husbands (Ephesians 5:22), and parents to train their children properly (Proverbs 22:6). But Scripture never suggests that we should elevate the temporal family at the expense of God's family. We dare not turn our backs on the kingdom for the sake of our families (Luke 9:61-62).

Christian families are not an end in themselves. They exist to further the work of the kingdom. They do this by being a testimony to the unredeemed and by showing hospitality and service to all, especially those who are of the household of faith (cf. Galatians 6:10).

Too many today see the family as a shelter exclusively for family members, a retreat from the world. They wall themselves in, even from the church. They concentrate on temporal, self-focused, self-gratifying concerns.¹

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson II
Date: January 15, 2017
Lesson Scriptures:
 Colossians 3:18-21

Lesson Aim: Students will examine their family and work relationships, and determine if it is as God intended.³

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³Emma Stevens

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Colossians 3:18-19 (KJV)

¹⁸ Wives, submit yourselves unto your own husbands, as it is fit in the Lord. ¹⁹ Husbands, love *your* wives, and be not bitter against them.

Colossians 3:18-19 (NIV)

¹⁸ Wives, submit to your husbands, as is fitting in the Lord. ¹⁹ Husbands, love your wives and do not be harsh with them.

The Christian Household Part I

A. The Duty of the Wife

(Verse 18) This word “duty” means an obligation or a responsibility. As children of God, we have responsibilities that God has given us as he blesses our household with a spouse and children. God considers the home to be a very important force in the Christian life. The well-known statement, "The hand that rocks the cradle rules the world", has truth in it beyond what appears on the surface. The family unit was designed by God for the preservation of much that is worthwhile in life. As less and less attention is devoted to the home, even so our civilization deteriorates rapidly. Paul's first Letter to Timothy teaches in a special way that God has ordained home life as the means of developing spiritual qualities, so that one's fitness for leadership in the church grows out of his proved character in the home.¹

In this verse Paul says, “Wives, submit yourselves unto your own husbands”. This word “submit” means "to subject oneself." It has the concept of putting oneself under (hupo), not by compulsion, but willingly. The term is used in Luke 2:51 to refer to Jesus' subjection to His parents, and in Luke 10:17, 20 to describe demons being subject to the disciples. In Rom. 8:7, Paul employs the word to speak of being submissive to the commands of God's law. According to the divine plan, the husband is head of the house. The woman has been given the place of submission to her husband. Paul's word to wives is be submissive to your husbands. They do not submit to some detached, impersonal authority. Rather, they submit to the man with whom they have an intimate, personal, vital relationship. Eph. 5:22 adds the word "own" ("your own husband") to demonstrate the uniqueness of this exclusive submission. She is not to dominate or to lead, but to follow his leadership, wherever she can do so without compromising her loyalty to Christ. There are, of course, instances in which the woman cannot obey her husband and still be faithful to Christ. In such an instance, her first loyalty is to the Lord Jesus.²



Lesson II

Date: January 15, 2017

Lesson Scriptures:

Colossians 3:18-21

Marriage: The joining together of male and female in matrimony, as practiced by various cultures. The idea of marriage was ordained by God in his instruction to Adam that a man should leave his father and mother, and that he and his wife should be as one flesh (Gen. 2:24).³

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³Tyndale Bible Dictionary.

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Colossians 3:18-19 (KJV)

¹⁸ Wives, submit yourselves unto your own husbands, as it is fit in the Lord. ¹⁹ Husbands, love *your* wives, and be not bitter against them.

Colossians 3:18-19 (NIV)

¹⁸ Wives, submit to your husbands, as is fitting in the Lord. ¹⁹ Husbands, love your wives and do not be harsh with them.

The Christian Household Part I

A. The Duty of the Wife

(Verse 18) Where a Christian woman has a backward husband, this verse indicates that she should help him to fulfill his proper place in the home, rather than for her to usurp it because she may be more clever. It is helpful to note several misconceptions about submission. First, submission does not imply inferiority. Gal. 3:28 - clearly affirms that spiritually there is no difference between male and female. Jesus submitted to the Father during His life on earth, yet He was in no way inferior to Him. Second, submission is not absolute. Obedience in this passage is reserved for children and servants. There may be times when a wife must refuse to submit to her husband's desires (if they violate God's Word). Finally, the husband's authority is not to be exercised in an authoritative, overbearing manner. The wife's submission takes place in the context of a loving relationship. That wives submit to their husbands is fitting in the Lord. The Greek form in this phrase expresses an obligation, a necessary duty. It is how He designed and commands the family to operate. God is the author and finisher of our faith. Since we trust Him with other areas of our lives, we should trust Him, in order how to run the household.¹

B. The Devotion of the Husband

(Verse 19) In Eph. 5:25 Paul wrote, "Husbands, love your wives, just as Christ also loved the church." Obviously, in spite of the failings of the church, Christ has continually loved her with grace and forgiving mercy and thus has never become bitter because of the church's many sins. Paul addresses two commands to husbands. First, they must love their wives. The present tense of the imperative (love) indicates continuous action. The verb itself seems best understood in the New Testament to express a willing love, not the love of passion or emotion, but the love of choice—a covenant kind of love. It could be translated, "keep on loving." The love that existed from the start of the marriage is to continue throughout the marriage; it must not give way to bitterness. The love that Paul commands(nxt pg)²



Lesson II

Date: January 15, 2017

Lesson Scriptures:

Colossians 3:18-21

Children: The blessing of offspring, but especially of the male sex, is highly valued among all eastern nations, while the absence is regarded as one of the severest punishments. Gen. 16:2; As soon as the child was born it was washed in a bath, rubbed with salt and wrapped in swaddling clothes. Ezek: 16:4; On the 8th day the rite of circumcision, in the case of a boy, was performed and a name given. At the end of a certain time (forty days if a son and twice as long if a daughter) the mother offered sacrifice for her cleansing. (Lev. 12: 1-8).³

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³Smith's Bible Dictionary: Comprising Antiquities, Biography, Geography, Natural History, Archaeology and Literature.

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Colossians 3:19-20 (KJV)

¹⁹ Husbands, love *your* wives, and be not bitter against them.

²⁰ Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

Colossians 3:19-20 (NIV)

¹⁹ Husbands, love your wives and do not be harsh with them.

²⁰ Children, obey your parents in everything, for this pleases the Lord.

The Christian Household Part I

B. The Devotion of the Husband

(*Verse 19*) sees the wife as a weaker vessel to be cared for while at the same time a fellow-heir to grace (cf. 1 Peter 3:7), a best friend, and life-partner. Such love was expressed by Isaac for Rebekah. "Then Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife; and he loved her" (Gen. 24:67). God designed that a wife's submission operate within a context of love. In that way she is protected because a man who truly loves his wife would never force her to submit to something humiliating, degrading, or that violates her conscience. The godly husband loves his wife like Christ loves the church. Paul tells husbands not to call their wives "honey," and then act like vinegar. They must not display harshness of temper or resentment toward their wives. They are not to irritate or exasperate them, but rather to provide loving leadership in the home.¹

C. The Doing of the Children

(*Verse 20*) Children are to honor and obey their parents is taught repeatedly in Scripture. It appears in the Ten Commandments: "Honor your father and your mother, that your days may be prolonged in the land which the Lord your God gives you" (Ex. 20:12). Striking or cursing one's parents was punishable by death in the Old Testament (Ex. 21:15-17), as was continued disobedience (Deut. 21:18-21.). Children are to obey their parents in all things. The only limit placed on a child's obedience is when a parent demands something contrary to God's law. Jesus knew that some children would have to defy their parents to come to faith in Him. In our Lord says, "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division (Luke. 12:51-53). Salvation can bring a breach in the family so that children may have to reject their parents' commands if they are contrary to Scripture. The motive for obedience is that it is well-pleasing to the Lord, commendable before God Himself. Many young people struggle with knowing God's will for their lives. Obeying their parents is the right place to start.²



Lesson II
Date: January 15, 2017
Lesson Scriptures:
 Colossians 3:18-21

Questions:

1. Is your household a proper reflection of God's original design for the family?

2. How should your position in Christ affect your family life?

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²Emma Stevens

Questions by Emma Stevens

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Colossians 3:21 (KJV)

²¹ Fathers, provoke not your children *to anger*, lest they be discouraged.

Colossians 3:21 (NIV)

²¹ Fathers, do not embitter your children, or they will become discouraged.

The Christian Household Part I

D. The Demeanor of the Parent

(Verse 21) Parents also have obligations to their children. Paul's words to parents are not to exasperate your children. Provoke is from *erethizō* and means to stir up, irritate, or exasperate. Another way to phrase Paul's command is, "stop nagging your kids." Failure to obey this can cause children to lose heart. The idea of that term is "to be without courage, or spirit." It has the sense of being listless, sullen, discouraged, or despairing. Parents can take the heart out of their children by failing to discipline them lovingly and instruct them in the ways of the Lord with balance. Parents are to provide rules and guidelines for their children, but those rules should not become a noose that strangles them. Above all, parents must communicate to their children that they trust them.¹

Summary: For the purpose of order in our Christian household, there should be mutual responsibility to submit and love, to obey and encourage, to work hard, and be fair. God made it this way so that our household would function properly. Let us not be guilty by allowing sin to creep in to create a rebellion against God's order. God has a higher purpose for the Christian household. It is not merely to have fun and enjoy each other's company for a lifetime. His desire is for us to produce spiritually and emotionally mature human beings who in turn get the work of Christ done while here on earth. The Christian household is the single most powerful evangelistic tool that the church has today. If the Christian household is distorted, then you can be sure the education system is broken, and the government is broken since the home is the foundation of society. The mark of our devotion to God can be measured in our household. How we behave in public is one thing, but how we are in our home is where it is measured.²



Lesson III

Date: January 22, 2017

Lesson Scriptures:

Colossians 3:22-25

Lesson Outline

A. The Compliance of the Servant (vs.22)

B. The Character of the Servant (vs.23)

C. The Compensation of the Servant (vs.24-25)

Great Commission Baptist Church
Adult Sunday School Lesson
Dr. Douglas E. Brown, Pastor/Teacher

The Christian Household Part II

The major problem in the world is people. I don't think we'd argue about that. If we could just get rid of the people, we could basically get rid of the problem. And the major problem with people is this: people can't get along with people. The problem is people and the problem with people is that people can't get along with people. The inability of man to get along with his fellow man seem to be the No. 1 problem in our society and in any society in our world. And it telescopes all the way from the inability of a brother and a sister to get along without what psychologists call sibling rivalry all the way to the grandiose kinds of problem of the inability of people to get along, so that you end up in international war. But from the lowest level of a relationship between a brother and a sister when they are children to the high level wars that occur in our world, it's all basically the same problem: people can't get along with people! And Christianity purports to do something about that. Christianity enters into the world and says, "We not only will do something about an individual, but we offer to an individual the capacity to do something about the people around him, in a positive way."

Now, if you want sane other words for this, I'll give you some you might know: immorality, emptiness, and loneliness. Basically, those three things sum up the problem of man. He is immoral; he is empty in himself; and he is lonely because of his inability to give himself to other people. And really, the basic problem of all of this is that he has cut himself off from God. But, when you think about it, Christianity's always been relational. Christians throughout all of the history of the Church have reached out and touched society.¹

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson III

Date: January 22, 2017

Lesson Scriptures:

Colossians 3: 22 - 25

Lesson Aim: Students will examine their family and work relationships, and determine if it is as God intended.³

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³ Sis. Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Colossians 3:22 (KJV)

²² Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

Colossians 3:22 (NIV)

²² Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord.

The Christian Household Part II

A. The Compliance of the Servant

(Verse 22) The final relationship in an ancient home was that of masters and slaves. Again Paul, in Eph. 6:5-9, parallels this text. In our day, that relationship can largely be compared to that of employer and employee. It should be noted that although the Word of God never advocates slavery, it does recognize it as an element of society that could be beneficial if both slaves and masters treated each other as they should. Far from seeking to abolish slavery, the Lord and the apostles use it as a motif for spiritual instruction, by likening the believer, one who belongs to Christ and serves Him, to a slave. So New Testament literature accepts slavery as a social reality and seeks to instruct those in that system to behave in a godly manner. Certainly in the letter to Philemon (delivered at the same time as Colossians), Paul upholds the duties of slave and master. He was sending the runaway slave Onesimus back to his master, Philemon. Paul asked Philemon to treat his returned slave with kindness and forgiveness—restoring the relationship to its divine design.¹

Paul says, In all things obey those who are your masters on earth. It really is irrelevant what the social form may be, slavery or freedom—if the relationship is godly. As in the relationships between husbands and wives and parents and children, the principle of authority and submission is central to Paul's thought. In all things is a comprehensive phrase referring to both enjoyable and distasteful duties. The obedience required of slaves is not external service, doing a duty with a reluctant attitude, as those who merely please men. Rather, Christian servants are to please the Lord by working with sincerity of heart, fearing the Lord. Holding God and His will in high regard is the right motive. They are to work heartily (putting their whole inner man into the effort), as for the Lord rather than for men, serving their master as they would the Lord Himself. Our service is to be "with sincerity of heart," "with all your heart." This high call makes no distinction between pleasant or unpleasant tasks, dull or challenging, (nxt pg)²



Lesson III

Date: January 22, 2017

Lesson Scriptures:

Colossians 3: 22 - 25

Servant: The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not "as a bond-servant, but as an hired servant and as a sojourner," and, again, "not to rule over him with rigor." Lev. 25: 39,40,43 At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor and his wine-press. Deut. 15: 13-14.³

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³ Smith's Bible Dictionary: Comprising Antiquities, Biography, Geography, Natural History, Archaeology and Literature.

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Colossians 3:22-23 (KJV)

²² Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: ²³ And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

Colossians 3:22-23 (NIV)

²² Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord. ²³ Whatever you do, work at it with all your heart, as working for the Lord, not for men,

The Christian Household Part II

A. The Compliance of the Servant

(*Verse 22*) menial or interesting. It simply states that everything must be done energetically, from the heart, whether the boss is present or not. I have known some who have gotten themselves in trouble with fellow-workers because, in respect to this principle, they worked hard and were honest about their hours. Some hard-working Christians have even lost their jobs due to the lies said about them by their peers. Yet, we must obey the Lord.¹

B. The Character of the Servant

(*Verse 23*) The word "heartily" means out of the soul. The Christian workman's labor is to arise out of his soul, from the innermost part of his being. He is not working for the men of this earth, but for the Lord. He is working for the deepest reason possible, for a reason that arises out of his very soul: the Lord Jesus Christ has told him to work and to work diligently. The Lord Jesus is his Lord; therefore, the Christian workman does what his Lord says. In every form of Christian service as well as in every sphere of life, there are many tasks which people find obnoxious. Needless to say, we try to avoid such work. But this verse teaches us the very important lesson that the humblest service can be glorified and dignified by doing it for the Lord. In this sense, there is no difference between secular and sacred work. All is sacred. Rewards in heaven will not be for prominence or apparent successes; they will not be for talents or opportunities; but rather for faithfulness. Christians will fare very well in that day if they have carried out their duties faithfully as to the Lord.²



Lesson III

Date: January 22, 2017

Lesson Scriptures:

Colossians 3: 22 - 25

Inheritance: The word is used in its widest application in the Old Testament Scriptures, referring not only to an estate received by a child from its parents, but also to the land received by the children of Israel as a gift from *Yahweh*. And in the figurative and poetical sense, the expression is applied to the kingdom of God as represented in the consecrated lives of His followers. In addition to the above word, the King James Version translations as inheritance, "a possession," "heritage" (Deut. 33:4).³

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³ International Standard Bible Encyclopedia

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Colossians 3:24-25 (KJV)

²⁴ Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. ²⁵ But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Colossians 3:24-25 (NIV)

²⁴ since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. ²⁵ Anyone who does wrong will be repaid for his wrong, and there is no favoritism.

The Christian Household Part II

C. The Compensation of the Servant

(Verse 24) Paul could have encouraged the slaves to rebel against their owners. Positively, the Lord will repay them for their faithfulness. They can endure inequity now, knowing that from the Lord they will receive the reward of the inheritance. The earthly master or boss may not give the servant what he deserves, but the Lord will. He is the One who will assure the eternal compensation is what it should be (cf. Rev. 20:12-13). Christian slaves are also heirs of eternal reward. As an employee on the job, or a servant in the home, it is the Lord Christ whom believers serve. He will pay them back with grace and generosity. Paul reminds them of the permanent reward they would receive from the Lord, providing they were laboring for His glory. The Bible promises God's people an eternal reward that will far outweigh the difficulties experienced in these few years upon this earth.¹

(Verse 25) Interestingly enough, the apostle Paul included failure to fulfill our responsibilities in our vocations in the category of items considered wrong or unrighteous. The principle of sowing and reaping is emphasized in many places in the Scriptures. Just as a person who sows corn can expect to reap a harvest of corn, so a person who sows righteous acts can expect to reap righteousness. No one is foolish enough to think he can sow one type of seed and reap some other type of fruit, but many people seem to think they can sow unrighteousness without reaping the results. The reaping is just as sure as the sowing. Paul reminded the Colossians that God does not show favoritism. The Greek term from which we derive (nxt pg)²



Lesson III

Date: January 22, 2017

Lesson Scriptures:

Colossians 3: 22 - 25

Questions:

1. As Christians, what is a proper attitude toward work?

2. Do you view your work place as a full time ministry space?

3. Ask yourself can people at my job tell that I am a Christian?

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² Sis. Emma Stevens

Questions by Sis. Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Colossians 3:25 (KJV)

²⁵ But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Colossians 3:25 (NIV)

²⁵ Anyone who does wrong will be repaid for his wrong, and there is no favoritism.

The Christian Household Part II

C. The Compensation of the Servant

(Verse 25) "respect of persons" actually comes from the word for face (*prosōpon*). Therefore, Paul is saying that what a person's face looks like does not make any difference with God. Because of attractive physical features, some people are able to get away with things other people might not be able to get away with in their human relationships. God, however, does not make His decisions based upon the facial features of a person. He will reward according to the inner motives of the individual.¹

Summary: Since the creation of the world, God has given us work to do. If we could regard our work as an act of worship or service to God, such an attitude would take some of the drudgery and boredom out of it. We could go to work each day without complaining or resentment if we would only treat our job problems as the cost of discipleship. This will encourage us to set our eye, our mind, our heart, and our total affections upon Christ in our day-to-day roles and responsibilities; with enthusiasm unto the Lord. In our workplace, many of us have the opportunity to spread the salt and light of Christ to so many people in an intimate way. Since we still represent Christ in 2017, He still ask that His representatives be found faithful in our Christian service. Christ wants us to mirror Him in every relationship we have here on earth. Our relationship with Christ should significantly affect every relationship in our life, including those in the workplace. For many Christians, it is the workplace that is the primary mission field God has called us to. It is there that we spend the most hours and are around the most people. We are to serve people in our workplace, pray for them, and walk wisely in our conduct in order to reflect Christ. We should work in such a way that God is glorified. This is indeed a glorious calling you and I have!!²



Lesson IV

Date: January 29, 2017

Lesson Scriptures:

Colossians 4:1-6

Lesson Outline

A. The Masters of Servants
(vs.1)

B. The Ministry of Prayer
(vs.2-4)

C. The Manners of Believers
(vs.5-6)

Great Commission Baptist Church
Adult Sunday School Lesson
Dr. Douglas E. Brown, Pastor/Teacher

The Believers Prayer Life

Employers are to be just and fair, do good and give up the threatening. Their attitude toward their work is to be the same as we have already seen for employees. They are to be respectful and run their business and direct their employees according to God's standards of righteousness, truth and honesty. Their first priority is also to be doing everything as unto the Lord seeking His will above their own.

The employer is not to let his authority go to his head and feed his pride. That may be common in the world, but it is wrong. He is not a superior of such nature that he cannot associate with his laborers. He is not someone who is set apart and unreachable. His leadership will be demonstrated in his own example. He is to care personally about his employees and their welfare understanding that the business is for their benefit as much as it is for his own. A wise employer will be humble and openly receive suggestions from his workers.

The employer is to lead his workers without threatening them. Threats are bluffs designed to scare a person into working – "If you don't do this and that then I am going to do this to you." The employer is to be just, fair, equitable, patient, and truthful. He makes no threats because he is just and fair and so makes it clear from the beginning what work is expected and the rules of behavior for the business along with the consequences of not fulfilling and keeping them. Because he is just and fair, he is not to be arbitrary in his decisions nor treat employees with favoritism. He should listen carefully when there are complaints or disputes and then make a just decision. The employer is to do all this because he too has a master in heaven. A Christian employer should be the best employer for whom to work because they are fair and just and run their business according to God's commands and for His glory.¹

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson IV
Date: January 29, 2017
Lesson Scriptures:
 Colossians 4: 1 - 6

Lesson Aim: To understand that those who God has placed as leaders are to treat others with kindness and grace. To understand that they are accountable to God for their actions toward others.⁴

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⁴ Earline Franklin

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Dr. Douglas E. Brown, Pastor/Teacher

Colossians 4:1-2 (KJV)

¹Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.² Continue in prayer, and watch in the same with thanksgiving;

Colossians 4:1-2 (NIV)

¹Masters, provide your slaves with what is right and fair, because you know that you also have a Master in heaven.
² Devote yourselves to prayer, being watchful and thankful.

The Believers Prayer Life

A. The Masters of Servants

(Verse 1) This verse, thematically speaking, belongs with the end of chapter three. Masters, give that which is just and equal—The responsibility between slaves and masters is reciprocal (Ephesians 6:9). knowing that ye also have a Master—Masters and slaves stand as equals before God, their Master. Slave owners were to provide what was just and fair. Whether the master’s slaves were believers or not, Christian masters were responsible to be just and fair to all their slaves. Without attempting to overturn the social structure of a worldwide empire, Paul applied Christ’s inward transforming principles to the system (look at 3:22).¹

Paul did not say that Christian masters should free all slaves; in fact, in some cases, setting them free might not have been humane. Instead, Paul explained that Christian masters should do what is just and fair, treating their slaves as human beings. To some masters, this would mean freeing their slaves; to others, it would mean treating the slaves better in terms of living quarters, remuneration, time to rest, and tone of voice. Similarly, today, employers should pay fair wages and treat their employees justly. And leaders should take care of their volunteers and not abuse them. If you have responsibility over others, make sure you do what is right and fair. You are accountable to your Master in heaven. If all Christians displayed the characteristics of relationships as embodied in the principles of this text, the results would be dramatic. Believers would indeed become lights shining in the darkness.²

B. The Ministry of Prayer

(Verse 2) It is fitting that Paul begins with prayer, because it is the most important speech the new man can utter. Prayer is the strength of the believer's fellowship with the Lord and the source of his power against Satan and his angels (cf. Eph. 6:18).³



Lesson IV

Date: January 29, 2017

Lesson Scriptures:

Colossians 4: 1 - 6

Prayer: Is converse with God; the intercourse of the soul with God, not in contemplation or meditation, but in direct address to him. Prayer may be oral or mental, occasional or constant, ejaculatory or formal. It is a "beseeching the Lord" (Ex. 32:11); "pouring out the soul before the Lord" (1 Sa 1:15).³

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³ Easton's Illustrated Dictionary

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Dr. Douglas E. Brown, Pastor/Teacher

Colossians 4:2-3(KJV)

² Continue in prayer, and watch in the same with thanksgiving;
³ Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

Colossians 4:2-3 (NIV)

² Devote yourselves to prayer, being watchful and thankful.
³ And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains.

The Believers Prayer Life

B. The Ministry of Prayer

(Verse 2) Have you ever grown tired of praying for something or someone? Paul says we should "devote" ourselves to prayer and be "alert" in prayer. Our persistence is an expression of our faith that God answers our prayers. Faith shouldn't die if the answers come slowly, for the delay may be God's way of working his will in our life. When you feel tired of praying, know that God is present, always listening, always answering—maybe not in ways you had hoped, but in ways that he knows are best.¹

(Verse 3) Paul turns from prayer, which is speech directed to God, to the proclamation of the gospel, which is speech directed to people. Having exhorted the Colossians to pray, he gives them a specific request, to pray at the same time for us as well. Paul recognized the power and potential available through prayer. Believers are to pray for open doors because it is God who opens them. At the end of Paul's first missionary journey, he and Barnabas reported to the church "all things that God had done with them and how He had opened a door of faith to the Gentiles" (Acts 14:27). In Acts 16, after several doors had been shut, "a vision appeared to Paul in the night: a certain man of Macedonia was standing and appealing to him, and saying, 'Come over to Macedonia and help us'". Upon seeing the vision, Luke writes, "immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them" (Acts 16:10). Revelation 3:7 describes Jesus as the One "who opens and no one will shut, and who shuts and no one opens." That was literally the case when God opened locked prison doors and freed Peter to preach the gospel (Acts 12: 1-11). The Colossian believers could have a part in Paul's worldwide ministry by praying for him and his coworkers. message.²



Lesson IV
Date: January 29, 2017
Lesson Scriptures:
 Colossians 4: 1 - 6

Wisdom: Although the term "wisdom" is used primarily in the OT with reference to human beings, all wisdom is ultimately rooted and grounded in God. Wisdom forms a central part of the nature of God. In wisdom God created the universe (Prov. 3:19) and human beings (Ps 104:24). Thus wisdom, in its positive connotations, is something inherent in God, reflected in creation, and a part of the reason for human existence.³

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³ Tyndale Bible Dictionary.

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Colossians 4:4-5 (KJV)

⁴ That I may make it manifest, as I ought to speak. ⁵ Walk in wisdom toward them that are without, redeeming the time.

Colossians 4:4-5 (NIV)

⁴ Pray that I may proclaim it clearly, as I should.⁵ Be wise in the way you act toward outsiders; make the most of every opportunity.

The Believers Prayer Life

B. The Ministry of Prayer

(Verse 4) Paul further asked the Colossians to pray that when God opened a door for the gospel, I may make it clear in the way I ought to speak. Ought can be understood in two ways. First, it refers to the compulsion Paul felt to preach the gospel. That was a constant burden in his life. To the Romans he wrote, "I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek" (Rom. 1:16). In 1 Cor. 9:16 he said, "If I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel." Second, ought to speak refers to the mandate for using the God-ordained method of presenting the gospel. Paul preached the gospel by "solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ" (Acts 20:21). "Solemnly testifying", which means to give a thorough and complete testimony. The gospel should be proclaimed clearly, boldly (Eph. 6:19), wisely (Prov. 25:11), and graciously (Eph. 4:15).¹

C. The Manners of Believers

(Verse 5) There are several sources for wisdom. First, worship: "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding" (Prov. 9:10). Second, prayer: "If any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him" (James 1:5). Third, Bible study: "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another" (Col. 3:16). It is only through walking in wisdom that believers' words will mean anything. The early church had none of the modern means of advertising the gospel, such as TV, radio, tracts, books, magazines, or bumper stickers—and fewer of the scandals and hypocrites. Yet by living out the truth of the gospel in their personal and corporate lives, they turned their world upside down. May that be said of us.²



Lesson IV

Date: January 29, 2017

Lesson Scriptures:

Colossians 4: 1 - 6

Questions:

1. Have you ever had a leader (boss, department head, minister leader etc) who did not reflect the Christian behavior that you expected? If so how did it affect you personally or how did it affect your Christian walk?
2. As a believer, how do you pray for your leaders in different areas (church, work, government etc)?

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²Earline Franklin

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Colossians 4:6 (KJV)

⁶ Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Colossians 4:6 (NIV)

⁶ Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.

The Believers Prayer Life

C. The Manners of Believers

(Verse 6) The speech of the new man must also be seasoned... with salt. It is not only to be gracious, but also to have an effect. Salt can sting when rubbed into a wound (cf. Prov. 27:6). It also prevents corruption. Believers' speech should act as a purifying influence, rescuing conversation from the filth that so often engulfs it. Salt also adds flavor, and the speech of the new man should add charm and wit to conversation. Believers must also know how to respond to each person. They must know how to say the right thing at the right time. In Peter's words, they must be "ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence" (1 Peter 3:15).¹

Summary: Christian leaders should treat those who they have authority over with kindness and respect in a Christian manner. They must remember that they too are accountable to God and one day they will face Him in heaven. In order to not fall prey to corrupt evil behavior, they should have a habitual prayer life and seek every opportunity to do good and walk in a manner that reflects Christ in their lives. They should include gratitude in their prayers that expresses their thanks for all that God has entrusted to them.²

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Lesson Aims, Summaries and Questions by Earline Franklin and Emma Stevens, 2017.

Cover Graphic Designed by Dr. Dale Allen DCS, BBA, TH.M., D. Min, 2017