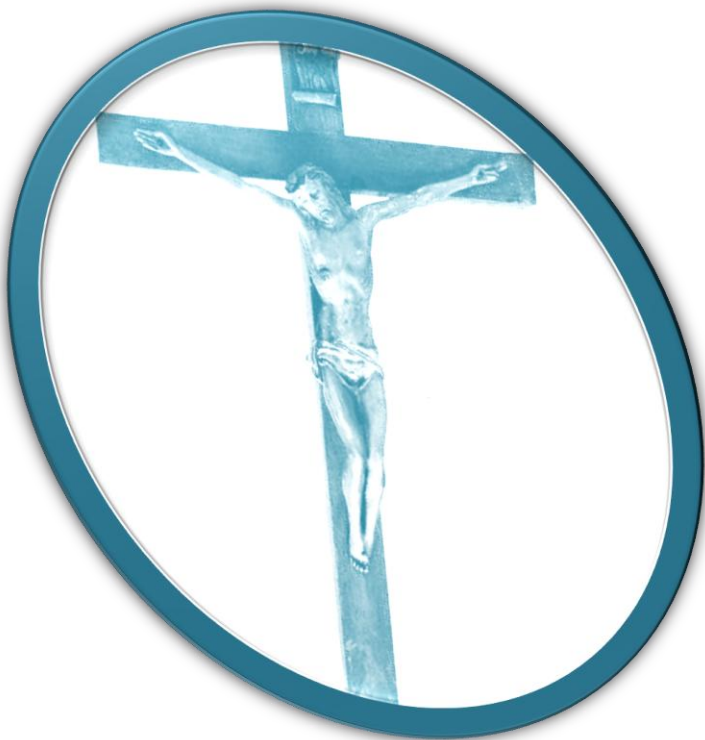


*Great
Commission*
Baptist Church



Dr. Douglas E. Brown, Pastor/Teacher



**A Book of Praise and
Devotion
Adult Sunday School
Curriculum
February - March 2017**



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

Lesson I

Date: February 5, 2017

Lesson Scriptures: Colossians 4: 7-11

Lesson

Paul Associates Part 1

Pg. 1

A. Tychicus
(Col. 4 vs. 7-8)

B. Onesimus
(Col. 4 vs. 9)

C. Aristarchus
(Col. 4 vs. 10)

D. Justus
(Col. 4 vs. 11)

Lesson II

Date: February 12, 2017

Lesson Scriptures: Colossians 4: 12-18

Lesson

Paul Associates Part 2

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(Col. 4 vs. 12- 13)

B. Luke
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(Col. 4 vs. 17-18)



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Lesson III

Date: February 19, 2017

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Lesson

Blessed is the Man

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Lesson I

Date: February 5, 2017

Lesson Scriptures:

Colossians 4:7-11

Lesson Outline

A. Tychicus

(Col. 4 vs. 7-8)

B. Onesimus

(Col. 4 vs. 9)

C. Aristarchus

(Col. 4 vs. 10)

D. Justus

(Col. 4 vs. 11)

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Paul Associates I

Although not in a methodical plan as what we are accustomed to today, the apostles of the early church believed the command of Jesus was indeed serious. One clear example is the life that Paul modeled as shown most beautifully in the exhortation given in 2 Tim. 2:2. Paul understood it was important that Jesus sent him to do all that He had commanded. In the same way, he was sending Timothy. While being sent, Timothy is to continue the legacy by sending out faithful men out who would send others. This is what Jesus commanded Paul and this was his command to Timothy. The command is also extended to us today.

We have seen that Jesus calls His followers to reproduce the example of training disciples to continue the mission of actively teaching and sharing the gospel. There are practical examples of what this looks like through Jesus' ministry and Paul's relationship with Timothy to name a few. This will require long term investment but can create a deeply affecting ministry. So it appears that the call to discipleship is extended to the entire body of Christ and is no less relevant today than when it was first given.

Discipleship is an essential element of our Lord's ministry and command to believers. It should be a significant component in the body of Christ both theoretically and practically.¹

1. What is discipleship?

¹Ferguson, David. *The Great Commandment Principle*. Wheaton, Ill.: Tyndale House, 1998.



Lesson I
Date: February 5, 2017
Lesson Scriptures:
 Colossians 4:7-11

Lesson Aim: Recognize that ministers are servants to Christ, and fellow-servants to one another. Fellow-workers can find comfort in the communion of fellow-workers.³

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³ Earline Franklin

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Colossians 4:7-8 (KJV)

⁷ All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord: ⁸ Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

Colossians 4:7-8 (NIV)

⁷ Tychicus will tell you all the news about me. He is a dear brother, a faithful minister and fellow servant in the Lord.
⁸ I am sending him to you for the express purpose that you may know about our circumstances and that he may encourage your hearts.

Paul's Associates Part 1

A. Tychicus

(Verse 7) Paul surrounded himself around good Christian friends, who were faithful and committed to the spread of the gospel. In this lesson, we will explore the relationship of each friend. Tychicus means "fortuitous," or "fortunate." Indeed, he was fortunate to have ministered with Paul for so many years. He is mentioned five times in the New Testament. Although the references are brief, they give us a rich profile of the man. We first meet Tychicus in Acts 20:4. Paul was in Ephesus near the end of his third missionary journey. He planned to return to Jerusalem via Macedonia, where he intended to collect an offering. With the offerings from Galatia and Achaia, he would present it to the needy believers at Jerusalem (cf. 1 Cor. 16:1-9). By so doing, he hoped to cement the bond between the predominantly Gentile churches outside of Palestine, and the predominantly Jewish church at Jerusalem. He also planned to take some Gentile believers from Greece and Asia Minor as representatives of their churches to the Jerusalem church. Among them was Tychicus.¹

Tychicus's willingness to travel with Paul to Jerusalem shows his servant's heart. Such a journey was not to be undertaken lightly. Travel in the ancient world was far more difficult and dangerous than in our day. The trip to Jerusalem would be very arduous or tiring, and it would take Tychicus away from his family, friends, and church for a long time. Along the way, Paul was repeatedly warned that trouble awaited him in Jerusalem. Although Tychicus must certainly have heard those warnings, he remained with Paul. At the very end of Paul's life, during his second Roman imprisonment, Tychicus was still with him. Once again, Tychicus's name comes up as a replacement for one of Paul's prominent associates. That speaks highly of his character.²



Lesson I
Date: February 5, 2017
Lesson Scriptures:
 Colossians 4:7-11

Tychicus: Most believe that he was also one of the two Christians (with Trophimus) who accompanied Titus in the delivery of 2 Corinthians (2 Cor. 8:16-24)).³

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³ Tyndale Bible Dictionary.

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Colossians 4:8-9 (KJV)

⁸ Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; ⁹ With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

Colossians 4:8-9 (NIV)

⁸ I am sending him to you for the express purpose that you may know about our circumstances and that he may encourage your hearts. ⁹ He is coming with Onesimus, our faithful and dear brother, who is one of you. They will tell you everything that is happening here.

Paul Associates Part 1

A. Tychicus

(Verse 8) In this verse we see that Paul has an important task for him: He is to deliver the letter to the Colossians. Not only does he carry Colossians, but Ephesians (cf. Eph. 6:21) and probably Philemon as well. The trip from Rome to Colossae was a difficult one. Tychicus would first have to cross much of Italy on foot, then sail across the Adriatic Sea. After traversing Greece on foot, he would sail across the Aegean Sea to the coast of Asia Minor. After all that, he still faced a journey of nearly one hundred miles on foot to reach Colossae. That he was entrusted with delivering three inspired books of Scripture once again indicates Paul's trust in him. Not only will Tychicus deliver the letter of Colossians, he will also bring the Colossians information about Paul's affairs and update them on his circumstances. That would include bringing them information on Paul's health, his hopes, and his future prospects. He would also encourage their hearts by adding a personal word of encouragement to what was written in the letter and answering their queries about Paul's condition.¹

B. Onesimus

(Verse 9) **Onesimus**, the man with the sinful past, is the runaway slave whose return to his master was the occasion for the book of Philemon. Philemon was one of the leaders of the Colossian church, and it is likely that the church met in his home. Onesimus had been a slave in Philemon's household until he ran away and made his way to Rome. There he met the apostle Paul, who led him to Christ. Now he was returning to Colossae and his master. Paul wrote to urge Philemon to forgive Onesimus for running away and defrauding him and to welcome Onesimus as a brother in Christ.²



Lesson I
Date: February 5, 2017
Lesson Scriptures:
 Colossians 4:7-11

Onesimus: Paul offers to pay to Philemon anything his slave had taken, and to bear the wrong he had done him. He was accompanied on his return by Tychicus, the bearer of the Epistle to the Colossians.³

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³ Easton's Illustrated Dictionary

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Colossians 4:9-10 (KJV)

⁹ With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

¹⁰ Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

Colossians 4:9-10 (NIV)

⁹ He is coming with Onesimus, our faithful and dear brother, who is one of you. They will tell you everything that is happening here.

¹⁰ My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas. (You have received instructions about him; if he comes to you, welcome him.)

Paul Associates Part 1

B. Onesimus

(Verse 9) Although Onesimus was a runaway slave, Paul describes him as our faithful and beloved brother. When a person comes to faith in Christ, the past is no longer an issue. "Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come" (2 Cor. 5:17). Onesimus was a testimony to the power of God to transform a life. Paul tells the Colossians that the man who left Colossae as a runaway slave now returns as one of your number. He was to be treated as a member of the church, because in Christ there was neither slave nor freeman (Gal. 3:28). Paul shows his regard for him by having him, along with Tychicus, inform the Colossians about Paul's whole situation.¹

C. Aristarchus

(Verse 10) Aristarchus first appeared during Paul's three-year ministry at Ephesus. He was seized by the rioting mob, who recognized him as one of Paul's companions (Acts 19:29). Fellow prisoner is from *aichmalōtos*, which literally means "one caught with a spear." It refers to war captives, or prisoners. It is unlikely that Aristarchus was actually a prisoner; Paul refers to him as such because he shared Paul's prison existence. That he chose to make Paul's lifestyle his own speaks of his sympathetic, caring heart. He gave up his own freedom to minister to Paul's needs. Any leader would be enriched to have a faithful Aristarchus at his side through all his trials. The Lord's work would not be done if it were not for people like Aristarchus, who humbly bear hardships without the fame of those they serve.²



Lesson I

Date: February 5, 2017

Lesson Scriptures:

Colossians 4:7-11

Questions:

1. Who are the fellow workers that you do or can give encouragement to as they spread the gospel?
2. How have you let differences prevent you from encouraging others? What can you do to prevent this behavior from repeating?

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² Earline Franklin

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Colossians 4:11 (KJV)

¹¹ And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

Colossians 4:11 (NIV)

¹¹ Jesus, who is called Justus, also sends greetings. These are the only Jews among my fellow workers for the kingdom of God, and they have proved a comfort to me.

Paul Associates Part 1

D. Justus

(Verse 11) Jesus is the Greek form of Joshua, which means "savior." That certainly was a difficult name to live up to, but his Latin surname, Justus ("righteous"), indicates that he in some measure did. Jesus Justus, Mark, and Aristarchus were Paul's only fellow workers for the kingdom of God who are from the circumcision. The lack of response from his fellow Jews must have grieved Paul's heart. The Jewish leaders in Jerusalem rejected his message, plotted to kill him, and denounced him to the Roman authorities. Much of the opposition he received on his missionary journeys was from his fellow countrymen (cf. 2 Cor. 11:26). Even those who believed his message (cf. Acts 28:24) apparently did not commit themselves to him. That Jesus Justus was willing to leave his people to identify with Paul demonstrates his strong commitment. He was willing to take a stand alongside Paul for Jesus Christ no matter what the cost.¹

Summary: Paul recognizes that Tychicus, Onesimus and Justus were all Christians and God's men who had heard the gospel and returned to their homeland to spread the gospel They had one Lord, though they have different stations and powers for service. Paul was comforted by the fact they he had fellow Christians helping to expand the ministry. He was comforted that by the new relationship in Christ, master and slave are now brothers in Christ Jesus. Paul provides an awesome example for us today of how fellow-workers can support and encourage one another and not let minor differences prevent us from doing so.²



Lesson II

Date: February 12, 2017

Lesson Scriptures:

Colossians 4:12-18

Lesson Outline

A. Epaphras
(Col. 4 vs. 12-13)

B. Luke
(Col. 4 vs. 14)

C. Laodiceans
(Col. 4 vs. 15-16)

D. Archippus
(Col. 4 vs. 17-18)

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Paul Associates II

This is so crucial to the practice of our faith, the value we place on community, and to the daily walking out of life. If we forsake the unity of believers, then we will eventually forsake the mission of God. It is one thing to make mention of how we need each other, but lives change when we begin to believe that we can't accomplish the call of God without one another.

We must know one another deeply enough to encourage our gift, challenge our weaknesses, and exhort us into God's personal call. The truth is, even that's not enough. We have to join together for the work of the ministry. The Church (not the gathering but the people) need leadership, gifts of mercy, prayer, service, evangelism, generosity, encouragement, wisdom, worship, teaching, and the list goes on. If one of these is subtracted, then something is missing and needs will be unmet.

To be totally honest, that makes me fearful. It scares me to know that if believers aren't walking in their God-given gifts and identity, then other people are going to suffer. If we aren't functioning as a body, then we won't be working as a body. We will be broken, lacking, and divided. And honestly, most of our churches look more like this than like healthy, fruitful, growing bodies. Numbers don't do what gifting does.¹

1. Question can disciples of Christ learn from watching your community.

¹Ferguson, David. *The Great Commandment Principle*. Wheaton, Ill.: Tyndale House, 1998.



Lesson II

Date: February 12, 2017

Lesson Scriptures:

Colossians 4:12-18

Lesson Aim: Recognize that ministers are servants to Christ, and fellow-servants to one another. Fellow-workers can find comfort in the communion of fellow-workers.³

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Colossians 4:12-13 (KJV)

¹² Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. ¹³ For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

Colossians 4:12-13 (NIV)

¹² Epaphras, who is one of you and a servant of Christ Jesus, sends greetings. He is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured. ¹³ I vouch for him that he is working hard for you and for those at Laodicea and Hierapolis.

Paul's Associates Part 2

A. Epaphras

(Verse 12-13) Epaphras was the founder of the Colossian church, and he most likely was its current pastor. He had journeyed to Rome bringing Paul news of the dangerous heresy threatening the churches of the Lycus Valley. Like Tychicus, and Paul himself, Epaphras is designated a *doulos* (bondslave) of Jesus Christ. Because he was one of their number, he sends along his greetings. Although separated from them, Epaphras still ministered to the Lycus Valley churches. He did so by always laboring earnestly for them in his prayers. Laboring earnestly is from which our English word agonize is derived. It is used in 1 Cor. 9:25 to speak of the grueling competition endured by athletes in the games. In John 18:36 it is translated, "fight." Related words appear in Romans 15:30, to speak of fighting in prayer, and Luke 22:44, in reference to Jesus' agony in Gethsemane. Epaphras was a living example of Paul's command to the Colossians in chapter 4:2 to "devote yourselves to prayer."¹

The goal of Epaphras's prayers was that the Colossians stand perfect and fully assured in all the will of God. Perfect is from *teleios* and means "complete," "mature," or "fully developed." Fully assured is translated, "persuaded," or "satisfied fully." Epaphras, like Paul (where a related word is used) wanted the Colossians to be mature and satisfied in all the will of God. Only those who live in obedience to God's will can grow to the fullness of Christ and be content. Having observed Epaphras firsthand, Paul could bear witness to his deep concern for the Colossians, and those at nearby Laodicea and Hierapolis. His fervent, agonizing prayers and his single-minded passion for his people's maturity, must have greatly encouraged Paul and his other co-workers.²



Lesson II

Date: February 12, 2017

Lesson Scriptures:

Colossians 4:12-18

Doctor Luke: The good doctor certainly had helped with Paul's health (especially after the beatings Paul received during his travels, as well as other ailments that plagued Paul in prison). Luke was also a prolific writer, authoring the Gospel of Luke and the book of Acts.³

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³ Life Application Concise New Testament Commentary.

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Colossians 4:14-15 (KJV)

¹⁴ Luke, the beloved physician, and Demas, greet you. ¹⁵ Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

Colossians 4:14-15 (NIV)

¹⁴ Our dear friend Luke, the doctor, and Demas send greetings. ¹⁵ Give my greetings to the brothers at Laodicea, and to Nympha and the church in her house.

Paul's Associates Part 2

B. Luke

(Verse 14) Luke was Paul's personal physician, as well as his close friend. He was a Gentile believer who traveled frequently with Paul on his missionary voyages. It may, in fact, have been Paul's recurring illnesses on the first missionary journey that prompted him to take Luke along on the second. Like Paul, he was an educated, cultured man, as evidenced by the literary quality of his Greek in his gospel and the book of Acts. His conversations with Paul were undoubtedly stimulating. Luke is mentioned by name only two other times in the New Testament. All three times his name appears, it does so in Paul's writings from prison (cf. Philem. 24; 2 Tim. 4:11). After joining Paul on his second missionary journey, he was with him for most of the remainder of Paul's life. Luke was the prototype of the medical missionary. Not everyone in the Lord's service has to have a seminary degree. God's work needs specialists too. Luke surrendered his special talent to God, giving up what might have been a lucrative private practice. In return, God gave him the privilege of writing a sizeable portion of the New Testament, and of being the beloved companion of the apostle Paul.¹

Demas is the last man in Paul's group photograph, and the one fly in the ointment. He had made a substantial commitment to the Lord's work, and was with Paul in both his imprisonments. Unlike Paul's other companions, however, his future was sad. Paul records the tragedy of Demas's desertion in 2 Tim. 4:9-10: "Make every effort to come to me soon; for Demas, having loved this present world, has deserted me and gone to Thessalonica." The pull of the world system eventually became irresistible to Demas, and he abandoned both Paul and the ministry. Jesus had His Judas, and Paul had his Demas. Anyone who has been in the ministry long enough has shared in that heartbreaking experience. That is not necessarily a reflection on one's own ministry, however. It is comforting to note that even the two greatest leaders the world has ever known had those who failed them.²



Lesson II

Date: February 12, 2017

Lesson Scriptures:

Colossians 4:12-18

Epistle from Laodicea:

Most scholars suggest that the letter may have been the book of Ephesians because the letter to the Ephesians was to be circulated to all the churches in Asia Minor. It is also possible that there was a special letter to the Laodiceans, which we do not have.³

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Colossians 4:15-16 (KJV)

¹⁵ Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

¹⁶ And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

Colossians 4:14-16 (NIV)

¹⁵ Give my greetings to the brothers at Laodicea, and to Nympha and the church in her house. ¹⁶ After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea.

Paul's Associates Part 2

C. Laodiceans

(Verse 15) Paul turned his attention from sending everyone else's greetings to sending his own. He asked that the Colossian church relay his greetings to the church (that is, to the brothers and sisters) in Laodicea (ten miles to the west). This gives an interesting sidelight to church life in the first century—it seems that the churches had fellowship with one another, as the sending of greetings and sharing of letters would indicate (1 Thess. 5:27). Another sidelight is the picture of believers meeting in private homes. It wasn't until the middle of the third century that churches began to own property and build public places of worship. So during this time, individual believers opened their homes for worship services. Here Paul greeted those who met in Nympha's home. In Colosse, the believers met in Philemon's house (Philemon 2). Lydia opened her home to the believers in Philippi (Acts 16:40). Gaius offered his home to the believers in Corinth (Rom. 16:23). Aquila and Priscilla, a husband and wife team, opened their home while they lived in Rome (Rom. 16:5) and in Ephesus (1 Cor. 16:19).¹

(Verse 16) After this letter had been read to all the believers in Colosse in a worship service, they were to send it on to Laodicea. Apparently the heresy was a problem for that church as well, and they needed Paul's advice and encouragement. At this time, no New Testament had been assembled—indeed, most of the New Testament books were still being written. So the churches circulated these letters from Paul (1 Thess. 5:27), Peter (1 Pe. 1:1), James (Jam. 1:1), and other key Christian leaders.²



Lesson II
Date: February 12, 2017
Lesson Scriptures:
 Colossians 4:12-18

Questions:

1. What has God called you to do? How committed are you to fulfilling the call?
2. In what way can or do you partner with others to spread the gospel message?

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Colossians 4:17-18 (KJV)

¹⁷ And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it. ¹⁸ The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

Colossians 4:17-18 (NIV)

¹⁷ Tell Archippus: "See to it that you complete the work you have received in the Lord."¹⁸ I, Paul, write this greeting in my own hand. Remember my chains. Grace be with you.

Paul's Associates Part 2

D. Archippus

(*Verse 17-18*) Archippus appears only here and in Philemon 2. He is commanded to take heed to his ministry that he might fulfill it. The examples of Paul's co-workers in the preceding verses would be a powerful incentive for him to do that. To fulfill our ministry is what the Lord expects of all of us. Paul customarily used an amanuensis (recording secretary) when writing his letters, but frequently added a greeting with his own hand (cf. 1 Cor. 16:21). He asks them to remember his imprisonment in their prayers, and closes with the common salutation, Grace be with you (cf. Rom. 16:24). That sums up the message of Colossians: salvation is by grace through faith in the all-sufficient Christ, not through human works advocated by false teachers.¹

Summary: God used godly men, Epaphras, Luke and Demas to partner with Paul in the gospel ministry. The work of God went forth through these men who answered God's call and who were faithful in fulfilling the call. There were faithful, loving men with a servant's heart who were devoted to God. God continues to call men and women to share the gospel with the lost. All believers have the capacity to serve when they commit to obeying the call that God has for their lives. Each believer has some work that the Lord is calling him or her to do.²



Lesson III

Date: February 19, 2017

Lesson Scriptures:

Psalm 1:1-6

Lesson Outline

A. Blessed in his Dedication
(Ps. 1 vs. 1)

**B. Blessed in his
Determination**
(Ps. 1 vs. 2-3)

C. Blessed in his Destination
(Ps. 1 vs. 4-6)

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Adult Sunday School Lesson
Dr. Douglas E. Brown, Pastor/Teacher

Blessed is the Man

Do you see this promise being fulfilled in your life? Some of you are older. In your old age, are you continuing to bear fruit? Are you still fresh and green with spiritual life? I know that some of you are. Just because you are old physically, that doesn't mean you have to shrivel up and die spiritually. No, like Paul you can be "wasting away" outwardly, and yet inwardly you can be "renewed day by day." You may still be living in your own home. You may be in a nursing home, with people taking care of you. But you can still be full of spiritual vitality. And you can be bearing fruit. You can be bearing fruit through the things you say to people-- through kind and encouraging words. You can be bearing fruit through the prayers you pray for missionaries and pastors and your family. Your prayers protect, sustain and empower them.

But what if you are not thriving like a healthy tree? What if you are not fresh or green spiritually? What if there is no fruit? Then, no matter what your age, the problem may be that you have never really been made alive spiritually. You may be like the people Jude writes about: "autumn trees, without fruit and uprooted-- twice dead." So what should you do? Learning what is the reward for a sinner. And then trust in Jesus Christ, the Son of God, who died for sinners. Accept God's forgiveness as the Holy Spirit come in to your life.

If you do that, you will be alive spiritually. And then you will be like a tree planted in the courts of God's house. Throughout your life, you will flourish and grow. And even in old age you will still bear fruit. You will "stay fresh and green, proclaiming, "The LORD is upright; he is my Rock, and there is no wickedness in him."¹

1. Do you believe you are fruitful?

¹Ferguson, David. *The Great Commandment Principle*. Wheaton, Ill.: Tyndale House, 1998.



Lesson III

Date: February 19, 2017

Lesson Scriptures:

Psalm 1: 1 - 6

Lesson Aim: To fully understand that there are two ways of life: the way of the righteous and the way of the unrighteous. The righteous lives a life that leads to blessings and victory while the unrighteous will fall and stand in judgment. Each must choose which life they will live.³

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³Earline Franklin

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 1: 1 (KJV)

¹ Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Psalm 1: 1 (NIV)

¹ Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers,

Blessed is the Man

A. Blessed in his Dedication

(Verse 1) Since this is the first number of the Psalms, it would be proper to give a brief introduction of the longest book in the Bible. The Psalms are the experience book of the saints in the world. The Psalms belong primarily to the Jews and to another dispensation, but they have applications to the saints of God in every age. The Psalms are the inspired praise, prayer and worship book of the saints. True worship consists of a right heart attitude toward God and occupation and satisfaction with God Himself. Much more can be said in the introduction, but it would not be enough time nor space to adequately give you a full presentation, quotations and inscriptions of this book. The first psalm presents a fitting prologue to the entire book. The theme of this psalm, the experience of the godly as contrasted with the wicked, is the general theme of the entire book of the Psalms. Here we have two classes of people—the godly and the ungodly, two ways and two ends. This first psalm is characterizes as “Antithetic” when the ideas are in contrast. Note the dedication or better yet association of the godly state, blessed or “happy,” open with a beatitude, it tells us what they do not do. Follow the advice of the wicked, stand around with sinners nor join in with scoffers.¹

In the original language, blessed is repeated. This is the Hebrew method of indicating the plural, intensifying its meaning. Thus, the phrase should read, "O, how very happy" or "the happinesses!" In reality, this soul satisfaction is pleasure found in the Lord himself. This promise of blessing is precisely what Jesus announced in the Beatitudes (Matt. 5:3-12). This God-blessed life is first described negatively, or what the godly person does *not* practice. First, He does not walk in the counsel of the wicked, meaning he refuses the secular philosophy and humanistic values of the godless. He refuses the worldview that places man at the center of the universe and entices him to live by his own standards of morality and pursuits of pleasure. Second, neither does the righteous person stand in the way of sinners. This infers that his personal behavior resists the lure of the crowd to participate in their carnal activities and sensual living.²



Lesson III

Date: February 19, 2017

Lesson Scriptures:

Psalm 1: 1 - 6

Fruit: A word as used in Scripture denoting produce in general, whether vegetable or animal. The Hebrews divided the fruits of the land into three classes:;

- (1.) The fruit of the field, "corn-fruit" (Heb. dagan); all kinds of grain and pulse.
- (2.) The fruit of the vine, "vintage-fruit" (Heb. tirosh); grapes, whether moist or dried.
- (3.) "Orchard-fruits" (Heb. yitshar), as dates, figs, citrons, etc.⁴

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⁴ Easton's Illustrated Dictionary

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Psalm 1:2-3 (KJV)

² But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. ³And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Psalm 1:2-3 (NIV)

² But his delight is in the law of the LORD, and on his law he meditates day and night. ³ He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.

Blessed is the Man

A. Blessed in his Dedication

(Verse 1) Third, the godly person does not sit in the seat of mockers, meaning he refuses to associate with those who scoff at God. He avoids close relationships with blasphemers, infidels, and atheists, no matter how prosperous they may be, because "bad company corrupts good character" (1 Cor. 15:33).¹

B. Blessed in his Determination

(Verse 2) Now, note of what the godly does do. They delight in the law of the LORD, and Meditates in it. Positively, the delight of the godly is in the law of the LORD. The person who knows genuine joy reads and relishes God's Word. This hunger for the Bible is a clear indication of the new birth as his new nature longs for the truths of God. And he continues in it. The proof of discipleship is continuance; John 8:31, 15:9-10; Acts 2:42. Man's true happiness is found only in a life of fellowship with God and God's people.²

(Verse 3) The person who delights in God's law will be like a tree planted by streams of water which draws its life-sustaining nourishment from a stream flowing through its roots. The God-centered life draws its spiritual vitality from God's Word, which is compared to many streams. This word streams is in the plural, representing the abundant, overflowing supply of strength and sustaining grace conveyed in God's Word. The godly sets down deep roots into a reservoir which will never run dry—one that refreshes, revives, renews, cleanses, and satisfies those who draw upon it (John 15:3; Eph. 5:26). God's Word can sustain the godly. When indwelt by the living Word, the leaf of the righteous does not wither, meaning all that he does will have eternal value and lasting results. Furthermore, he is like a tree that yields its fruit in season.³



Lesson III

Date: February 19, 2017

Lesson Scriptures:

Psalm 1: 1 - 6

Chaff: the husk of corn or wheat which was separated from the grain by being thrown into the air, the wind blowing away the chaff, while the grain was saved. The carrying away of chaff by the wind is an ordinary scriptural image of the destruction of the wicked and of their powerlessness to resist God's judgments.⁴

¹⁻³Commentary compiled by Bobby J. Williams Sr., Diploma(SBI) All editing and copying by permission only.

⁴ Smith's Bible Dictionary: Comprising Antiquities, Biography, Geography, Natural History, Archaeology and Literature.

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Psalm 1:4-5 (KJV)

⁴The ungodly *are* not so: but *are* like the chaff which the wind driveth away. ⁵Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. ⁶For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalm 1:4-5 (NIV)

⁴Not so the wicked! They are like chaff that the wind blows away. ⁵Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. ⁶For the LORD watches over the way of the righteous, but the way of the wicked will perish.

Blessed is the Man

C. Blessed in his Destination

(Verse 4) Are the ungodly blessed? Not so! Are they happy? Not so! Successful? Not so! Fruitful? Not so! Not so, pretty much sum up the character of the wicked (lawless) He is the very antithesis of the godly man. In this verse is a figure familiar to all acquainted with threshing-floors in the East. Chaff is worthless and wind-driven; This is a picture drawn from harvest time. The part of the grain known as chaff was discarded as worthless and having no value. Accordingly, the wicked are empty, void, futile, unsubstantial, shallow, worthless, and, in the end, to be burned in the fire. This is an indication of character and destiny. Judgment will drive such out of the Kingdom.¹

(Verse 5) As a result, the wicked will not stand in the judgment. They will not have God's acceptance when they stand before him in the last day. Rather, they will be exposed for what they really are (Rev. 20: 11-15). They will be justly condemned in their sin, sentenced to eternal punishment in hell. Such corrupt sinners will not be allowed to remain in the assembly of the righteous but will be excluded from the joyful fellowship of the saints (Rev. 21:8; 22:15). They will be revealed in the final judgment as unworthy sinners, rightly condemned by Christ (Acts 17:31), and removed from the presence of the godly forever.²

(Verse 6) The last verse summarizes the two ways in life—the way of the righteous and the way of the wicked. The Lord watches over the way of the righteous, which means far more than that he is informed about their ways. Rather, he has a personal, intimate relationship with the godly and is involved with them in order to guard, guide, and grace them. But the way of the wicked will perish.³



Lesson III

Date: February 19, 2017

Lesson Scriptures:

Psalm 1: 1 - 6

Questions:

1. How do you delight in the Word of God?

2. Many Christians do not make the Word of God their delight. Why do you think this is true?

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²Earline Franklin

Questions by Earline Franklin

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Adult Sunday School Lesson

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Psalm 1:6 (KJV)

⁶For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalm 1:6 (NIV)

⁶For the LORD watches over the way of the righteous, but the way of the wicked will perish.

Blessed is the Man

C. Blessed in his Destination

(Verse 6) The ungodly sinner, judged and condemned in the final judgment, will be damned forever. The wicked will suffer relentless torment in a real place called hell, always perishing, forever suffering the eternal wrath of God, never finding relief from God's just vengeance. So what is the reason for all this? The LORD knows the way of the righteous. He is not only *aware* of their lives, but He *approves* them as well. What a contrast with the termination of a sinful life—eternal death! We cannot emphasize too often, however, that a person's destiny is *not* determined by the way he lives. The determining factor is whether he has ever been born again by faith in Jesus Christ. The righteous person is the one who has confessed his sin and received the Lord Jesus Christ as his personal Savior. His righteous life is the *result* of his new life in Christ.¹

Summary: Which will you choose? This is a question each one must answer. Will you choose righteousness or unrighteousness? If you choose righteousness, you will have determined in your heart that you will choose to walk by the Word of God, not by emotions, experiences, popular opinion or by what is politically correct. The righteous will stand in the day of judgment when others fall. They will delight in the Word of the Lord and will bear fruit. They will and do possess the Holy Spirit. The ungodly do not delight in God's Word and will not bear fruit and above all will not stand in the day of judgment. Look at the benefits of both and choose ye this day who you will serve?²



Lesson IV

Date: February 26, 2017

Lesson Scriptures:

Psalm 2:1-5

Lesson Outline

A. The Disobedience of Mankind

(Ps. 2 vs. 1-3)

B. The Disposition of the Most High God

(Ps. 2 vs. 4-5)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Truth will Set You Free!

A biblical worldview is based on the infallible Word of God. When you believe the Bible is entirely true, then you allow it to be the foundation of everything you say and do. Here is the big problem. Nonbiblical worldview ideas don't just sit in a book somewhere waiting for people to examine them. They bombard us constantly from television, film, music, newspapers, magazines, books and academia.

Because we live in a selfish, fallen world, these ideas seductively appeal to the desires of our flesh, and we often end up incorporating them into our personal worldview. Sadly, we often do this without even knowing it.

For example, most Christians would agree with 1 Thessalonians 4:3 and other Scriptures that command us to avoid sexual immorality, but how often do Christians fall into lust or premarital and extramarital sexual sin? Is it simply because they are weak when tempted

If we don't really believe the truth of God and live it, then our witness will be confusing and misleading. Most of us go through life not recognizing that our personal worldviews have been deeply affected by the world. Through the media and other influences, the secularized American view of history, law, politics, science, God and man affects our thinking more than we realize. We then are taken "captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ" (Colossians 2:8).

However, by diligently learning, applying and trusting God's truths in every area of our lives — whether it's watching a movie, communicating with our spouses, raising our children or working at the office — we can begin to develop a deep comprehensive faith that will stand against the unrelenting tide of our culture's nonbiblical ideas. If we capture and embrace more of God's worldview and trust it with unwavering faith, then we begin to make the right decisions and form the appropriate responses.¹

1. Discuss how the worldview has challenged you.

¹Ferguson, David. *The Great Commandment Principle*. Wheaton, Ill.: Tyndale House, 1998.



Lesson IV

Date: February 26, 2017

Lesson Scriptures:

Psalm 2: 1 - 5

Lesson Aim: Students will appreciate the fact that God is able to set you free to be the person He created you to be.⁴

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⁴Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 2:1-2 (KJV)

¹ Why do the heathen rage, and the people imagine a vain thing?

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

Psalm 2:1-2 (NIV)

¹ Why do the nations conspire and the peoples plot in vain?

² The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

The Truth will Set You Free!

A. The Disobedience of Mankind

(Verse 1) Measuring truth using a worldly perspective will lead you down a path of destruction. Since we are born sinners, we have an inability to achieve the righteousness of the Almighty God on our own (Psalm 51:5, Isaiah 55:8). Our sin nature has alienated us from God and without provision from God our eternal resting place is the Lake of Fire.¹

In today's lesson, the psalmist presents several truths about sinful men and the Almighty God. A contrast between mankind and God is emphasized in this passage. This psalm is attributed to King David (Acts 4:25). The first point gives us insight about the **Disobedience of Mankind**. David poses a question about the disposition of people who repudiate the Biblical God. He states that they are vain in their thoughts and imagination. The word translated in King James Bible (KJB) as *imagine* in verse 1 is the Hebrew term *hagah*, which according to Langenscheidt's Pocket Dictionary, means to groan or murmur. The word translated in KJV as *a vain thing* in the same verse is the Hebrew term *riyq*, refers to a state of emptiness, and has no purpose. When nations and people groan and murmur against God it results in them being left in a state of emptiness and is an exercise in futility.²

The truth disclosed here is about the righteousness of men. Man's righteous fall short with Jehovah because He is Holy, Holy, Holy (Isaiah 6:3). The prophet Isaiah declared that our righteousness is as filthy rags (Isaiah 64:6). The context of this passage suggests to us that our works can not merit us salvation. The psalmist is amazed that people actually think they can defeat God!³



Lesson IV
Date: February 26, 2017
Lesson Scriptures:
 Psalm 2: 1 - 5

Jehovah: The true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it and substituting in its stead one or other of the words with whose proper vowel points it may happen to be written, usually the name *Adonai*. They continued to write YHWH, but read *Adonai*. Where God is called "My Lord Jehovah"³

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³ New Unger's Bible Dictionary

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Dr. Douglas E. Brown, Pastor/Teacher

Psalm 2:2-3 (KJV)

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.

Psalm 2:2-3 (NIV)

² The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One. ³ "Let us break their chains," they say, "and throw off their fetters."

The Truth will Set You Free!

A. The Disobedience of Mankind

(Verse 2) The nations and people in verse 2 make a vicious attack against the LORD. They take counsel against God and His anointed. The words translated in KJV as LORD and Anointed is the Hebrew terms *Yhvh* and *mashiach*. The Hebrew term *Yhvh* is transliterated to Yahweh or Jehovah which is the proper name of the God of Israel. *Mashiach* means anointed one. In the context of this passage the Anointed One is Jesus Christ. An extension of the Anointed One is all servants sent by God to perform a particular service. David referred to King Saul as His Anointed and refused to harm him (1 Samuel 24:6). However, the kings and the rulers of the earth set themselves against Jehovah and David (Anointed). The verb tense for the words translated in the KJV as *set themselves* is a hithpael. A hithpael expresses an intensive type of action with a reflexive voice. The kings and rulers made it their mission and purpose in life to commit violence against His Anointed.¹

(Verse 3) In verse 3, they say let us break their bands asunder and cast away their cords from us. The kings and rulers are seen working in concert against the people of God. This act of disobedience demonstrates complete disobedience to the Almighty God. Wherever Christ is, evil is hindered. The world wants freedom to live a wicked life. They want no restraints on their evil, and nations have accommodated this desire by legislations which permit such things as abortion, gambling, homosexuality, and other vile conduct (Jeremiah 5:5).²



Lesson IV

Date: February 26, 2017

Lesson Scriptures:

Psalm 2: 1 - 5

Dispensation: A

dispensation is an era of time during which man is tested in respect to obedience to some definite revelation of God's will. Seven such dispensations are recognized by many premillennialists.³

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Adult Sunday School Lesson

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Psalm 2:4-5 (KJV)

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.

Psalm 2:4-5 (NIV)

⁴ The One enthroned in heaven laughs; the Lord scoffs at them. ⁵ Then he rebukes them in his anger and terrifies them in his wrath, saying,

The Truth will Set You Free!

B. The Disposition of the Most High God

(Verse 4) The second point gives us insight on the **Disposition of the Most High God.** God has given us an unconditional promise of eternal blessings through his servant Abraham (Genesis 12:3). Regardless of the dispensation (time period) you lived in, we are redeemed through faith in the Anointed One (Jesus Christ). This is good news for every believer because we have been rescued from spending eternity in the Lake of Fire. A second unconditional promise recorded in scripture was given to King David. In 2 Samuel 7:12-16, Nathan the prophet told David that His mercy will not depart from him as He took it from King Saul. Also, he is warned that Jehovah would chasten him if he committed iniquity with the rod of men and the stripes of the children of men. Despite his imperfection and propensity to sin, David is promised that his throne will be established forever.¹

This promise reassured David that Jehovah would never leave him nor forsake him (Deut 31:6; Joshua 1:5; 1 King 6:13). This shows the unlimited power and mercies of Jehovah. David mentioned in subsequent verses that the kings and ruler set themselves against Jehovah and His Anointed. David had enemies because he was God's Anointed. Verse 4 gives us the vitae of the LORD. Merriam Webster dictionary defines vitae as a brief biographical sketch. Jehovah is the One who sits in the heavens. He sits high and looks low. This shows His supreme power over all creation. He laughs at the kings and rulers numerous attempts to attack Him and His Anointed. The LORD shall have them in derision. The words translated in KJV for *have them in derision* is the Hebrew term *laag* means to mock or laugh at. This verb is in the present tense which suggests to us that Jehovah continues to mock the activities of evil men (Malachi 3:6).²



Lesson IV

Date: February 26, 2017

Lesson Scriptures:

Psalm 2: 1 - 5

Questions:

1. Is God laughing today at your confused thoughts about power, or is He smiling that you know He is still in control?

2. Do you truly believe in God's ultimate rule?

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²Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 2:5 (KJV)

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

Psalm 2:5 (NIV)

⁵ Then he rebukes them in his anger and terrifies them in his wrath, saying,

The Truth will Set You Free!

B. The Disposition of the Most High God

(*Verse 5*) In this verse we see Jehovah speaks unto to them in His wrath. A shift occurs at this point in the text. Jehovah displays a voice of contempt towards sin. The words translated in KJV as *he speak* and *his sore displeasures* are piel verbs in the Hebrew text. Recall that piel is an intensive action and active in voice. These verbs are in the imperfect tense which suggests two things in this verse. It shows something as absolute. In other words, it is a biblical truth that Jehovah hates sin. The second is that the aspect is continuous. Jehovah will forever hate sin! This shows us His Holiness. Lastly, we get insight on his vexation towards blasphemous acts. Jehovah is disturbed by the sinful acts of men. The word translated in the KJV as *vex* is the Hebrew term *charon* which means burning anger. The burning anger is against the sinful activities of fallen angels and mankind. This is unlike the anger of man, which can be sinful. The prophet Nahum records that the anger of Jehovah is slow (Nahum 1:3).¹

Summary: In our lesson today, the psalmist is asking, “Lord, why is it that everywhere I look in the world the nations are in chaos? Why are they always concocting some vain thing to the glory of man – things like the tower of Babel, the Roman Empire, the League of Nations, and the United Nations? Why is it, Lord that the presidents, and prime ministers, and dignitaries of the earth are always conspiring against You and Your Anointed One, Jesus? Why is it that the world’s political leaders are always saying, “Let’s put aside the limitations of God’s Word, cast away His laws, free ourselves and do what we please!” Just as a fish is not free when it leaves the water, and a tree is not free when it leaves the soil, we are not free when we leave the Lord. We can find the one sure route to freedom by wholeheartedly trusting the Word of God, and fervently serving God our Creator.²



Lesson V

Date: March 5, 2017

Lesson Scriptures:

Psalm 2:6-12

Lesson Outline

A. Disclosure about My King

(Ps. 2 vs. 6)

B. Decree about My Begotten Son

(Ps. 2 vs. 7-9)

C. Duty of My Servants

(Ps. 2 vs. 10-12)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

All About Me!

God's chastisement shows that such person is truly His child. It is to make the person realize the gravity of the wicked act. It is to make the person see the negative side of his wicked action. It is to make the person regret his action. It is to bring the person back to the path of light from the path of destruction. It is to make the person realize that he is working for the devil against God. Wickedness could be sweet whilst doing it, but the end is bitterly bitter. Hence, God's chastisement is to make the person have a taste of the end before he gets there so that such could repent. In the same view, God's chastisement is painful but with a peaceable ending. Israel, the northern part of the nation, acted wickedly against the southern part, Judah. They were supposed to be brothers. This act of wickedness angered God. He therefore judged that particular act.

Whenever a child of God acts wickedly and he is subjected to God's chastisement, the consequence could be very grievous; however, God's love isn't removed. He still remains his God. God corrects us in love through His chastisement. The covenant relationship with God never exempted them from His judgment because their unfaithfulness called for it. Zephaniah's message was a call for repentance; whoever repents and walks righteously and in humility will be hidden from the judgment to come. However, whoever walks wickedly will have a taste of God's anger. The truth is that if God releases His anger, where can a man run to? Here is the Psalmist experience; We may have that covenant relationship with God, our faithfulness is what makes us enjoy the benefits and grace attached to it; this is what we call real-time relationship and it is what God desires from us.¹

1. Have you whole hearted surrender to God's Will?

¹Ferguson, David. *The Great Commandment Principle*. Wheaton, Ill.: Tyndale House, 1998.



Lesson V
Date: March 5, 2017
Lesson Scriptures:
 Psalm 2: 6-12

Lesson Aim: Students will rejoice in hearing the proclamation of Christ in which He announces His father's promise that He, the Son, will one day triumph over all the kingdoms of the world.²

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Dr. Douglas E. Brown, Pastor/Teacher

Psalm 2:6-7 (KJV)

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

Psalm 2:6-7 (NIV)

⁶ "I have installed my King on Zion, my holy hill

All About Me!

A. Disclosure about My King

(*Verse 6*) The opening verse of our Bible starts with God creating the heavens and earth out of nothing. The word translated in the King James Bible (KJV) as *God* in verse 1 is the transliterated Hebrew term *elohim*, which according to Langenscheidt's Pocket Dictionary, means *the true God* in this verse. In Genesis 2:4 the true God is given the personal name Jehovah. These two passages emphasize the creative works of Jehovah and His personal relationship with His people. The word translated in the KJV as *Christ* is the transliterated Greek term *Christos*, which according to Thayer's Lexicon, means the *Anointed One*. This Greek term was used to translate the Hebrew term *Mashiach* which means *Anointed One* in the Greek Old Testament also known as the Septuagint or LXX. This passage starts with the generation of God the Son. We can clearly see that both testaments are all about our Biblical God. In today's lesson, King David gives us prophecy that will be fulfilled at Christ's Second Coming to usher in the millennial kingdom on earth. In verse 6, Jehovah stated that He will set my King upon the holy hill of Zion. The first point of emphasis is the **Disclosure about My King**. Despite all the persecutions and judgments during the second half of the Tribulation period, Jehovah displays His sovereignty by installing the Anointed One on the holy hill of Zion. Christ is the King of kings and will sit on David's throne as King of Israel for ever (Isaiah 9:7). This leads us to the assignment by the God the Father. Christ is assigned to the holy mountain of Zion. This mountain is in Jerusalem. Israel is told to run to the mountain during to Tribulation period for safety (Matthew 24:16). They are given this instruction because this is where Jehovah will install His King to start the millennial kingdom. The King will return and bound Satan for one thousand years and bring peace to Israel in the midst of their persecution. Jehovah will not forsake His people. Jehovah gives us assurance that He is in control and is all-powerful.¹



Lesson V
Date: March 5, 2017
Lesson Scriptures:
 Psalm 2: 6-12

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.³

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³ International Standard Bible Encyclopedia

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 2:7-8 (KJV)

⁷ I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. ⁸Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

Psalm 2:7-8 (NIV)

⁷ I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father. ⁸ Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

All About Me!

B. Decree about My Begotten Son

(*Verse 7*) In verse 7, Jehovah declared a decree. It is a **Decree about My Begotten Son**. Some bible expositors teach that Christ currently sits on David's throne. They believe that Christ is ruling on David's throne and that we are in the prophesied kingdom. This is not biblical! David's throne is an earthy throne and it has Israel in view. The Son currently sits on the right hand of the Father which is a heavenly throne (Mark 16:19; Luke 22.69). The throne in heaven has the Church in view. We are in the dispensation of Grace and we (the Church) are seated in heavenly places (Ephesians 2:6). This distinction must be made to correctly divide the word of truth. God the Father gives us an assessment about the Begotten Son. God the Father states that thou art my Son and this day I have begotten thee. The quality of the Son is highlighted in this verse. The Begotten Son is Jesus Christ (John 3:16). God the Father will bring forth His resurrected Son to fulfill the prophecy given to King David (2 Samuel 7:13, 16).¹

(*Verse 8-9*) Verse 8 - 9 gives us the ability granted to the Begotten Son. The Son is told to ask of me. The verb translated in the KJV as *ask* is an imperative in this Hebrew text. The voice is in the middle voice. The Son is not commanding the Father, but is petitioning the Father on his own half. The middle voice suggests in this verse that the Son's will is the Father's will. The Father promised the Son that he will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. This prophecy was partially fulfill with David but reaches it culmination with Christ.²



Lesson V
Date: March 5, 2017
Lesson Scriptures:
 Psalm 2: 6-12

Vessel: words all meaning "an implement or utensil" of any kind, when the context shows that a hollow utensil is meant. In 1 Samuel 21:5, however, the translation of the plural of keli by "vessels" is dubious. English Versions of the Bible evidently intended something in the nature of provision wallets, and the "holiness" of such objects finds partial parallels in Num. 19:15; Lev. 11: 32-34.³

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Dr. Douglas E. Brown, Pastor/Teacher

Psalm 2:9-10 (KJV)

⁹ Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
¹⁰ Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Psalm 2:9-10 (NIV)

⁹ You will rule them with an iron scepter; you will dash them to pieces like pottery."
¹⁰ Therefore, you kings, be wise; be warned, you rulers of the earth.

All About Me!

B. Decree about My Begotten Son

(*Verse 8-9*) The word translated in the KJV as *heathen* is the Hebrew term *goy* which means *heathen* or *nations*. In this passage, the word nation(s) is the correct translation. The KJV often interchanges these two terms in the Old Testament. This verse teaches us that the Son will be King of Israel and King of the all the nations. He will have complete dominion over all the earth. Praise God! Any nations that resist him will be broken with a rod of iron and dash in pieces like a potter's vessel. The Son is given a name above all by God the Father which results in every knee bowing in heaven and on earth and under the earth (Philippians 2:10). The Son is Lord over all creation!¹

C. Duty of My Servants

(*Verse 10*) Verse 10 -12 explains the **Duties of My Servants**. We are given the actions of the servants of the Son. Verse 10 records we are to be wise and be instructed. The word translated in the KJV for to *be wise* is the Hebrew term *sakal* which means to pay attention to. The Hebrew verb is a hiphil which is a causative type of action with an action voice. The servants are to pay attention on how they rule and judge others. The word translated in the KJV for be instructed is the Hebrew term *yasar* which means to be *warned* or *instructed*. The Hebrew verb is niphal and is in the passive voice. Jehovah is telling His servant to adhere to any correction from Him or a representative of Him. In His unfathomable grace, God sounds the trumpet of warning to the mighty and haughty. He unveils the distant future that will usher in the glorious day of Christ. "*He must reign till he hath put all enemies under his feet*" (1 Cor. 15:25).²



Lesson V
Date: March 5, 2017
Lesson Scriptures:
 Psalm 2: 6-12

Questions:

1. Is your love for Christ reflected in your daily service?

2. Do those who come in contact with you recognize that you are a servant of the Lord?

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²Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 2:11-12 (KJV)

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.

Psalm 2:11-12 (NIV)

¹¹ Serve the LORD with fear and rejoice with trembling. ¹² Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.

All About Me!

C. Duty of My Servants

(Verse 11-12) Finally in verses 11 – 12 we are told to anticipate the judgment by the Son. Servants are to serve Jehovah with fear and rejoice with trembling. Servants should reverence Jehovah at all times! Verse 12 records the consequences if we do not reverence Jehovah properly. Servant that put their trust in Jehovah are blessed.¹

Summary: Today's lesson is a constant warning to you, your household, this city, this state, the United States, and the world. It is a solemn call for everyone to clean up their acts and submit themselves to the Lord's will before He bursts from the heavens in wrath. Unfortunately, this stern warning seems forever to fall on deaf ears and hardened hearts. The warning was spoken over 2,000 years ago, and power grubbing and political corruption continues to be unchanged to this day. Nonetheless, Christians are encouraged to surrender fully and submit to the Son of God. Christ is not only God's chose King, he is also the rightful King of our hearts and our lives. To be ready for his coming, we must submit to his leadership each and every day in our service to Him. Because at the end of each day, it's truly all about Christ!!!²



Lesson VI

Date: March 12, 2017

Lesson Scriptures:

Psalm 3:1-8

Lesson Outline

A. The Source of David's Trouble

(Ps. 3 vs. 1-2)

B. The Source of David's Strength

(Ps. 3 vs. 3-4)

C. The Source of David's Rest and Peace

(Ps. 3 vs. 5-6)

D. The Source of David's Salvation

(Ps. 3 vs. 7-8)

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

When Sins Boomerang

Do you spend time worrying about things in life that are beyond your control? Are you constantly trying to figure situations out? If that's you, I want to let you know that you can rest in God and trust Him to fight your battles for you even when faced many enemies coming at him all at once.

It took years for me to learn that worry is useless. All it did was aggravate me and it didn't change a thing. Worrying is like sitting in a rocking chair and rocking all day; it keeps you busy, but you get absolutely nowhere. At the end of the day, you're still sitting right where you were when you started.

God didn't create us to be under that kind of stress. Did you know that worrying can actually make you sick? In fact, one researcher found that 87 percent of all sickness is connected to wrong thinking. The truth is there is no need to worry. We can trust God completely.

The Bible says that we shouldn't worry about tomorrow; we shouldn't worry about what we're going to eat or drink or wear because tomorrow will have sufficient problems of its own (see Matthew 6:25-26). And God gives us the grace we need every day to handle whatever that day brings. We need to learn how to trust God one day at a time. Instead of trying to figure out tomorrow, we just need to thank God for today.

In 1 Peter 5:6, the Bible talks about humbling ourselves under the mighty hand of God that he may exalt us in due time. And the very next verse says, "Casting the whole of your care [all your anxieties, all your worries, all your concerns, once and for all] on Him, for He cares for you affectionately and cares about you watchfully" (AMP). God wants to take care of us.¹

1. When do you decide to trust God?

¹Ferguson, David. *The Great Commandment Principle*. Wheaton, Ill.: Tyndale House, 1998.



Lesson VI
Date: March 12, 2017
Lesson Scriptures:
 Psalm 3:1-8

Lesson Aim: To be fully convinced that the Lord has power over all regardless of how much He is opposed by His enemies.⁴

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⁴Earline Franklin

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 3:1-2 (KJV)

¹ LORD, how are they increased that trouble me! many *are* they that rise up against me. ² Many there *be* which say of my soul, There *is* no help for him in God. Selah.

Psalm 3:1-2 (NIV)

¹ LORD, how many are my foes! How many rise up against me! ² Many are saying of me, "God will not deliver him."

When Sin Boomerangs

A. The Source of David's Troubles

(Verse 1) David felt like he was in the minority. There may have been as many as 10,000 soldiers surrounding him at this time. This psalm consists of David's lament when his son, Absalom, attempted to overthrow him. While his troubles were monumental, David found peace and strength in the Lord. Steven J. Lawson says of this psalm: "It is a hymn of individual lament, written to paint a clear picture of what triumphant faith looks like when it is tested by the fires of adversity."¹

The text says, "LORD, how are they increased that trouble me! many... rise up against me". The conspiracy against David was strong and the number of conspirators increased continually with Absalom. His son, Absalom, his counselor, Ahithophel, and his soldiers deserted him in flocks. David's poll numbers were not good. How like David's foes are our troubles, for they are indeed many. "Troubles always come in flocks" (Spurgeon). Then he says, "Against me". Many turned against David in Absalom's insurrection attempt. Many became his foes. Troubles always seem "against" us. But "If God be for us, who can [successfully] be against us?" (Romans 8:31).²

(Verse 2) There is more. Absalom had evidently made it his business to ridicule David's faith. He and his supporters were saying: There is no help for him in God. David's false friends defended their disloyalty by claiming that God was on Absalom's side and that David had lost the Lord's favor. This false assumption satisfied their corrupt consciences and, to their minds, justified their treason against their king. And, sadly, the opinion that God was judging David was spreading (2 Sam. 16:8). David's troubles lead us to think about our own. We also have circumstances that cause us to pause and reflect. Sickness is such a time. So is the death of a loved one. And so are those times in which our faith, like David's of old, is being challenged.³



Lesson VI

Date: March 12, 2017

Lesson Scriptures:

Psalm 3:1-8

Shield: The ordinary shield consisted of a framework of wood covered with leather; it thus admitted of being burnt. Ezek 39:9 It was frequently cased with metal, either brass or copper; rather than to the practice of smearing blood on the shield we may refer the redness noticed by Nahum. Na 2:3 The surface of the shield was kept bright by the application of oil as implied in Isa 21:5 The shield was worn on the left arm, to which it was attached by a strap.³

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

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 3:3-4 (KJV)

³But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head. ⁴I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

Psalm 3:3-4 (NIV)

³ But you, LORD, are a shield around me, my glory, the One who lifts my head high. ⁴ I call out to the LORD, and he answers me from his holy mountain.

When Sin Boomerangs

B. The Source of David's Strength

(Verse 3) In time of deep anguish when Absalom rebelled against him, David found courage in realizing what God was to and for him. The text says, "But thou, O LORD." David saw his protection and deliverance coming from God. He was not trusting in friends or family but in the Lord for help even though many said God would not and could not help him. He then says, "Thou, O LORD, art a shield for me." A shield preserves one in danger. In battle in those days, it preserved one from the arrows and spears of the enemy. There is no better shield than the Almighty. He then says, "My glory." David's glory had been his crown, which was given him from God. God protected David especially from the evils of Saul in order to put him on the throne. The crown was the precedence for future protection. The last thing he says in this verse is, "Lifter up of mind head." David believed God would restore David to his throne again which He did, for Absalom was defeated. Not like some of us, when our children rebel (like Absalom) against us sometimes we will find a belt, a shoe, are anything we can get our hands on to defused the anger. However, we need to think about it before reacting and escalating it, regardless what age they are. Even though the pressure of David's foes increased, the protection of God was there.¹

(Verse 4) In his troubles, David prayed. "With my voice." David prayed out loud. He was not ashamed to pray out loud. Silent prayer has its place, but those who do not pray out loud probably do not pray much silently either. Many are afraid to let others know they are praying to the Lord. He then says, "He heard me out of his holy hill". God will hear the prayer of those who are earnest and sincere. God, of course, hears and knows everything we say and think. But the words here refer to God answering David's prayer and delivering him from his troubles (2 Sam. 15:30).²



Lesson VI
Date: March 12, 2017
Lesson Scriptures:
 Psalm 3:1-8

Absalom: third son of David by Maachah, daughter of Tamai king of Geshur, a Syrian district adjoining the northeast frontier of the Holy Land. (Born B.C. 1050.) Absalom had a sister, Tamar, who was violated by her half-brother Amnon. The natural avenger of such an outrage would be Tamar's full brother Absalom.³

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 3:5-6(KJV)

⁵ I laid me down and slept; I awaked; for the LORD sustained me. ⁶ I will not be afraid of ten thousands of people, that have set themselves against me round about.

Psalm 3:5-6 (NIV)

⁵ I lie down and sleep; I wake again, because the LORD sustains me. ⁶ I will not fear though tens of thousands assail me on every side.

When Sin Boomerangs

C. The Source of David's Rest and Peace

(Verse 5) Insomnia is a frequent result of anxiety, worry, and stress. The fear of military conflict and combat with his own son is transformed into an inner peace as he trusts God so deeply that even in the depth of sleep his anxiety is absent. Having reminded himself of his God in verses 3 and 4, David is able to write: NOW I LAY ME DOWN TO SLEEP” is an evening psalm that has given rise to the child's bedtime prayer, “Now I lay me down to sleep, I pray the Lord my soul to keep”. Because he had committed his soul and this desperate situation to the Lord, David was at peace, confessing with confidence, I lie down and sleep; I wake again, because the LORD sustains me. Knowing that God was always awake to protect him, he slept the sleep of peace, able to awake refreshed. Left to his own strength, David would have tossed and turned through sleepless nights, agitated over his troubling circumstances. But because the Lord was his shield, quiet sleep was possible. The main assurance in this psalm of David is that whatever our need or circumstances may be, and whether we are awake or asleep, God watches over us, cares for us, and will sustain us. We all should be able to identify the Psalm 3:5. We learn this from the cradle of our early existence on how and what should we pray before bedtime.¹

(Verse 6) Many of the people of Israel followed Absalom in revolt (2 Sam. 15:12, 13), but victory was not dependent on numbers (1 Sam. 14:6). After a restful night, David awakes with the consciousness that it was the Lord who had calmed the nerves that were taut with fear and foreboding. Now he has courage to face his foes unafraid, even if he is surrounded by ten thousands of them! Divine peace gave David courage to face his enemies. This is one of the great works of peace. Regardless of the circumstances, this peace encourages one to face the enemy with courage.²



Lesson VI
Date: March 12, 2017
Lesson Scriptures:
 Psalm 3:1-8

Questions:

1. What are some things in the world today may cause you to “Ask Why” are these things happening?

2. What strategies can you use to refocus when you become too overly concerned about the evil that exists in society today?

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³Earline Franklin

Questions by Earline Franklin

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 3:7-8 (KJV)

⁷ Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. ⁸Salvation belongeth unto the LORD: thy blessing *is* upon thy people. Selah.

Psalm 3:7-8 (NIV)

⁷ Arise, LORD! Deliver me, my God! Strike all my enemies on the jaw; break the teeth of the wicked. ⁸ From the LORD comes deliverance. May your blessing be on your people.

When Sins Boomerang

D. The Source of David’s Salvation

(Verse 7) In the language of the lament psalms, David calls out for God to arise, to move on his behalf, to incline to his prayer (40:1). on the cheekbone: In the poetic imagery David uses, his enemies are like powerful beasts whose strength is in their jaws and whose terror is in their teeth. God’s strike at the source of their strength means that they are no longer a threat. Salvation, in this instance, refers to deliverance from the immediate pressure that the psalm has already described. One meaning of the Hebrew word translated salvation is “room to breathe.”¹

(Verse 8) One of the newer practices on the World Wide Web is “blogging”. Blogs are journals written on line so others can read them. When you think of Psalm 3 as a page in David’s Journal it would be his daily blog. We all face troubles (Job 5:7, James 1:2-4). And Christian can be assured that God is there for him during his troubles. God is aware of our troubles. He is available during our troubles, and God is able to deliver us from our troubles.²

Summary: When sin boomerang, unconverted men automatically rebel against God and His ways. David speaks of a world that is out of control where the ungodly pursue the godly with a vengeance. Sometime the godly may question or doubt the power of God to control that that oppose Him. But David reminds believers in vv 4-6 that Jesus sits on the throne, sees all, scoffs at the ungodly and will demonstrate His power in due time. Today we live in such a world that is out of control in many areas but we are encouraged to keep our focus on Christ and trust that He will cover and protect believers against the evil rulers of our time. **GOD IS IN CONTROL.**³



Lesson VII

Date: March 19, 2017

Lesson Scriptures:

Psalm 4:1-8

Lesson Outline

A. The Supplication

(Ps. 4 vs. 1-2)

B. The Sanctification

(Ps. 4 vs. 3-4)

C. The Sacrifice

(Ps. 4 vs. 5-6)

D. The Safety

(Ps. 4 vs. 7-8)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

How to Handle Stress

While most major translations of the Bible don't specifically use the word *stress*, Scripture does speak to things such as anxiety, worry and trouble and gives us clear answers on how we should deal with them. The dictionary defines *stress* as "physical, mental, or emotional strain or tension." Everyone suffers from stress at one time or another. In fact, research indicates that children who live in a stressful home environment are at greater risk to become highly stressed by life's challenges. Stress can cause us to do things we would not normally do or cause us to shut down completely. Anything that causes stress is called a "stressor."

Many people become stressed because they don't trust God to provide the basic necessities of life. Jesus said, "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food and the body more than clothing? And which of you by being anxious can add a single hour to his span of life?" (Matthew 6:25, 27). Stress of all kinds is a natural part of life (Job 5:7, 14:1; 1 Peter 4:12; 1 Corinthians 10:13). But how we deal with it is up to us. If we choose to try to do it on our own, we face a long, uphill battle that will not end well. The only way we can deal with stress is with Jesus Christ, first by believing in Him. Without believing in Him we are on our own, and success in coping with stress is almost impossible. Second, we need to trust Him and obey Him. We should trust Him to do what is right because His ways are always best for us. Disobedience and sin can produce stress and cut us off from the only means of peace and joy. By obeying His commandments, we reap the blessings of true contentment from a loving God. Finally, we need to seek His peace daily by filling our minds with His Word, lifting all things to Him in prayer, and sitting at His feet in awe and reverence. It is only by His grace, mercy and love that the stress in our lives can be managed.¹

1. Explain stress?

¹Ferguson, David. *The Great Commandment Principle*. Wheaton, Ill.: Tyndale House, 1998.



Lesson VII

Date: March 19, 2017

Lesson Scriptures:

Psalm 4:1 - 8

Lesson Aim: Students will learn how to look at problems (stress) in the light of God's power instead of looking at God in the shadow of our problems – stressful moments.³

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³Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 4:1-2 (KJV)

¹Hear me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer. ²O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

Psalm 4:1-2 (NIV)

¹Answer me when I call to you, O my righteous God. Give me relief from my distress; be merciful to me and hear my prayer.² How long, O men, will you turn my glory into shame? How long will you love delusions and seek false gods? Selah

How To Handle Stress

A. The Supplication

(Verse 1) David has some words of advice for these attackers and continues to speak of his trust in God during the difficult time of trial. In the midst of his painful ordeal, David called out to God, Answer me when I call to you. Passionately, David pleaded to be heard by his righteous God. David did not appeal to God on the basis of his own goodness or personal achievement but solely upon the Lord's perfect righteousness given to him by faith. He prayed, specifically Give me relief from my distress. The Hebrew word for distress means a "tight place". The psalmist had been encompassed on all sides by this trial, and he asked God to make a spacious place for him. Be merciful to me, he cried, and hear my prayer. Mercy is God's tender compassion demonstrated toward those who are afflicted, not according to what they deserve but according to what they need to survive this trial.¹

(Verse 2) No longer addressing God, David spoke to his enemies, chiding them for their evil opposition against him. He rebuked them, How long, O men, will you turn my glory into shame? Confronting these adversaries, David challenged them by asking how much longer they would seek to destroy his glory, a reference to the success of his life lived for God. David asked, How long will you love delusions, pointing to their slanderous lies which they spoke to undermine his leadership. Likewise, how long would they seek false gods, referring to their wicked unbelief in the Lord. As a man after God's own heart, David opposed all that the Lord opposed.²



Lesson VII
Date: March 19, 2017
Lesson Scriptures:
 Psalm 4:1 - 8

Commune: To commune is to converse confidentially and sympathetically. It is represented in both Hebrew and Greek by several words literally signifying to speak (compare Luke 6:11), To communicate is to impart something to another, so that it becomes common to giver and receiver.³

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³ International Standard Bible Encyclopedia

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Psalm 4:3-5 (KJV)

³ But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him. ⁴ Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. ⁴ Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

Psalm 4:3-5 (NIV)

³ Know that the LORD has set apart the godly for himself; the LORD will hear when I call to him. ⁴ In your anger do not sin; when you are on your beds, search your hearts and be silent. Selah. ⁵ Offer right sacrifices and trust in the LORD.

How to Handle Stress

B. The Sanctification

(Verse 3) David prayed, Know that the LORD has set apart the godly for himself. Identifying himself as God's chosen servant, David challenged them. Why should they persist in their opposition against him whom God had chosen? To oppose David was to oppose God, who had sovereignly elected him and set him apart. David reminds them that they are not part of God's people. Only the godly are God's people. Of course, some do not care if they are God's people or not. But the moment they die and begin to experience the horrors of eternal judgment (Luke 16: 19-31), they will change their mind quickly, but it will be too late, for once in hell, always in hell. Thus, he had deep assurance that the LORD would hear when he called to him. David knew he would be safe because the Lord would remember his servant and hear his plea.¹

(Verse 4) The text then says, "Stand in awe, and sin not". The word translated "awe" has a variety of meanings depending on the context. Here it involves trembling over the thought of sin. Not many folk tremble in their sin. Rather they sin without caution or conscience. If we trembled to sin, we would not sin as much. This was a direct appeal to God that his attackers would be made to fear the Lord, which would, in turn, thwart their attempt to harm him. He added, when you are on your beds, search your hearts and be silent. In other words, they must be made by God to reconsider their personal attacks against him. At night, when their consciences had pondered their ways, the Lord would reveal their opposition to him as a treacherous sin.²



Lesson VII
Date: March 19, 2017
Lesson Scriptures:
 Psalm 4:1 - 8

Sacrifice: Sacrifices were offered in the ante-diluvian age. The Lord clothed Adam and Eve with the skins of animals, which in all probability had been offered in sacrifice (Gen 3:21). Abel offered a sacrifice "of the firstlings of his flock" (Gen 4:4).⁴

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⁴ Easton's Illustrated Dictionary

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 4:5-7 (KJV)

⁵ Offer the sacrifices of righteousness, and put your trust in the LORD. ⁶*There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us. ⁷ Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

Psalm 4:5-7 (NIV)

⁵ Offer right sacrifices and trust in the LORD. ⁶ Many are asking, "Who can show us any good?" Let the light of your face shine upon us, O LORD. ⁷ You have filled my heart with greater joy than when their grain and new wine abound.

How to Handle Stress

C. The Sacrifice

(Verse 5) Still as if addressing his enemies, David asked God to direct them to offer right sacrifices and trust in the LORD. They must abandon the hypocrisy of their empty worship and approach God with right sacrifices from a pure heart. David's enemies must cease their sinful opposition of him and worship God with the right sacrifices of a pure heart. Ultimately, only God could bring about such change in their hearts (Deut. 33:19).¹

(Verse 6) Many of those who were following David were asking, "Who can show us any good?" His followers were wanting to know that their now-deposed king would still lead them into a victorious future. The question among his followers was, "Will following David result in good?" In response to this uncertainty, David appealed to God, Let the light of your face shine upon us, O LORD. He called for God to bless his loyal supporters with the fullness of his grace. These words were drawn from the well-known benediction of Aaron (Num. 6:24-26). This was a request that the fullness of God's divine favor be directed toward them.²

D. The Safety

(Verse 7) You have filled my heart with greater joy was the result of David's prayer. Before his prayer changed his circumstances, it had already changed him. His anxiety was transformed into assurance as he experienced more joy than when their grain and new wine abound. He found more joy in God than when a farmer enjoys a bountiful harvest—all because he put his trust in the Lord (Phil. 4:4).³



Lesson VII
Date: March 19, 2017
Lesson Scriptures:
 Psalm 4:1 - 8

Questions:

1. During your stressful moments, do you attempt to figure things out on your own?
2. What has stress done for you / to you lately?

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²Emma Stevens

Questions by Emma Stevens

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 4:8 (KJV)

⁸I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

Psalm 4:8 (NIV)

⁸ I will lie down and sleep in peace, for you alone, O LORD, make me dwell in safety.

How to Handle Stress

D. The Safety

(Verse 8) The text says, "I will both lay me down in peace, and sleep". The safety given David in his difficulties is so great that he will "both lay me down in peace, and sleep." He not only will lay down, but he will also sleep. Laying down is the outward evidence of safety; sleeping is the inward evidence of safety. That is great safety indeed which means one can lie down and sleep in the midst of great opposition. Then David ends this Psalm with, "Thou, LORD, only makest me dwell in safety". The cause of this safety is God. And note it is "only" God Who can give such safety. Man cannot provide this sort of safety. They may provide safety but it is not as trustworthy as what God provides and therefore not as good in quality as God gives.¹

Summary: Stress is defined as a simple reaction to a stimulus that disturbs our physical or mental equilibrium. I would add that stress has the power to affect our spiritual equilibrium as well, if we allow it. Today's lesson is encouraging to those who are faithful and devoted to God. When we take our burdens to the Lord in prayer, we can be confident that God listens to our prayers, and He answers them. We can rejoice in God's protection (safety) and peace, knowing we can place our confidence in Him because He will listen when we cry out to him in our stressful moments. The words found in a very familiar hymn that we often sing says, "*What a friend we have in Jesus, all our sins and grieves (stress) to bare; what a privilege it is to carry everything to God in prayer. Oh what peace we often forfeit, and oh what needless pain (stress) we bare. All because we do not carry, everything to God in prayer.*" How should Christians handle stress? We must continue to share our honest feelings with God for comfort during times of struggle and distress. It is through our trust in God that we are able to rise from the depths of despair to new heights of joy and praise as we discover the power of prayer, and God's everlasting love and forgiveness.²



Lesson VIII

Date: March 26, 2017

Lesson Scriptures:

Psalm 5:1-6

Lesson Outline

A. David's Cry

(Ps. 5 vs. 1-3)

B. David's Conviction

(Ps. 5 vs. 4)

C. God's Character

(Ps. 5 vs. 5-6)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

A Prayer for Protection

Have you ever read the book, *Robinson Crusoe*? Like many, I read it years ago as a schoolboy, but I re-read it more recently, and to my amazement, I found it to be very inspiring. Yes, it is a work of pure fiction, but if its author, Daniel Defoe, were alive today, I would write to tell him that his famous book helped me through the greatest period of trial in my life.

How could a fictional book be so inspiring? For those unfamiliar with the story, poor Robinson Crusoe is in the most dreadful predicament imaginable. Shipwrecked on a desert island, he literally does not know where on earth he is. He faces years of the most terrible dangers and trials: loneliness, tropical heat, storms, diseases and fevers. To add to these problems, wild animals and cannibals want to have him for lunch!

During the course of his story, Robinson, writing in diary format, goes through a very deep and meaningful repentance. He begins to study his Bible, which he has salvaged from the wrecked ship. He studies every day and talks to God almost constantly. Robinson learns to depend on God for physical, as well as spiritual, deliverance. He quotes the Bible often, not in a sugary or over-emotional way, but accurately and meaningfully. Two of the scriptures he quotes—ones that affected and inspired me most—are:

u "Call on me in the day of trouble and I will deliver you."

(Psalm 50:15)

u "I will never leave you nor forsake you." (Hebrews 13:5)

Are we like the fictional Robinson Crusoe? Have we learned to trust in God for deliverance from danger and trials, both spiritual and physical? Or do we think that God's miraculous protection ceased with the death of the last New Testament personality?.¹

1. When do you totally let go and trust God?

¹Ferguson, David. *The Great Commandment Principle*. Wheaton, Ill.: Tyndale House, 1998.



Lesson VIII
Date: March 26, 2017
Lesson Scriptures:
 Psalm 5:1-6

Lesson Aim: Students will rest assured in knowing that God is still able to defend us from lies spoken against us; God is a prayer-hearing God.⁴

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⁴Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 5:1-2 (KJV)

¹ Give ear to my words, O LORD, consider my meditation. ² Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

Psalm 5:1-2 (NIV)

¹ Give ear to my words, O LORD, consider my sighing. ² Listen to my cry for help, my King and my God, for to you I pray.

A Prayer for Protection

A. David's Cry

(Verse 1) We have in this psalm a hymn for morning sacrifice in the temple, sharply personal in tone. While its references are related to the natural acts of the worship of the writer's time, its phrases are such that they can be applied to Christian worship in its most spiritual aspects. It is a psalm from which the interpreter may take an image here, or a phrase there, and put himself in their charge, their true context being his own religious experience or need and that of the people whom he is addressing.¹

With a passionate appeal David began this psalm by pleading, Listen to my cry for help, my King and my God. Intense emotion and energy poured out of David's heart in his relationship toward God as he pleaded with the Lord for a hearing. The text then says, "consider my meditation", The word meditation is hardly a precise translation. "The murmur of my soul" (Moffatt) is a helpful alternative. A fruitful suggestion is to be found in both. A man comes before God with his case against the experiences, which he feels he does not deserve. That sets him to probe deeper into himself in order to discover the murmurings against God which may be poisoning his inner life; from which he may proceed to real meditation, wherein he faces all the facts, and particularly counts his blessings one by one. He thereby is more likely to come into a frame of mind fit for worship.²

(Verse 2) If God does not pay attention to our prayers, they will be vain. But God does notice; He hears our prayers. David is not pleading in vain. In fact, Scripture exhorts us to pray with the encouragement that God hears and answers (Jeremiah 33:3). David also appealed to God on the basis of his faithful obedience to Him. The Lord was *his God*. He sought the Lord's attention and assistance because he believed the promise revealed in God's law: the Lord will help those who obey His commands (Deu. 27: 16-19). In the midst of his crisis, David wanted to act only in obedience and submission to God. Instead of directing his distraught emotions toward his foes, he poured them out to the Lord. Unlike his enemies, he did not want to react in any way that displeased God.³



Lesson VIII
Date: March 26, 2017
Lesson Scriptures:
 Psalm 5:1-6

Showbread: The table of the bread of the Presence, or showbread, was a symbol of Christ as the Bread of Life, the Sustainer of each individual believer-priest (1 Peter 2:9; Rev. 1:6). The manna portrayed the life-giving Christ; the showbread of the Presence the life-sustaining Christ. Christ is the Bread that came down from heaven (John 6:33-58).⁴

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⁴ New Unger's Bible Dictionary

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Psalm 5:3-4 (KJV)

³ My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up. ⁴ For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

Psalm 5:3-4 (NIV)

³ In the morning, O LORD, you hear my voice; in the morning I lay my requests before you and wait in expectation.
⁴ You are not a God who takes pleasure in evil; with you the wicked cannot dwell.

A Prayer for Protection

A. David's Cry

(Verse 3) David was faithful in His fellowship with the Lord. In fact, he began each day in prayer. Unlike so many people, he did not speak with the Lord only when he was in distress or desperately needed something. David was a daily visitor to the throne of grace. Morning prayer is so significant that it is mentioned twice in this verse. Why is it so important? First, prayer in the morning recognizes God as the greatest priority of our lives. Before David met with anyone else, he first met with the Lord. Before he tended to any of the day's affairs or business, he first sought the Lord in prayer. The first appointment on his daily calendar was with God. Prayer at the beginning of the day acknowledges God as the most important being in our lives.¹

Second, morning prayer is important because it recognizes God's as the greatest power in our lives. Every day, David's first activity was to direct his voice to the Lord in prayer. Direct or lay (arak) means to set in order, to arrange, to place in a row. It is the word used of laying wood in an orderly fashion for a sacrifice (Lev. 1:7), arranging the pieces of a sacrifice on the altar (Lev. 1:8), and setting the showbread in orderly rows on the tabernacle table (Lev. 24:5-8). In this same orderly way, David laid out his prayers—his praise, requests, and commitments—to the Lord every morning. He petitioned the Lord for his needs, and he looked up to the Lord as the only one who could supply his needs. He waited in expectation for God to answer and to bestow everything he needed throughout the day—wisdom, strength, protection, material provision, patience, courage, guidance, grace, victory.²

B. David's Conviction

(Verse 4) After citing his faithful relationship with the Lord, David appealed to God's righteous character as the basis³



Lesson VIII
Date: March 26, 2017
Lesson Scriptures:
 Psalm 5:1-6

Iniquity: In the Old Testament of the 11 words translated "iniquity," by far the most common and important is *'āwōn* (about 215 times). Etymologically, it is customary to explain it as meaning literally "crookedness," "perverseness," i.e. evil regarded as that which is not straight or upright, moral distortion (from עָוָה, *'iwwāh*, "to bend," "make crooked," "pervert").³

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⁵ International Standard Bible Encyclopedia

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Psalm 5:4-5 (KJV)

⁴ For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee. ⁵ The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

Psalm 5:4-5 (NIV)

⁴ You are not a God who takes pleasure in evil; with you the wicked cannot dwell.
⁵ The arrogant cannot stand in your presence; you hate all who do wrong.

A Prayer for Protection

B. David's Conviction

(*Verse 4*) for giving attention to his request. The text says, "For thou *art* not a God that hath pleasure in wickedness". Consider how far removed from God we are as sinful humans. The righteous character of God cannot delight in wickedness, not even in a single act of evil behavior. The evil referred to in this psalm is the sin of slandering others, gossiping and spreading rumors about them. People who lie about others actually receive some perverted pleasure from their wicked deeds. It gives them a sense of being superior or better than the person being degraded or slandered. It arouses a sense of satisfaction in their corrupt, depraved natures.¹

C. God's Character

(*Verse 5*) God's holiness cannot tolerate any presence of sin whatsoever. Sinners cannot enter into His presence. This word "foolish" literally means to make to shine, to praise, to boast. Other versions translate it here as boastful, proud, and arrogant. It is the sin of Satan, who exalted himself above God (Isa. 14:13-14). Pride is the sin that tops the list of seven abominations against the Lord (Prov. 6: 16-19). The text then says, "thou hatest all workers of iniquity." Some people struggle with the statement that God hates evildoers. They do not understand how God can hate anybody, especially in light of the New Testament teaching that denounces hatred and likens it to murder (1 John 3:15). What must be understood is this: God's hatred of sin and sinners is not an uncontrolled emotional response. "The hatred of God is not an irrational outburst, but God's moral response to our immorality, or, here, to those who do evil." God's heartfelt emotion toward sinners is love, love that was demonstrated in the sacrifice of His Son for our sins (John 3:16; Ro. 5:8). Hatred is the response of His righteous character toward sin, the response of His holy nature against those who continue in rebellion against Him.²



Lesson VIII
Date: March 26, 2017
Lesson Scriptures:
 Psalm 5:1-6

Summary (cont'd):

When you find yourself under attack, keep on praying and take refuge in the Lord as your righteous protector.²

Questions:

1. Some Christians allow the attacks of others to drive them away from the Lord, whereas for some it drives them to the Lord. What makes the difference?
2. Do you have a regular time to pray and read God's Word?

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² Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

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Psalm 5:6 (KJV)

⁶ Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

Psalm 5:6 (NIV)

⁶ You destroy those who tell lies; bloodthirsty and deceitful men the LORD abhors.

A Prayer for Protection

C. God's Character

(Verse 6) The lying tongue is second only to the proud demeanor on God's list of most hated sins (Prov. 6:16-19). Leasing is an Old English word for lie or falsehood. God so detests lying because we are never more like Satan than when we lie, especially when we lie about others. The Lord will abhor the deceitful. Bloody or bloodthirsty and deceitful are tied together in this verse. They jointly describe a person who violently destroys other people by spreading lies about them. A deceiver dupes others into turning against another person or group. In our efforts to share the love of God for sinners, we must be careful not to diminish His attributes of holiness and righteousness. The wrath of God has been clearly revealed from heaven against all unrighteousness and ungodliness of people (Rom. 1:18).¹

Summary: The secret of a close relationship with God is to pray to him earnestly each morning. In the morning, while our minds are likely free from problems, we can commit the whole day to God. Regular communication is indeed necessary for a strong relationship with God. We need to communicate with him daily because he is a prayer-hearing God, who is able to protect us from any type of hurt, harm and/or hazard. Sadly, Christian leaders often are the targets of malicious attacks from those that profess to be Christians. Some leaders as well as faithful members have grown discouraged, and left the ministry because they could not handle the criticism and personal attacks on them, and on their families. Somehow, they thought that because they were serving the Lord, they would get an exemption from criticism. Look at David in our lesson today: although he was God's anointed king, he was constantly under fire. If you serve the Lord in any capacity, you will be criticized and attacked. Count on it! So what do you do when you're under attack? How should you handle it? Christians are encouraged to do just as David did, allow our trials to draw us nearer to the Lord. Stephen Neill wrote, "*Criticism is the manure in which God's servants grow best*".

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