

*Great  
Commission*  
Baptist Church



*Dr. Douglas E. Brown, Pastor/Teacher*



**A Book of Praise and Devotion  
Adult Sunday School  
Curriculum  
April - May 2017**



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

**Lesson I**

**Date:** April 2, 2017

**Lesson Scriptures:** Psalm 6: 1-5

**Lesson**

**Deliverance in Trouble Part 1**

**Pg. 1**

**A.** The Pity for the Trouble  
(Psalm 6 vs. 1)

**B.** The Pain for the Trouble  
(Psalm 6 vs. 2-3)

**C.** The Plea in the Trouble  
(Psalm 6 vs. 4-5)

**Lesson II**

**Date:** April 9, 2017

**Lesson Scriptures:** Psalm 6: 6-10

**Lesson**

**Deliverance in Trouble Part 2**

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**A.** The Path in Trouble  
(Psalm 6 vs. 6-7)

**B.** The Parting of the Enemy  
(Psalm 6 vs. 8-9)

**C.** The Punishment of the Enemy  
(Psalm 6 vs. 10)



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**APRIL 16, 2017**

**RESURRECTION SUNDAY  
NO SUNDAY SCHOOL**

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**Date:** April 23, 2017

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**Lesson**

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**B. Responsibility to the LORD God**  
(Psalm 7 vs. 3-5)

**C. Righteousness of the LORD God**  
(Psalm 7 vs. 6-9)

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**Date:** April 30, 2017

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**Lesson**

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(Psalm 7 vs. 17)



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**Lesson V**

**Date:** May 7, 2017

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(Psalm 9 vs. 9-10)



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**Date:** May 21, 2017

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**Lesson**

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**Lesson**

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**Lesson I**

**Date:** April 2, 2017

**Lesson Scriptures:**

Psalm 6: 1-5

**Lesson Outline**

**A.** The Pity for the Trouble  
(vs. 1)

**B.** The Pain of the Trouble  
(vs. 2-3)

**C.** The Plea in the Trouble  
(vs. 4-5)

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**Deliverance In Trouble Part I**

There was a time not too many years ago when a believer was described simply as a ‘God-fearing man.’ “God loves everybody all the time anyway”. The Bible teaches that the fear of the Lord is the beginning of wisdom. A person who fears God simply thinks of God first and foremost in all his actions, the governing factor being a desire to please Him.

Jesus told the church at Smyrna, one which had suffered terribly through persecution and poverty, that testing was coming upon them, that they would have tribulation for ten days (a relatively brief period of persecution). As a result of the suffering and persecution, Jesus was telling them to be faithful, to not turn away from Him, whether to the left or to the right, until the very end of their lives. He told the believers they would gain a great reward-the crown of life.

Believers, living in a hostile world, whether in the Middle East, Africa, Asia, or the United States, can expect persecution from the world. Just hours before Jesus was betrayed, while with His disciples, He said, ‘In the world you have tribulation, but take courage, I have overcome the world,’ (John 16:33).

Jesus says, ‘Blessed are you when men persecute you, revile you, and say all manner of evil things against you on account of Me.’ The persecution from which Jesus is promising a great blessing, the one from which He is urging the Christians at Smyrna to be faithful until death, is one stemming from faithfulness to Him. If you are persecuted for the sake of righteousness, for seeking to move forward the glorious work of the Great Commission, in your community, nation, and world, then you are to rejoice!

1. When was the last time that you took a stand for the truth of God’s word?

Rice, Wayne. *God's Word for Students* God's Word Series. Grand Rapids, Mich.: World Pub.



**Lesson I**  
**Date:** April 2, 2017  
**Lesson Scriptures:**  
 Psalm 6:1-5

**Lesson Aim:** Believers are to be convinced that even when they go through sickness and grief the Lord is always with them. He hears your supplications and will comfort all who calls upon Him.<sup>4</sup>

<sup>1-3</sup>Commentary compiled by Rev. Terrence Howard, TH.M. All editing and copying by permission only.

<sup>4</sup> Earline Franklin

Lesson Subject: Rev. Alfred McLennan Jr.

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Adult Sunday School Lesson

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**Psalm 6:1-2 (KJV)**

<sup>1</sup> O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.<sup>2</sup> Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

**Psalm 6:1-2 (NIV)**

<sup>1</sup> O LORD, do not rebuke me in your anger or discipline me in your wrath. <sup>2</sup> Be merciful to me, LORD, for I am faint; O LORD, heal me, for my bones are in agony.

**Deliverance in Trouble Part 1**

**A. The Pity for the Trouble**

*(Verse 1)* It is interesting to read what leaders of various religions have said about health. Buddha declared, "Health is the greatest gift," and "Without health, life is not life." Indian revolutionary and Hindu leader Mohandas Gandhi taught, "It is health that is real wealth and not pieces of gold and silver." Lao Tzu, the founder of Taoism stated, "Health is the greatest possession." Sadly, these all turned to powerless sources as the wellspring of health. Their false philosophies revolve around false gods, impotent figures that cannot grant, preserve, or restore health. They worshipped fictitious idols that can do nothing to heal.<sup>1</sup>

The one true God, however, declares Himself to be a healing God (Ex. 15:26). He revealed Himself as Jehovah Rapha, the Lord who heals. In this psalm, David turned to Him when his body was racked with intense pain and his soul was plagued with severe depression. He believed, as we must believe, that God had the power to heal him.<sup>2</sup>

This verse David says, "O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure". Chastisement brings a lot of distress. Chastisement is intended to be a distressful experience (Hebrews 12:11) otherwise it is not chastisement. David hurts and he prays to the Lord for relief in chastisement. David recognizes that he is being chastened by his troubles. Chastisement will do us no good if we refuse to recognize that we are being chastened. The wrath of God is a consequence of His covenant with Israel. God's saving relationship with His people demands their obedient response; thus His anger is kindled when the covenant is broken.<sup>3</sup>



**Lesson I**  
**Date:** April 2, 2017  
**Lesson Scriptures:**  
 Psalm 6:1-5

**Bone:** One of the separate parts of the human or animal skeleton. After death, bones retain their form long after the soft tissues have decomposed, so bones are often associated with dead bodies or with death itself. Some references to bones in the Bible (Job 2:5; 19:20; 30:30) carry the connotation of deep feelings.<sup>3</sup>

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<sup>3</sup> Tyndale Bible Dictionary.

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**Psalm 6:2-3 (KJV)**

<sup>2</sup> Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed. <sup>3</sup> My soul is also sore vexed: but thou, O LORD, how long?

**Psalm 6:2-3 (NIV)**

<sup>2</sup> Be merciful to me, LORD, for I am faint; O LORD, heal me, for my bones are in agony. <sup>3</sup> My soul is in anguish. How long, O LORD, how long?

**Deliverance in Trouble Part 1**

**B. The Pain of the Trouble**

*(Verse 2)* David begged God for mercy. This word mercy means "to bend or stoop in kindness to an inferior." In verse 4 David calls upon God's mercies or unfailing love, but here he simply pleads with God to pity him. He asks the Lord to look down upon him with compassion and to show kindness to him. David was powerless to heal himself; nothing he could do had the power to relieve his pain, but God could help him. God alone had the ability to heal him and to ease the pain he was suffering. The meaning of this verse is clear; it is simply a plea that comes out of the midst of physical illness. The writer feels "withered away," "faint," weak, as various translations put it. The spiritual result is the same whatever the precise cause: the sufferer is convinced that there are situations in life to which he is entirely inadequate. Healing must come from without. Is not this a good word to rich and prosperous men, especially to those who have been the architects of their own fortune? Religiously a man is in danger if he is afflicted with the pride of achievement. There is such a thing as the disease of success. Those who think that the first and last commandment is "be strong," have developed satisfactorily only when they change it to "be strengthened"; and this they are in God's mercy sometimes helped to do by becoming thoroughly weak and helpless.<sup>1</sup>

*(Verse 3)* Having forfeited inward peace, David mourned, My soul is in anguish. His soul, representing his entire inner being, was downcast, discouraged, and in deep dismay. Already debilitated through physical illness, David finds that his "soul" or his "self" is also "troubled." The Hebrew verb is strong, meaning "terrified" (Prov. 18:14). David is sick in his whole person: his bones are terrified; his soul is terrified. Every aspect of his being is gripped by illness and fear. Later, we will see that his mind is on death and that he groans and cries all night as illness consumes him. Sometimes it is, "You must wait for what you desire, but you will receive now what you need." the incident in Acts 1:6-8, when the disciples (nxt pg)<sup>2</sup>





**Lesson I**  
**Date:** April 2, 2017  
**Lesson Scriptures:**  
 Psalm 6:1-5

**Vex:** meaning originally to shake or toss in carrying, has a much more intensive meaning in Scripture than in common modern usage.<sup>3</sup>

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<sup>3</sup> International Standard Bible Encyclopedia

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**Psalm 6:3-4 (KJV)**

<sup>3</sup> My soul is also sore vexed: but thou, O LORD, how long?

<sup>4</sup> Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

**Psalm 6:3-4 (NIV)**

<sup>3</sup> My soul is in anguish. How long, O LORD, how long?

<sup>4</sup> Turn, O LORD, and deliver me; save me because of your unfailing love.

**Deliverance in Trouble Part 1**

**B. The Pain of the Trouble**

(*Verse 3*) inquired whether the kingdom was to be restored at once to Israel, and received the reply, "It is not for you to know,... but ye shall receive power"; with the result that their combined ignorance and power made them "witnesses." Illness, disappointment, and sorrow have many a time left misty horizons, but also have been sources of power for noble tasks. God works in a mysterious way for the human soul; but he does work. The phrase "how long?" occurs more than fifty times in Scripture and some sixteen times in this psalm alone. It is well worthwhile examining each instance. Sometimes it is a question addressed from man to man: in these cases, it is an exclamation, which rises instinctively to the lips of reformers, who are rightly impatient with "the unbearable thing." Sometimes it is addressed to man by God (Psalm 4:2), and to man by Jesus (Matt. 17:17). For the most part it is an expression of the longing of the weary human heart for release and light, a very fundamental cry.<sup>1</sup>

**C. The Plea in the Trouble**

(*Verse 4*) Sensing that his once-close intimacy with God had been forfeited, David prayed, Turn, O LORD, and deliver me. The closeness of their relationship had been breached because of his unconfessed sin. He felt estranged from God, as if the Lord had turned his back on him and hidden his face. This had resulted in a loss of sweet fellowship between himself and the Lord. Praying for deliverance from his ordeal, David asked the Lord, Save me because of your unfailing love. This salvation was God's deliverance from his present discipline. David wanted the Lord to set him free from his physical, emotional, and spiritual pain in accordance with his loyal, unconditional love (Mal. 3:7).<sup>2</sup>



**Lesson I**

**Date:** April 2, 2017

**Lesson Scriptures:**

Psalm 6:1-5

**Questions:**

1. What do you do when your life is turned upside down?
  
2. How does Matthew 28:20 encourage you as you go through tough times.
  
3. Have you ever been in a situation when you felt that God had left you? If so how did you get through it?

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<sup>2</sup> Earline Franklin

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**Psalm 6:5 (KJV)**

<sup>5</sup> For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

**Psalm 6:5 (NIV)**

<sup>5</sup> No one remembers you when he is dead. Who praises you from the grave?

**Deliverance in Trouble Part 1**

**C. The Plea in the Trouble**

(*Verse 5*) Then follows an unusual argument for healing, namely, that if David should die, it would be no advantage to God. As long as he is alive, he can remember the Lord and praise Him. But if he dies, God would be forgotten. The body without the spirit would not be able to give Him thanks. He speaks of the grave from a human point of view, not a Divine perspective. as far as the spirit and soul are concerned, the argument reflects the limited knowledge which OT saints possessed of life beyond death. Thanks to the fuller revelation which Christ brought, we now know that when a believer dies, he leaves his earthly body and departs to be with Christ, which is far better (Phil. 1:23). He is away from the body and at home with the Lord (2 Cor. 5:8).<sup>1</sup>

**Summary:** King David was experiencing illness and grief over his situation. We do not know what his illness was. We do not know why he was ill. We do not know if it was because of some sin that he committed. But we know that he was ill in body and mind. He had been ill for some time and this caused him to be experience much grief.He wanted to know how long his condition would last. And even though he cried out to God, God was silent. God does not answer him immediately. And as a result, David thought that God had left him. He thought that God would not give him help. But he continued to pray. Sometime we feel as David felt. We too think that God has not heard us or has left us when we find ourselves experiencing life problems (illness, lack of money, hardships etc) that seem to never end. But in those time of pain and grief, we should remember Matthew28:20 where Jesus said, I will always be with you, to the end of time”. Knowing that He is always with you should encourage you to continue to cry out in faith to Him knowing that He is walking with you through it.<sup>2</sup>



**Lesson II**

**Date:** April 9, 2017

**Lesson Scriptures:**

Psalm 6: 6-10

**Lesson Outline**

**A. The Path in Trouble**

(vs. 6-7)

**B. The Parting of the Enemy**

(vs. 8-9)

**C. The Punishment of the**

**Enemy**

(vs. 10)

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**Deliverance In Trouble Part II**

In Jesus' High Priestly prayer of John 17, he prays to his Father, reminding him that he, Jesus, gave his disciples the word of the Father; and because of this the world hated them. Sound familiar? Increasingly the world hates those who stand upon the word of God where we speak of absolute truth, saying among other things, that fornicators, idolators, adulterers, homosexuals, thieves, drunkards, the covetous, revilers, and swindlers will not inherit the kingdom of God (1 Cor. 6:9, 10); that Jesus is the only way of salvation (John 14:6; Acts 4:12). But after telling his Father this great truth, a few verses later Jesus prays, 'For their sakes I sanctify Myself, that they themselves also may be sanctified in truth' (John 17:19). What does this mean? For Christ to sanctify himself cannot mean that he is making sure he becomes more holy, more righteous. That is unnecessary and impossible because he is God incarnate, utterly sinless, without spot or wrinkle, in no way tainted with any sin of any kind.

In this context, by sanctifying himself Jesus means he is deliberately, willingly setting himself apart for a specific purpose, one that was repeatedly prophesied hundreds of years before (Psalm 22; 110; Isaiah 40-66). He came to die for his people. In love Jesus suffered the humiliation of incarnation, being despised and forsaken of men, delivering himself up as an offering for sin, once for all, the just for the unjust, that he may bring us to God. Such wondrous love!

My dear brothers and sisters in Christ, live out the practical implications of this great truth – Jesus set himself apart for you. He willingly died a horrific death so that you may experience the forgiveness of your sins and right standing with God. No matter what happens, live in grace and truth. As believer we will be challenged but remember vengeance is mine said the Lord.<sup>1</sup>

1. Explain how you set yourself aside to be used by the Lord?

Rice, Wayne. *God's Word for Students* God's Word Series. Grand Rapids, Mich.: World Pub.



**Lesson II**  
**Date:** April 9, 2017  
**Lesson Scriptures:**  
 Psalm 6:6-10

**Lesson Aim:** Believers are to be convinced that even when they go through sickness and grief the Lord is always with them. He hears your supplications and will comfort all who call upon Him.<sup>3</sup>

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**Psalm 6:6-7 (KJV)**

<sup>6</sup>I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. <sup>7</sup>Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

**Psalm 6:6-7 (NIV)**

<sup>6</sup>I am worn out from groaning; all night long I flood my bed with weeping and drench my couch with tears. <sup>7</sup>My eyes grow weak with sorrow; they fail because of all my foes.

**Deliverance in Trouble Part 2**

**A. The Path in Trouble**

*(Verse 6)* In these two verses David elaborates on his emotional state and introduces a new thought. Not only does he experience pain; he has enemies as well. Here is a mini-exposition on the thought in verse 2: "I am weak." To begin with, David expresses the toll pain takes. He is weary with his groaning. This word "weary", takes on the idea of He was weary or worn out —totally exhausted— even to the point of gasping for breath because he was too tired to inhale and exhale. We see David then says, "with my groaning". David moaned in unceasing agony. This word "groaning", takes on the idea of wailing, making audible sounds and sighs that are the uncontrollable expression of tormenting grief and pain. Next, his nights are sleepless: "All night I make my bed swim; I drench my couch with my tears." Literally, he causes his bed to float in his tears. Thus sleepless weeping is added to the groans. The downward spiral is only intensified by losing the restoration that rest can bring. His body could not find the rest it so desperately needed to revive itself. Anyone who has been through what David has just described, understands that there were times that you were sick physically, people trashing your name and saying all kind of lies about you and your back was against the wall and had no energy to do anything. When we look back today at those trials, we see that when we called on the Lord and put it in His hands, we were able to get the rest we needed.<sup>1</sup>

*(Verse 7)* David begins to say in this verse that his vision was blurred. His sleepless, exhausted eyes could no longer focus on his surroundings. His enemies gloated over him and rejoiced in his suffering. The crowing of his enemies rubbed salt in his wounds. It may be that they were taking advantage of his infirmity to gain ground against him. Scripture teaches that it is not wrong to question God when we are suffering, as long as we ask in faith and trust, not in doubt. God promises to give us wisdom as we deal (nxt pg)<sup>2</sup>



**Lesson II**  
**Date:** April 9, 2017  
**Lesson Scriptures:**  
 Psalm 6:6-10

**Ma'rah** (*bitterness*), a place which lay in the wilderness of Shur or Etham, three days journey distant, Ex. 15:23; Numb 33:8 from the place at which the Israelites crossed the Red Sea, and where was a spring of bitter water, sweetened subsequently by the casting in of a tree which "the Lord showed" to Moses.<sup>3</sup>

<sup>1-2</sup>Commentary compiled by Rev. Terrence Howard, TH.M.  
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<sup>3</sup> Smith's Bible Dictionary: Comprising Antiquities, Biography, Geography, Natural History, Archaeology and Literature.

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**Psalm 6:7-8 (KJV)**

<sup>7</sup>Mine eye is consumed because of grief; it waxeth old because of all mine enemies.<sup>8</sup> Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

**Psalm 6:7-8 (NIV)**

<sup>7</sup>My eyes grow weak with sorrow; they fail because of all my foes. <sup>8</sup> Away from me, all you who do evil, for the LORD has heard my weeping.

**Deliverance in Trouble Part 2**

**A. The Path in Trouble**

(*Verse 7*) with the trials and sufferings of life (James 1:5-6). When the Israelites came to the bitter waters of Marah, the Lord revealed Himself to them by a new name—a new dimension of His character. He called Himself Jehovah Rapha, the Lord that heals (Ex. 15:26). God chooses to heal many of His dear children by releasing them from their bodies to never again know sickness or pain. Consider this: every person healed by natural or even supernatural means will suffer again. For example, every individual in the Bible who was miraculously healed by Jesus eventually died. But when we are liberated from our sin-cursed bodies through the process of death, we never again know suffering, sickness, or pain. "Blessed are the dead which die in the Lord..." (Rev. 14:13).<sup>1</sup>

**B. The Parting of the Enemy**

(*Verse 8*) Now the mood changes, and David rallies. The very prayer itself has done its work. David has opened himself up to the Lord, expressing his fears of God's wrath and silence and asking "How long?" In cataloging his symptoms—weakness, troubled bones, troubled soul, fear of death, groaning, weeping, sleeplessness, dimmed eyesight—and in addressing his enemies, he has released his anger and despair. At the same time, he has confessed his faith in the living God. The Lord is merciful, the Lord heals, the Lord returns, the Lord remembers His covenant love. Out of this comes a new strength, and in this verse David commands: "Depart from me, all you workers of iniquity." God has answered David's prayer! The phrase "workers of iniquity" appears in many individual psalms of lament (see Ps. 5:5). Here they are those who harm a sick man for their own advantage. David can order them away because "the LORD has heard the voice of [his] weeping." God had heard his cries and seen his tears. David gave his foes fair warning that he would soon be on his feet again. If they were wise, they would depart before he emerged from his chamber and set upon them.<sup>2</sup>





**Lesson II**  
**Date:** April 9, 2017  
**Lesson Scriptures:**  
 Psalm 6:6-10

**Assurance:** A term exceptionally rich in spiritual meaning. It signifies the joyous, unwavering confidence of an intelligent faith; the security of a fearless trust. The original words have to do with the heart of vital religion.<sup>4</sup>

<sup>1-3</sup> Commentary compiled by Rev. Terrence Howard, TH.M.  
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<sup>4</sup> International Standard Bible Encyclopedia

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**Psalm 6:8-10 (KJV)**

<sup>8</sup> Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

<sup>9</sup> The LORD hath heard my supplication; the LORD will receive my prayer. <sup>10</sup> Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

**Psalm 6:8-10 (NIV)**

<sup>8</sup> Away from me, all you who do evil, for the LORD has heard my weeping. <sup>9</sup> The LORD has heard my cry for mercy; the LORD accepts my prayer. <sup>10</sup> All my enemies will be ashamed and dismayed; they will turn back in sudden disgrace.

**Deliverance in Trouble Part 2**

**B. The Parting of the Enemy**

*(Verse 8)* The cry for healing and salvation has been accepted by the Lord—God has heard and He *will* hear: "The LORD will receive my prayer." (Luke 13:27).<sup>1</sup>

*(Verse 9)* David begins this verse with "The LORD", meaning he is again gaining confidence as he calls on Jehovah, the self-existing God. With deep, inner assurance toward God, David boasted, The LORD has heard my cry for mercy; the LORD accepts my prayer. The reason David was suddenly bold before God is because he was newly right before God. This confidence was based upon his assurance that God had heard his cry for mercy. God had compassion upon David and stooped to lift him up when he was down. David had offered his desperate prayer up to God, and God had accepted it. David knew that he was out of fellowship with God because of his sin. He was a man after God's own heart and needed to get back in fellowship with God, so he prayed that God would accept his confession because he had repented and was remorseful for the sin that he had committed. David had such a relationship with God that he knew that this was not the first time that he had fallen into the trap of sin, he knew that God had mercy on him before and was confident that the same God that had mercy on him last time, was the same God who he was sending up his request. David knew that this did not excuse him for any discipline that would come because of the sin he committed (Jonah 2:7).<sup>2</sup>

**C. The Punishment of the Enemy**

*(Verse 10)* The wicked enemy is now to be punished for their iniquity. God used their evil to chasten David, but after David has repented, God punishes the evil enemy. The same people who rejoiced in his suffering would soon retreat in shame and disgrace. They would bear the same anguish and pain he had suffered.<sup>3</sup>



**Lesson II**  
**Date:** April 9, 2017  
**Lesson Scriptures:**  
 Psalm 6:6-10

**Questions:**

1. Write a prayer of thanks for the things that God has brought you through.

2. How can you encourage others when they are going through illnesses or other life challenges?

What scriptures can you share with them?

<sup>1</sup>Commentary compiled by Rev. Terrence Howard, TH.M. All editing and copying by permission only

<sup>2</sup>Earline Franklin

Questions by Earline Franklin

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Adult Sunday School Lesson

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**Psalm 6:10 (KJV)**

<sup>10</sup> Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

**Psalm 6:10 (NIV)**

<sup>10</sup> All my enemies will be ashamed and dismayed; they will turn back in sudden disgrace.

**Deliverance in Trouble Part 2**

**C. The Punishment of the Enemy**

*(Verse 10)* God had given David the inward victory, and when his body was fully restored, the outward triumph would come to pass. Not only is the judgment to be severe, it will occur suddenly. (Proverbs 29:1). Judgment upon evil often comes with such speech that evil people have no time to repent or change their ways and therefore cannot avoid this judgment upon their evil.<sup>1</sup>

**Summary:** David knew pain and loss. He knew grief and ridicule from his enemies. But more importantly, He knew God’s comfort. So he wrote “The “Lord has heard my supplication: the Lord will receive my prayer”. In his grief, David reason to trust God, whose faithfulness bridges all of life’s hard seasons. In the warmth of His presence, our sorrows gain a hopeful perspective. In his grief, others witness the power of God to bring life out of a dead situation and God answered. David provides a life lesson for each believer. Turn to God when you are going through. Just as God answered David, one day He will answer you. You too will say, “The Lord heard me!” God was really with me all the time, even though I could not see him through my tears.<sup>2</sup>

**April 16**

**Resurrection Sunday**

**No Sunday School**





**Lesson III**

**Date:** April 23, 2017

**Lesson Scriptures:**

Psalm 7:1-9

**Lesson Outline**

**A. Refuge in the LORD God**  
(vs. 1-2)

**B. Responsibly to the LORD God**  
(vs. 3-5)

**C. Righteousness of the LORD God**  
(vs.6-9)

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**Trust in the Lord Part I**

If you are going to be used by God, He will take you through a multitude of experiences that are not meant for you at all; they are meant to make you useful in His hands, and to enable you to understand what transpires in other souls so that you will never be surprised at what you come across. “Oh, I can’t deal with that person.” Why not? God gave you ample opportunity to soak before Him on that line, and you “barged off” because it seemed stupid to spend time in that way.

The sufferings of Christ are not those of ordinary men. He suffered “according to the will of God,” not from the point of view we suffer from as individuals. It is only when we are related to Jesus Christ that we can understand what God is after in His dealings with us. It is part of Christian culture to know what God’s aim is. In the history of the Christian Church the tendency has been to evade being identified with the sufferings of Jesus Christ; men have sought to procure the carrying out of God’s order by a short cut of their own. God’s way is always the way of suffering, the way of the “long, long trail.”

Are we partakers of Christ’s sufferings? Are we prepared for God to stamp our personal ambitions right out? Are we prepared for God to destroy by transfiguration our individual determinations? It will not mean that we know exactly why God is taking us that way; that would make us spiritual prigs. We never realize at the time what God is putting us through; we go through it more or less misunderstandingly; then we come to enlightened and inspiring place, and say —God is behind it for purposes of His own. “<sup>1</sup>

1. Explain when was last time you thought God left you?

Rice, Wayne. *God's Word for Students* God's Word Series. Grand Rapids, Mich.: World Pub.



**Lesson III**  
**Date:** April 23, 2017  
**Lesson Scriptures:**  
 Psalm 7: 1 - 9

**Lesson Aim:** Children of God are to understand that sometimes God’s strength is evident in helping them through a trial. Other times it is evident in delivering them from trails.

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**Psalm 7:1-2 (KJV)**

<sup>1</sup>O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:<sup>2</sup> Lest he tear my soul like a lion, rending *it* in pieces, while *there is* none to deliver.

**Psalm 7:1-2 (NIV)**

<sup>1</sup>O LORD my God, I take refuge in you; save and deliver me from all who pursue me,<sup>2</sup> or they will tear me like a lion and rip me to pieces with no one to rescue me.

**Trust in the LORD Part 1**

**A. Refuge in the LORD God**

(*Verse 1-2*) The hymn “I Will Trust in the Lord” is a popular song sung today by many Christians. The lyrics in this spiritual song encourage us to keep trusting in the Biblical God. Often believers in Christ need to remind themselves about the greatness of the God we serve. Certain events in our life can cause us to behave like non-believers. The Almighty God is clear in His word that He is the Sovereign Creator. Regardless of our misfortunes and disappointments present in our life the Creator God has declared us victorious in Christ Jesus (1 Cor. 15:57, Romans 8:37, 1 John 5:4). In today’s passage King David is anticipating the LORD to deliver him from his accusers and oppressors. David identifies Cush Benjamite as his accuser in the opening verse. The historian Josephus corroborates the association of Ethiopians and Cush in his writings called the Antiquities of the Jews. The identity of Cush may not be limited to only Ethiopians, but may include all men in the south Asian empire. The Hebrew term *Shiggayon*, which according to Langenscheidt’s Pocket Dictionary, means *to sing, praise* or *celebrate*. The word is a simple verb that expresses a completed action. David sung this Psalm to communicate to the Creator God that he has placed his trust in Him. David states that his **Refuge is in the LORD God**. In verses 1 and 2 he asked the Lord for two specific requests. The first request is for the Deliverance of his Soul. David asked the LORD to save him. The Hebrew word *natsal* is translated as the English word *deliver* or *rescue* in the King James Bible (KJV). The subject in verse 2 is the LORD God. It is the LORD who causes the deliverance and it is for His own benefit. Man alone cannot save his soul from the evil one and his operatives. David’s second request is for Deliverance from his Enemies. The enemies David is talking about are Cush (nxt pg)<sup>1</sup>



**Lesson III**  
**Date:** April 23, 2017  
**Lesson Scriptures:**  
 Psalm 7: 1 - 9

**Persecution:** The first great persecution for religious opinion of which we have any record was that which broke out against the worshippers of God among the Jews in the days of Ahab, when that king, at the instigation of his wife Jezebel, "a woman in whom, with the reckless and licentious habits of an Oriental queen."<sup>4</sup>

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<sup>4</sup> Easton's Illustrated Dictionary

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**Psalm 7:3-5 (KJV)**

<sup>3</sup> O LORD my God, if I have done this; if there be iniquity in my hands; <sup>4</sup> If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:) <sup>5</sup> Let the enemy persecute my soul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

**Psalm 7:3-5 (NIV)**

<sup>3</sup> O LORD my God, if I have done this and there is guilt on my hands-- <sup>4</sup> if I have done evil to him who is at peace with me or without cause have robbed my foe-- <sup>5</sup> then let my enemy pursue and overtake me; let him trample my life to the ground and make me sleep in the dust. Selah

**Trust in the LORD Part 1**

**A. Refuge in the LORD God**

(*Verse 1-2*) the Benjamite and others who are actively pursuing him. David's adversary endgame is to destroy and embarrass him publicly. The historical background gives us information about Cush giving false testimony about David to King Saul. The ninth commandment states that we should not bear false witness against our neighbor (Exodus 20:13). It is not limited to testimony in a court but includes lying in any circumstances. Under the law the penalty for being a false witness is death! <sup>1</sup>

**B. Responsibility to the LORD God**

(*Verse 3*) In verse 3, David states that his **Responsibility is to the LORD God.** David gives us insight about the Identification of Guilty. David included himself with the guilty. He was not exempt from sinning. David was not worried about his salvation, but he was concerned with his fellowship with God being interrupted because of his sin. He asked the LORD to bring to light any injustice caused by him against someone else. David displays complete confidence that the LORD would be righteous in his judgment. The righteousness of the LORD exceeds the righteousness of man (Numbers 23:18, Isaiah 55:8). Secondly, David gives us insight about the Identification of the Innocent.<sup>2</sup>

(*Verse 4*) In verse 4 David asked the LORD to judge him if he has repaid evil to adversary without cause and have robbed his David understood that the LORD is our vindicator and is the One who can set us free (Isaiah 54:17; Psalm 4:2-4).<sup>3</sup>



**Lesson III**  
**Date:** April 23, 2017  
**Lesson Scriptures:**  
 Psalm 7: 1 - 9

**Anger:** The emotion of instant displeasure and indignation arising from the feeling of injury done or intended, or from the discovery of offense against law. The anger attributed to God in the NT is that part of God that stands opposed to man's disobedience, obstinacy (especially in resisting the gospel), and sin, and manifests itself in punishing the same.<sup>4</sup>

<sup>1-3</sup>Commentary originated by Rev. Joseph Ellzey Jr. B.S, M.A.B.T. All editing and copying by permission only.

<sup>4</sup> New Unger's Bible Dictionary

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**Psalm 7:6-7 (KJV)**

<sup>6</sup> Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment *that* thou hast commanded. <sup>7</sup> So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

**Psalm 7:6-7 (NIV)**

<sup>6</sup> Arise, O LORD, in your anger; rise up against the rage of my enemies. Awake, my God; decree justice. <sup>7</sup> Let the assembled peoples gather around you. Rule over them from on high;

**Trust in the LORD Part 1**

**B. Responsibly to the LORD God**

**(Verse 5)** In verse 5, David asked the LORD to let his enemies overtake him and take his life if he has conquered his enemies for his own selfish gain. David reveals that the LORD will bring every work into judgment with every secret thing, whether it be good, or whether it be evil. (Ecclesiastes 12:14).<sup>1</sup>

**C. Righteousness of the LORD God**

**(Verse 6)** Verse 6 introduces the point about the **Righteousness of the LORD God**. David states in Psalm 145:18, "The LORD is gracious and merciful, slow to anger and abounding in steadfast love." David asked the LORD to arise in your anger. The word translated in King James Bible (KJB) as *arise* in verse 6 is the Hebrew term *qum*. It refers to a *desire* or *wish*. The grammatical mood is a jussive imperative and is used to express either a mild command or a strong wish. It occurs in the third person emphasizing an agreement or request. He is not commanding the LORD, but he is agreeing with the will of the LORD. The Anger of the LORD is slow but great in power and the LORD will not leave the guilty unpunished (Nahum 1:3). Secondly in verse 6, David request is that the LORD exercises His judgment over the rage of his enemies. Once more, the Hebrew verb translated in the KJV as *awake*, uses a hiphil tense to describe the action. The LORD initiates and causes all judgments.<sup>2</sup>

**(Verse 7)** In verse 7, David recognized that the Justice of the LORD prevails over the congregation of people. The congregation of people represents all nations. David's request is that the LORD takes His rightful position by judging all the nations.<sup>3</sup>



**Lesson III**  
**Date:** April 23, 2017  
**Lesson Scriptures:**  
 Psalm 7: 1 - 9

**Questions:**

1. Think about a time when you felt the sting of your enemies. What did you do to overcome?
  
2. When has God helped you through a trial or from a trial?

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<sup>4</sup>Earline Franklin

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**Psalm 7:8-9 (KJV)**

<sup>8</sup> The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me. <sup>9</sup> Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

**Psalm 7:8-9 (NIV)**

<sup>8</sup> let the LORD judge the peoples. Judge me, O LORD, according to my righteousness, according to my integrity, O Most High. <sup>9</sup> O righteous God, who searches minds and hearts, bring to an end the violence of the wicked and make the righteous secure.

**Trust in the LORD Part 1**

**C. Righteousness of the LORD God**

*(Verse 7)* Since the anger of the LORD wax slow, heathens behave with a false sense of security that they are victorious over the LORD.<sup>1</sup>

*(Verse 8)* In verse 8 David presents the biblical concept about being Vindicated by the LORD. It is the Most High God that judges the guilty and vindicates the righteous. Lastly, inverse 9 David states that Vengeance is the LORD. The LORD himself states in the Old Testament that vengeance is mine (Deuteronomy 32:35).<sup>2</sup>

*(Verse 9)* In verse 9, David asked the LORD to let the wickedness of the wicked come to an end; but establish the just. David understood that the LORD will deal harshly with the wicked but establish the just. He closes out this verse by saying that the LORD test the mine and the heart of the righteous.<sup>3</sup>

**Summary:** David was persuaded that God wanted to deliver him from his trial. He prayed to God for deliverance from his enemies who had slandered him. He felt that there would be dire consequences if he was not delivered from his enemies. This gave him an urgency in his prayer. Sometime God allows difficult circumstances in our lives to awaken the urgency for us to seek Him in prayer. David knew that God was his deliverer, judge and corrector. What causes today to seek His face in prayer with urgency and assurance that He will deliver us from our trials? God yet waits for believers to come to Him for deliverance.<sup>4</sup>



**Lesson IV**  
**Date:** April 30, 2017  
**Lesson Scriptures:**  
Psalm 7:10-17

**Lesson Outline**

**A. Credentials of the Lord God**  
(vs. 10-13)

**B. Credentials of Mankind**  
(vs. 14-16)

**C. Credentials of the Believer**  
(vs.17)

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**Trust in the Lord Part II**

What we must beware of is not damage to our belief in God but damage to our Christian disposition or state of mind. “Take heed to your spirit, that you do not deal treacherously” (Malachi 2:16). Our state of mind is powerful in its effects. It can be the enemy that penetrates right into our soul and distracts our mind from God. There are certain attitudes we should never dare to indulge. If we do, we will find they have distracted us from faith in God. Until we get back into a quiet mood before Him, our faith is of no value, and our confidence in the flesh and in human ingenuity is what rules our lives.

Beware of “the cares of this world...” (Mark 4:19). They are the very things that produce the wrong attitudes in our soul. It is incredible what enormous power there is in simple things to distract our attention away from God. Refuse to be swamped by “the cares of this world.”

Another thing that distracts us is our passion for vindication. St. Augustine prayed, “O Lord, deliver me from this lust of always vindicating myself.” Such a need for constant vindication destroys our soul’s faith in God. Don’t say, “I must explain myself,” or, “I must get people to understand.” Our Lord never explained anything— He left the misunderstandings or misconceptions of others to correct themselves.

When we discern that other people are not growing spiritually and allow that discernment to turn to criticism, we block our fellowship with God. God never gives us discernment so that we may criticize, but that we may intercede. “<sup>1</sup>

1. Explain how you let a trial distract you and what was the results.

Rice, Wayne. *God's Word for Students* God's Word Series. Grand Rapids, Mich.: World Pub.





**Lesson IV**  
**Date:** April 30, 2017  
**Lesson Scriptures:**  
 Psalm 7:10 - 17

**Lesson Aim:** Children of God are to understand that sometimes God's strength is evident in helping them through a trial. Other times it is evident in delivering them from trails.<sup>3</sup>

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**Psalm 7:10-11 (KJV)**

<sup>10</sup> My defence *is* of God, which saveth the upright in heart. <sup>11</sup> God judgeth the righteous, and God is angry *with the wicked* every day.

**Psalm 7:10-11 (NIV)**

<sup>10</sup> My shield is God Most High, who saves the upright in heart. <sup>11</sup> God is a righteous judge, a God who expresses his wrath every day.

**Trust in the LORD Part 2**

**A. Credentials of the LORD God**

**(Verse 10)** In the previous lesson King David displays complete confidence in the LORD to rescue his soul and to deliver him from his adversaries. This week's lesson focuses on the credentials of the LORD, sinful men and believers who trust in the LORD. It is imperative that we understand these biblical distinctions. We are told in scripture that man was created in the image of the Almighty God (Genesis 1:26). Even though we have some of the same characteristics as the LORD we continue to fall short of the Glory of God (Ecclesiastes 7:20, Psalm 14:1, 53:3, Romans 3:11). No matter how good man works are he cannot merit salvation. Man is in desperate need of a savior to rescue our soul and to deliver us from our enemies. Verses 10-13 give us qualitative information about the LORD. Verses 14-16 give us qualitative information about wicked men. Verse 17 gives us qualitative information about the believer who trust in the LORD. In verse 10, David declares that his defense is of God. The main point emphasize in this verse is about **Credentials of the LORD GOD**. David uses the Hebrew word *Elohim* which means in this context *the Creator God*. In the first verse of our Bible we are told the Elohim created the heaven and the Earth. This creation never existed before and it came into existence from out of nothing. Elohim is identified as Jehovah in chapter 2 and we are told that He created man in His image. The good news presented here is that the same LORD that created us is our shield. David quantifies the statement by saying the LORD is the shield for those whose hearts He has examined to be upright. David declares that the LORD is the Righteous Deliverer.<sup>1</sup>

**(Verse 11)** Verse 11 states that the LORD is angry with the wicked every day. The word *angry* means *to punish* or *to curse*. David closes the verse by saying that the LORD continuously punishes and curses the wicked daily.<sup>2</sup>



**Lesson IV**  
**Date:** April 30, 2017  
**Lesson Scriptures:**  
 Psalm 7:10 - 17

**Sword:** The sword (*herebh*) is by far the most frequently mentioned weapon in Scripture, whether offensive or defensive. The blade was of iron (1 Sam. 13:19; Joel 3:10). It was hung from the girdle on the left side, and was used both to cut and to thrust. Ehud's sword (Judges 3:16) was double-edged and a cubit in length, and, as he was left-handed, was worn on his right thigh under his clothes.<sup>3</sup>

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<sup>3</sup> International Standard Bible Encyclopedia

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**Psalm 7:12-13 (KJV)**

<sup>12</sup> If he turn not, he will whet his sword; he hath bent his bow, and made it ready. <sup>13</sup> He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

**Psalm 7:12-13 (NIV)**

<sup>12</sup> If he does not relent, he will sharpen his sword; he will bend and string his bow. <sup>13</sup> He has prepared his deadly weapons; he makes ready his flaming arrows.

**Trust in the LORD Part 2**

**A. Credentials of the LORD God**

*(Verse 12)* Verse 12, David gives a warning to the wicked. If the wicked does not turn from their ways their destruction is near. David's describes two weapons to illustrate how the LORD will judge the wicked. The first weapon is a sharpen sword. The verb is an imperfect which expresses progressive actions. The LORD is continuously sharpening His sword. This weapon introduces the idea that the LORD is preparing His sword for some future event. The second weapon is a bow that is made ready. This weapon introduces the idea that the LORD already has a weapon prepared. The biblical principle presented here is that the LORD judgment is both imminent and future. David declares that the LORD is Righteous Judge.<sup>1</sup>

*(Verse 13)* In verse 13 the LORD has prepared for himself instruments of death. The English verb *prepared* in the KJV is translated from the Hebrew word *kun*. The Hebrew word *kun* means to *set up or to be ready* in the hiphil stem. The aspect of the verb indicates a causative action by the subject. The subject of this verse is He whose antecedent is Elohim in verse 11. The LORD Himself has prepared these weapons for the wicked to exercise his authority as the Righteous Judge. Verse 13 closes by stating that he ordaineth his arrows against the persecutors. The English word *ordaineth* in the KJV was translated from the Hebrew word *paal*. It generally means *to do, prepare, form or accomplish*. The Hebrew verb is a polel stem and is use as an intensifier. When we intensify the Hebrew word paal, the meaning changes to *decree or ordain*. The LORD has decreed judgment against our persecutors.<sup>2</sup>





**Lesson IV**  
**Date:** April 30, 2017  
**Lesson Scriptures:**  
 Psalm 7:10 - 17

**Travail:** "Travail" and its derivatives are used in the primary sense of the labor of childbirth, descriptive of the actual cases of Rachel (Gen. 35:16), and the apocalyptic woman clothed with the sun (Rev. 12:2). In the majority of passages, however, "travail" is used figuratively, to express extreme and painful sorrow (9 times in Jeremiah), "as of a woman in travail".<sup>4</sup>

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**Psalm 7:14-16 (KJV)**

<sup>14</sup> Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. <sup>15</sup> He made a pit, and digged it, and is fallen into the ditch *which* he made. <sup>16</sup> His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

**Psalm 7:14-16 (NIV)**

<sup>14</sup> He who is pregnant with evil and conceives trouble gives birth to disillusionment. <sup>15</sup> He who digs a hole and scoops it out falls into the pit he has made. <sup>16</sup> The trouble he causes recoils on himself; his violence comes down on his own head.

**Trust in the LORD Part 2**

**B. Credentials of Mankind**

**(Verse 14)** In verse 14 David gives the **Credentials of Wicked Men**. David states that the persecutors mentioned in the previous verse has travileth with iniquity and hath conceived mischief. The English phrase *travileth with iniquity* in the KJV is translated from the Hebrew words *chabal and aven*. The two Hebrew words are connected with a maqqef preposition to form a new meaning. The new meaning given to the connected words implies that iniquity has originated in the hearts of wicked men. The biblical principle presented here is mankind Conceives Evil. The two verbs translated as *conceived* and *brought* in verse denotes consecutive actions. In other words, David declares that wicked men have become pregnant with mischief and brought forth falsehood.<sup>1</sup>

**(Verse 15)** In verse 15, David states that wicked men have made and dug a pit and have fallen into the ditch which they have made. The English words translated into KJV as *dig* and *fall* denotes consecutive actions. As fast as they dig the ditch they fall to their destruction. Contrary to the righteous work of the LORD, mankind has always Congregates Evil with his works. David presents the picture of man seeking refuge without GOD. Instead of trusting in the LORD, sinful men have trusted in themselves.<sup>2</sup>

**(Verse 16)** In verse 16, David states that the wicked man mischief shall return upon his own head and his violent dealing shall come upon his own pate. David stresses the point that there is Consequences for Evil. The LORD will return the evil deeds of wicked men upon their own heads. In addition, (nxt pg)<sup>3</sup>



**Lesson IV**  
**Date:** April 30, 2017  
**Lesson Scriptures:**  
 Psalm 7:10 - 17

**Questions:**

1. How often do you ask God to search your heart?
  
2. What does God find when he searches your heart?

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<sup>3</sup>Earline Franklin

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**Psalm 7:17 (KJV)**

<sup>17</sup> I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

**Psalm 7:17 (NIV)**

<sup>17</sup> I will give thanks to the LORD because of his righteousness and will sing praise to the name of the LORD Most High.

**Trust in the LORD Part 2**

**B. Credentials of Mankind**

(*Verse 16*) the LORD will return the violence upon the head of each wicked person. The biblical principle presented here is that the LORD will deal with the wicked men corporately and individually.<sup>1</sup>

**C. Credentials of the Believer**

(*Verse 17*) In verse 17 David gives the **Credentials of the Believer**. David states two significant things about the actions of a believer. The first action he states is about praise. He states I will praise the LORD. The English word for *praise* in KJV is translated from the Hebrew word *yadah*. It means to *speak out, confess, to sing, to praise or glorify*. The believer has an Acknowledgement of Righteousness of the LORD. The second action he mentioned is about singing a praise to the name of the LORD most high. The Hebrew word for “*sing*” meaning is *to make music*. The Hebrew verb is a piel stem and is use to intensify the action. David worshipped the LORD with his singing. His singing was centered on the Acknowledgement of Sovereignty of the LORD. David closes this verse by declaring the LORD to be the Most High which is *Elyown* in the Hebrew.<sup>2</sup>

**Summary:** In his prayer David honestly invited God’s judgment and correction. He prayed for God to bless him and protect him from his enemies. He prayed for God to search his own heart, to help put him in the right standing before God. He knew that God was a just judge and he put his trust in Him. David took his cause to God and in faith left it there.<sup>3</sup>



**Lesson V**

**Date:** May 7, 2017

**Lesson Scriptures:**

Psalm 8: 1-9

**Lesson Outline**

**A.** The Praises of God  
(vs. 1-2)

**B.** The Power of God  
(vs. 3)

**C.** The Plan of God  
(vs. 4-9)

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

**The Mighty Works of God**

As Jesus makes so very plain, life does not consist of what we eat, wear or what we can accumulate for ourselves (Mt 6.25-34). At the very heart of our humanness lies the relationship for which we were designed: fellowship with God. He is the one in whom we live and move and have our existence. And in him and through him alone do we find a contentment that is not at the mercy of the ups and downs of our fortunes on earth. It allows us to hold what we have with an open hand and rest in the knowledge that having God is infinitely more important than having the gifts that too often eclipse him as the Giver. The same pastor in America who made the quip about turnpikes and envelopes, once told me of his first visit to Pakistan for a three-week ministry trip. He spent the time preaching in churches located in some of its poorest areas – some of which were constructed over open sewers. When he returned, he said, ‘I have never met people who were so poor; yet I have never met any who are so content’.

Godliness with contentment is the greatest of gains – not just for ourselves and our own enjoyment; but for those whose lives we touch and what we can impart to them. No serious-minded Christian would argue with the truth of assertion that ‘the chief end of man is to glorify God and enjoy him forever’. (It is nothing less than Jesus’ exhortation to ‘seek first the Kingdom of God...’ [Mt 6.33] in statement form.) However, since attitudes and actions speak louder than words, the reality is often very different.

1. What matters most to us in life?

Rice, Wayne. *God's Word for Students* God's Word Series. Grand Rapids, Mich.: World Pub.



**Lesson V**  
**Date:** May 7, 2017  
**Lesson Scriptures:**  
 Psalm 8: 1-9

**Lesson Aim:** To embrace the fact that God is our Master, and that His character (actions, thoughts, desire, plans, word and works) is praiseworthy and perfect.<sup>4</sup>

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Psalm 8:1-2 (KJV)**

<sup>1</sup> O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens. <sup>2</sup> Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

**Psalm 8:1-2 (NIV)**

<sup>1</sup> O LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens. <sup>2</sup> From the lips of children and infants you have ordained praise because of your enemies, to silence the foe and the avenger.

**The Mighty Works of God!**

**A. The Praises of God**

*(Verse 1)* David began this psalm by magnifying the exalted name of the Lord. In Old Testament times, names represented character. Names were carefully selected, and they were often changed—even in adulthood—when people’s lives were not accurately reflected in their given names. One of the ways God has revealed Himself is through His names. As the master of His creation, the name of the Lord is excellent and majestic in every corner of the earth. Although the heathen nations of the world did not and still may not know the name Yahweh or Jehovah, creation’s order and beauty reveal Him. Natural or general revelation—the revelation of God through His creation—extends to every individual. Every person senses in his or her heart that there is a God who created the universe and is the master of it. Multitudes ignore or deny that voice, but it does not change the fact that every individual senses it (Ro. 1:19-25).<sup>1</sup>

David exclaimed that the name of the Lord was excellent or majestic. This word means wide, large, or broad. It is translated throughout the Old Testament, as famous, gallant, glorious, mighty, and worthy. We know the Creator of the universe personally: He has told us His name (Ex. 3:13-16). He is not a distant God far off in outer space somewhere, a God who is unknown and aloof to humans. He has introduced Himself to us and desires a relationship with us.<sup>2</sup>

*(Verse 2)* Infants in their innocent faith chant God's greatness in their simple hymns. It is exactly as Christ Himself declared: God has hidden these things from the wise and understanding and has revealed them to babes (Matt. 11:25). God uses the weak to defeat the mighty. In this, God's greatness is further revealed. His strength is more than sufficient to empower the weakest of men and to overturn the mightiest of foes. God is interested in honor before His enemies. They are ever looking to discredit Him, but God offers proof through the children.<sup>3</sup>



**Lesson V**  
**Date:** May 7, 2017  
**Lesson Scriptures:**  
 Psalm 8: 1-9

**Heavens:** 1<sup>st</sup> heaven- The air or atmosphere, where clouds gather; 2<sup>nd</sup> heaven - The firmament, in which the sun, moon and stars are fixed; 3<sup>rd</sup> heaven- The upper heaven, the abode of God and his angels, the invisible realm of holiness and happiness the home of the children of God.<sup>3</sup>

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

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**Great Commission Baptist Church**

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**Psalm 8:3-4 (KJV)**

<sup>3</sup> When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; <sup>4</sup> What is man, that thou art mindful of him? and the son of man, that thou visitest him?

**Psalm 8:3-4 (NIV)**

<sup>3</sup> When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, <sup>4</sup> what is man that you are mindful of him, the son of man that you care for him?

**The Mighty Works of God!**

**B. The Power of God**

*(Verse 3)* The Psalmist looked at the heavens at night ("moon and stars") and in the awesome sight saw the display of Divine power. Of course, there are those who can look at the heavens and never see God. They are blinded by unbelief and cannot see proof of God's power anywhere. But to the wise person, looking at the heavens and beholding all the vast universe is overwhelming and emphasizes the tremendous power of God. This verse ends with, "Thou hast ordained". God's power is exercised according to God's plans. God does not act capriciously, but He acts according to Divine plan and purpose. Creation was not a result of a spur-of-the-moment idea by God, but He planned it before time began.<sup>1</sup>

**C. The Plan of God**

*(Verse 4)* David asked this question of the Lord: "What is man that You would even give him a thought, much less care enough about him to come to him and help him?" The word "visit" meaning, to exercise oversight over a subordinate, either in the form of inspecting or of taking action to cause a considerable change in the circumstances of the subordinate. What David could see with his naked eye was enough to stir him to rejoice over God's care for people. Today, when we know so much more about the universe, how much more overwhelmed we should be that the one who is above the heavens should give us a thought, much less give His Son for us. The purpose of this psalm is to teach just how important we are to God, how valuable we are to Him. He planned a wonderful life for us. (Jer. 1:5). Those physical attributes you so despise and would change if you could were carefully programmed into your DNA by a loving Creator who delights in your uniqueness (Ps. 139: 13-16). You are an individual masterpiece, adored and treasured by the one who so lovingly crafted you.<sup>2</sup>





**Lesson V**  
**Date:** May 7, 2017  
**Lesson Scriptures:**  
 Psalm 8:1-9

**Fowl:** Several distinct Hebrew and Greek words are thus rendered in the English Bible. Of these the most common is *oph*, which is usually a collective term for all kinds of birds. In 1 Kin 4:23 among the daily provisions for Solomon's table "fatted fowl" are included. In the New Testament the word translated "fowls" is most frequently that which comprehends all kinds of birds.<sup>3</sup>

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**Psalm 8:5-8 (KJV)**

<sup>5</sup>For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. <sup>6</sup>Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: <sup>7</sup>All sheep and oxen, yea, and the beasts of the field; <sup>8</sup> The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

**Psalm 8:5-8 (NIV)**

<sup>5</sup>You made him a little lower than the heavenly beings and crowned him with glory and honor. <sup>6</sup>You made him ruler over the works of your hands; you put everything under his feet: <sup>7</sup>all flocks and herds, and the beasts of the field, <sup>8</sup> the birds of the air, and the fish of the sea, all that swim the paths of the seas.

**The Mighty Works of God!**

**C. The Plan of God**

*(Verse 5)* David is praising God for creating man in His image and likeness (Gen. 1:26-27). This is a status afforded only to humans, and it qualifies them to rule over the rest of creation. Man was created as God's own representative on earth, over the Creation, but lower than God. David was amazed that God should exalt finite man to such a place of honor. Heb. 2:6-8 quotes this psalm to contrast man's failure with his exalted destiny. Jesus Christ, the Son of Man, is the last Adam (1 Cor. 15:45,47); all things will be subjected to Him when He comes to fulfill God the Father's intended plans for the Creation.<sup>1</sup>

*(Verse 6-8)* As God's representative on earth, man was given dominion over all kinds of animals, birds, fish, and reptiles. There was nothing that was not put under him. But the writer to the Hebrews reminds us that we do not see man enjoying this undisputed sway at the present time (Heb. 2:5-9). Dogs bark at man, snakes bite him, birds and fish elude him. The explanation is that when sin entered the world through Adam, man lost his unqualified sovereignty over the lower creation. Yet God's purpose still stands. He has decreed that man shall indeed have dominion, and nothing can block God's purposes. So while we do not see all things subject to man right now, we do see Jesus—the one Person by whom man's dominion will eventually be restored. When Christ came to earth, He became temporarily lower than the angels so that as Man He could die for the human race. Now He is crowned with glory and honor at God's right hand. Someday Christ the Son of Man will return to earth to reign as King.<sup>2</sup>



**Lesson V**  
**Date:** May 7, 2017  
**Lesson Scriptures:**  
 Psalm 8: 1-9

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**Psalm 8:9 (KJV)**

<sup>9</sup> O LORD our Lord, how  
 excellent *is* thy name in all the  
 earth!

**Psalm 8:9 (NIV)**

<sup>9</sup> O LORD, our Lord, how  
 majestic is your name in all the  
 earth!

**The Mighty Works of God!**

**C. The Plan of God**

(*Verse 9*) David concluded this psalm exactly as he began it. He sings out the praises of the Lord's majestic name, sings louder and in a higher key than before. When we consider God's great love for us and how great He is, we join the chorus in exalting His great and glorious name.

**Summary:** David knew that God is to be glorified for His creation and for making himself known to mankind. He recognized that God has given man dominion over the other creatures and resources of the earth. As part of his authority, mankind has the responsibility to wisely manage the creatures and resources of the earth in a way that gives God glory and is good for man. God expect man to be good managers of that which ultimately belongs to God. David knew that the position of man in creation is more about the glory of God than it is about man. Today man is still held to a high level of responsibility to God, to be good managers of all that He has placed in his hand. We praise and honor God by being good stewards in our home, church, community, workforce, etc.

**Questions:**

1. How do you honor God with your stewardship (dominion) over things entrusted to you ?
  
2. Many times we are held bondage over material things. How can you break the hold of this bondage and exert your dominion over it?



**Lesson VI**

**Date:** May 14, 2017

**Lesson Scriptures:**

Psalm 9: 1-10

**Lesson Outline**

**A.** The Rallying of God  
(vs. 1-2)

**B.** The Revenge of God  
(vs. 3-6)

**C.** The Righteousness of God  
(vs. 7-8)

**D.** The Refuge of God  
(vs.9-10)

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**Rejoice in the Lord Part I**

We have here two things describing the privilege: first, "Son, thou art ever with me"—unbroken fellowship with thy Father is thy portion; Second, "All that I have is thine"—all that God can bestow upon His children is theirs. "Thou art ever with me;" I am always near thee; thou canst dwell every hour of thy life in My presence, and all I have is for thee. I am a father, with a loving father's heart. I will withhold no good thing from thee. In these promises, we have the rich privilege of God's heritage. We have, in the first place, unbroken fellowship with Him. This is the meaning of that word, "Son, thou art ever with me."

That was the privilege of God's people in Old Testament times. We are told that "Enoch walked with God." God's promise to Jacob was: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." And God's promise to Israel through Moses, was: "My presence shall go with thee, and I will give thee rest." And in Moses' response to the promise, he says, "For wherein shall it be known that I and Thy people have found grace in Thy sight? Is it not that Thou goest with us; so shall we be separated, I and Thy people, from all the people that are upon the face of the earth." The presence of God with Israel was the mark of their separation from other people. This is the truth taught in all the Old Testament; and if so, how much more may we look for it in the New Testament? Thus we find our Saviour promising to those who love Him and who keep His word, that the Father also will love them, and Father and Son will come and make Their abode with them.

Let that thought into your hearts—that the child of God is called to this blessed privilege, to live every moment of his life in fellowship with God. He is called to enjoy the full light of His countenance.

1. Are you rejoicing in the treasures of God through Christ, explain?

Rice, Wayne. *God's Word for Students* God's Word Series. Grand Rapids, Mich.: World Pub.





**Lesson VI**  
**Date:** May 7, 2017  
**Lesson Scriptures:**  
 Psalm 9:1-10

**Lesson Aim:** Students will grip the fact that it is our Christian duty to rejoice and praise the Lord, therefore let us fulfill it as a privilege.<sup>4</sup>

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**Psalm 9:1-3 (KJV)**

<sup>1</sup> I will praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works. <sup>2</sup> I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

<sup>3</sup> When mine enemies are turned back, they shall fall and perish at thy presence.

**Psalm 9:1-3 (NIV)**

<sup>1</sup> I will praise you, O LORD, with all my heart; I will tell of all your wonders. <sup>2</sup> I will be glad and rejoice in you; I will sing praise to your name, O Most High. <sup>3</sup> My enemies turn back; they stumble and perish before you.

**Rejoice in the Lord Part 1**

**A. The Rallying of God**

**(Verse 1)** This Psalm of David opens with a call to praise. The verse says, “I will praise you O **LORD** with my whole heart”—i.e., sincerely, a heartfelt gratitude will find utterance. I will shew forth—testify in the community of God’s goodness. This shows the public nature of thou, marvellous works—Praise naturally flows from a deep and grateful reflection on the works of God. Almost all of the psalms in some way called the believer’s attention to some characteristic of God and the role he plays or should play in the believer’s life.<sup>1</sup>

**(Verse 2)** In Psalm 9 verses 1 and 2 David says I will four times, note when you see a word or a phrase repeated, or a sequence of two or more words arranged in a grammatical order the Psalmist is expressing determination. I will praise thee. He is determined to praise the Lord. We, like David, must determine in our heart to praise the Lord. Sometimes it must be determination that causes us to praise. Circumstances make us want to mourn, when we should be praising. We must remind ourselves of all of the marvelous works of God. He is to be praised for His works and His name.<sup>2</sup>

**B. The Revenge of God**

**(Verse 3)** Are turned back”: It is the result of God’s power alone. He, as a righteous Judge (Psalm 7:11), vindicates His people. He rebukes by acts as well as words (Psalms 6:1). When David came against Goliath, he came in the name of the Most High God. We do not have to avenge our enemies.<sup>3</sup>



**Lesson VI**  
**Date:** May 7, 2017  
**Lesson Scriptures:**  
 Psalm 9:1-10

**Judgment:** We are forbidden to usurp God’s place as judge, or to pass rash and unjust and uncharitable and needless judgments. It is also necessary that men should judge officially. Human government is divinely authorized. And the exercise of judicial functions is essential to all government. All judges, however, are to remember that they are subject to the judgment of God, and to exercise their office equitably and with due moderation.<sup>4</sup>

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**Psalm 9:4-6 (KJV)**

<sup>4</sup> For thou hast maintained my right and my cause; thou satest in the throne judging right.<sup>5</sup> Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever. <sup>6</sup>O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

**Psalm 9:4-6 (NIV)**

<sup>4</sup> For you have upheld my right and my cause; you have sat on your throne, judging righteously. <sup>5</sup> You have rebuked the nations and destroyed the wicked; you have blotted out their name for ever and ever. <sup>6</sup> Endless ruin has overtaken the enemy, you have uprooted their cities; even the memory of them has perished.

**Rejoice in the Lord Part 1**

**B. The Revenge of God**

*(Verse 4)* God upholds our just cause; he is our vindicator (one who clears us from criticism and justifies us before others). In this life, we may face many injustices: (1) We may be falsely accused and misunderstood by friends and enemies; (2) we may not be truly appreciated by others for the love we show; But God is to be praised, for he sees and remembers all the good we do, and it is up to him to decide the timing and the appropriateness of our rewards. If we trust him, we can experience God’s peace and be free from the worry of how others perceive us and treat us.<sup>1</sup>

*(Verse 5)* The wicked are destroyed so completely that even their names are erased from memory (Exodus 17:14). Thou hast destroyed cities—God uprooted them, sending them into exile (Deuteronomy 32:26). When you look at our country today, specifically when it come to our “Pledge of Allegiance.” Well, in our justice system be it local, state, and nationally to name a few “supreme court”, can we really say justice for all? However, nations might justify and judge their actions; the ultimate Judge of their conduct is God. His righteousness, which flows from His very character, is the final standard against which right and wrong is measured.<sup>2</sup>

*(Verse 6)* Verses 5 and 6 reveal the just Judge’s dealings with the godless, God’s revenge is permanent. God is patient and forgiving. God gives plenty of time to repent, but and if they will not repent, His judgment falls hard upon them. Remember the great flood in Noah's time. Noah preached and warned of the impending doom, but no one listened. There is a time when God says, enough. Do not wait that long to repent!<sup>3</sup>



**Lesson VI**  
**Date:** May 7, 2017  
**Lesson Scriptures:**  
 Psalm 9:1-10

**Cities of Refuge:** When the Israelites had come into the land of Canaan they were to choose towns conveniently situated as “cities of refuge,” to which the manslayer who had killed a person by accident might flee. Three of these cities were located on each side of the Jordan (six in all).<sup>4</sup>

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**Psalm 9:7-8 (KJV)**

<sup>7</sup> But the LORD shall endure for ever: he hath prepared his throne for judgment. <sup>8</sup> And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. <sup>9</sup> The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

**Psalm 9:7-8 (NIV)**

<sup>7</sup> The LORD reigns forever; he has established his throne for judgment. <sup>8</sup>He will judge the world in righteousness; he will govern the peoples with justice. <sup>9</sup> The LORD is a refuge for the oppressed, a stronghold in times of trouble.

**Rejoice in the Lord Part 1**

**C. The Righteousness of God**

(*Verse 7*) Nations come and go. Governments rise and fall. Kings and rulers live and die. The only constant on every single page of world history is God. History is *His story*. This word “endure” means to sit down and remain seated. The Lord was on the throne before the earth ever existed. He has remained seated on His throne for every moment of every day of every century of history. He will be on the throne when this earth and the heavens are ultimately destroyed by fire (2 Peter 3:10). Throughout eternity, He will rule over a new earth and heaven, a universe where sin and unrighteousness will never be known, inhabited exclusively by all who have been redeemed.<sup>1</sup>

(*Verse 8*) The same righteous God sits in judgment on the world today. He watches what nations do, and will not leave their sins unpunished. Nations and their leaders are still accountable to the Lord for their programs and policies. This fact should kindle a healthy fear of the Lord and a humble recognition that human leaders are only mortal. Judge: This is underscored by Paul on the Areopagus (Mars Hill) in Acts 17:31.<sup>2</sup>

**D. The Refuge of God**

(*Verse 9*) David thanks the Lord for rescuing him and boasts that the Lord helps the helpless and punishes the wicked. God not only sees and will judge the wicked, but He also sees and will personally care for their victims, those who are oppressed by the wicked. He sees the suffering of His sheep, and He hears their desperate cries. The Lord is their refuge; that is, their shelter, fortress, stronghold, high tower. “In the metaphor here, when invading armies ravage the land, the oppressed flee to the Lord, their stronghold.” There are many forms of oppression and a refuge is provided for us.<sup>3</sup>



**Lesson VI**  
**Date:** May 7, 2017  
**Lesson Scriptures:**  
 Psalm 9:1-10

**Questions:**

1. Does your inward attitude toward God become outward expressions of rejoicing?
  
2. Do you get comfort in knowing that God never ignores our cries for help?

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Questions by Emma Stevens

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**Psalm 9:10 (KJV)**

<sup>10</sup> And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

**Psalm 9:10 (NIV)**

<sup>10</sup> Those who know your name will trust in you, for you, LORD, have never forsaken those who seek you.

**Rejoice in the Lord Part 1**

**D. The Refuge of God**

*(Verse 10)* To say that the Lord has not abandoned those who seek Him calls for some clarification. The verse does not say that those who seek Him always get what they want. In fact, David could speak as if God had forsaken him when his prayers were not being answered (22:1). But even when God delays in answering prayers, or does not answer, He is still dealing faithfully with His people for their ultimate well-being. If God always answered prayer automatically, His worshipers would experience little development of their faith (see Rom 8:24–28).<sup>1</sup>

**Summary:** We must be careful, like David, to give all the glory to the Lord whose presence gives the victory. Praise and rejoicing is expressing to God our appreciation and understanding of His worth. David wrote Psalm 9 about the certain triumph of the Lord. The Lord upholds our just cause, clears us from criticism, and justifies us before others. In this life, Christians are faced with many injustices: (1) We are falsely accused and misunderstood by our friends and enemies, (2) We may not always be truly appreciated by others for the love we continue to show, and (3) The true value of our work and service may not be rewarded. Yet, God is to be praised, for He sees and remembers all the good we do, and it is up to Him to decide the timing and the appropriateness of our rewards. If we trust the Lord, daily rejoicing should come from our lips as we experience His peace and the freedom from worrying about how others perceive us and/or treat us.<sup>2</sup>



**Lesson VII**

**Date:** May 21, 2017

**Lesson Scriptures:**

Psalm 9: 11-20

**Lesson Outline**

**A. David's Proclamation**  
(vs. 11-12)

**B. David's Petition**  
(vs. 13-18)

**C. David's Passion**  
(vs. 19-20)

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Dr. Douglas E. Brown, Pastor/Teacher

**Rejoice in the Lord Part II**

The Delights of His Friendship. Genesis 18 brings out the delight of true friendship with God, as compared with simply feeling His presence occasionally in prayer. This friendship means being so intimately in touch with God that you never even need to ask Him to show you His will. It is evidence of a level of intimacy which confirms that you are nearing the final stage of your discipline in the life of faith. When you have a right-standing relationship with God, you have a life of freedom, liberty, and delight; you are God's will. And all of your commonsense decisions are actually His will for you, unless you sense a feeling of restraint brought on by a check in your spirit. You are free to make decisions in the light of a perfect and delightful friendship with God, knowing that if your decisions are wrong He will lovingly produce that sense of restraint. Once he does, you must stop immediately.

The Difficulties of His Friendship. Why did Abraham stop praying when he did? He stopped because he still was lacking the level of intimacy in his relationship with God, which would enable him boldly to continue on with the Lord in prayer until his desire was granted. Whenever we stop short of our true desire in prayer and say, "Well, I don't know, maybe this is not God's will," then we still have another level to go. It shows that we are not as intimately acquainted with God as Jesus was, and as Jesus would have us to be— "...that they may be one just as We are one..." (John 17:22). Think of the last thing you prayed about— were you devoted to your desire or to God? For your Father knows the things you have need of before you ask Him" (Matthew 6:8). The reason for asking is so you may get to know God better. "Delight yourself also in the Lord, and He shall give you the desires of your heart" (Psalm 37:4). We should keep praying to get a perfect understanding of God Himself.<sup>1</sup>

1. What makes our relationship differ from the wicked?

Rice, Wayne. *God's Word for Students* God's Word Series. Grand Rapids, Mich.: World Pub.





**Lesson VII**

**Date:** May 21, 2017

**Lesson Scriptures:**

Psalm 9:11 - 20

**Lesson Aim:** Students will grip the fact that it is our Christian duty to rejoice and praise the Lord, therefore let us fulfill it as a privilege.<sup>4</sup>

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<sup>4</sup>Emma Stevens

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**Great Commission Baptist Church**

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Psalm 9:11-12 (KJV)**

<sup>11</sup> Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings. <sup>12</sup> When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble. <sup>13</sup> Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

**Psalm 9:11-12 (NIV)**

<sup>11</sup> Sing praises to the LORD, enthroned in Zion; proclaim among the nations what he has done. <sup>12</sup> For he who avenges blood remembers; he does not ignore the cry of the afflicted. <sup>13</sup> O LORD, see how my enemies persecute me! Have mercy and lift me up from the gates of death,

**Rejoice in the Lord Part 2**

**A. David's Proclamation**

*(Verse 11)* David Praises the Lord for righteous judgment and express confidence in God's victory over evil. Zion became the special abode of Yahweh from the time when the ark, the symbol of his presence, was placed there early in the reign of David. The psalmist calls upon his countrymen to declare Ref. [Ps.66:16; Ps.107:22] among the peoples (foreign nations) the "doings" of Yahweh, i.e., his mighty works on behalf of his people. The first step toward their conversion is that they might know the evidences of his power and love.<sup>1</sup>

*(Verse 12)* God avenges the innocent blood of his people which is shed by these ungodly nations. He does not ignore the cry of the afflicted who trust in him; instead, he rescues the righteous from harm (Romans 12:19).<sup>2</sup>

**B. David's Petition**

*(Verse 13)* This is a noble petition. It is a good example for praying in crisis times. The verse says. "Have mercy". The psalms emphasize the mercy of God. Men are short on merit and need to plead for Divine mercy. Then we see in this text David mentions "Trouble". In trouble, we need to plead mercy for Divine help. In our troubles, we need help for deliverance and endurance. It is in this prayer that we pray that God will give us the strength for the trial or trouble that we are in (Lam. 1:9).<sup>3</sup>



**Lesson VII**

**Date:** May 21, 2017

**Lesson Scriptures:**

Psalm 9:11 - 20

**Higga'ion** (*meditation*), a word which occurs three times in the book of Psalms—Psa 9:16;19:14; 92:3(margin). The word has two meanings, one of a general character, implying *thought; reflection*, and another, in Psa 9:16 and Psa 92:3 of a technical nature, the precise meaning of which cannot at this distance of time be determined. (Canon Cook says that it probably means an *interlude* giving musical expression to the feelings suggested by the preceding words.—ED.)<sup>4</sup>

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

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**Great Commission Baptist Church**

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Psalm 9:14-16 (KJV)**

<sup>14</sup> That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation. <sup>15</sup> The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken. <sup>16</sup> The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

**Psalm 9:14-16 (NIV)**

<sup>14</sup> that I may declare your praises in the gates of the Daughter of Zion and there rejoice in your salvation. <sup>15</sup> The nations have fallen into the pit they have dug; their feet are caught in the net they have hidden. <sup>16</sup> The LORD is known by his justice; the wicked are ensnared by the work of their hands. Higgaion. Selah

**Rejoice in the Lord Part 2**

**B. David's Petition**

**(Verse 14)** When God finds us, gives us help and makes us safe, that is not the end. We must: always give praises to the LORD: on our own, and in Church. Tell people about God: our family, our friends, those we work with. Many people will not like this! As they made life difficult for David, so they will for us. So, we must pray, 'Have mercy on me, LORD'. These are the words that some Churches still pray in Greek. God's mercy is when he is loving and kind to us, and not angry.<sup>1</sup>

**(Verse 15)** Then he leaps forward once more to the time when the anti-Semitic nations will fall into the pit which they dug for the Jews and be trampled in the net which they intended for God's ancient people. It is history repeating itself—another instance of Haman being hanged on the gallows he made for Mordecai. This is letting us know that our very own enemies as they set traps for us, will fall into those traps themselves (Gal. 6: 7-8).<sup>2</sup>

**(Verse 16)** David again celebrated God's perfect justice. Some commentators understand this verse to be speaking of the Lord's reputation for judgment. However, this word "known" means to know personally and by experience. David is speaking out or a personal relationship that he has with God. So when there is trouble in your country, pray to God about it. Your country may fight another country. Pray to God about it. Pray for your government and your soldiers. Some of them may be Christians. Pray for justice. It may not matter which country wins. What matters is that God still rules the world. When you pray, talk to God in your own words.<sup>3</sup>



**Lesson VII**

**Date:** May 21, 2017

**Lesson Scriptures:**

Psalm 9:11 - 20

**Justice:** The idea of justice or righteousness (remembering that these are essentially the same) becomes more spiritual and ethical in the New Testament. It is a matter of character, and God's own spirit is the standard (1 John 3:7; Matt. 5:48). The mere give-and-take justice is not enough. We are to be merciful, and that to all. The ideal is righteousness, not rights.<sup>4</sup>

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**Psalm 9: 17-19 (KJV)**

<sup>17</sup> The wicked shall be turned into hell, *and* all the nations that forget God. <sup>18</sup> For the needy shall not always be forgotten: the expectation of the poor shall *not* perish for ever. <sup>19</sup> Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

**Psalm 9: 17-19 (NIV)**

<sup>17</sup> The wicked return to the grave, all the nations that forget God. <sup>18</sup> But the needy will not always be forgotten, nor the hope of the afflicted ever perish. <sup>19</sup> Arise, O LORD, let not man triumph; let the nations be judged in your presence.

**Rejoice in the Lord Part 2**

**B. David's Petition**

*(Verse 17)* Those men who wickedly ignore God or rebel against the principles of godliness must surely die. Sheol is a place of the dead. The justice which has punished the wicked, and preserved the righteous, remains the same, and therefore in days to come, retribution will surely be meted out. The moral who are not devout, the honest who are not prayerful, the benevolent who are not believing, the amiable who are not converted, these must all have their own portion with the openly wicked in the hell which is prepared for the devil and his angels. There are whole nations of such; the forgetters of God are far more numerous than the profane or profligate, and according to the very forceful expression of the Hebrew, the nethermost hell will be the place into which all of them shall be hurled headlong.<sup>1</sup>

*(Verse 18)* On the other hand the needy and the poor are just as surely the objects of God's special care, the world may ignore the plight of the needy, crushing any earthly hope they may have. But God, the champion of the weak, promises that this will not be the case forever. Wicked nations, which forget the Lord and refuse to help their people, will be judged by God. He knows our needs, he knows our tendency to despair, and he has promised to care for us (see also 9:9, 12). Even when others forget us, he will remember.<sup>2</sup>

**C. David's Passion**

*(Verse 19)* This psalm gives the child of God confidence in God's just rule. Sometimes we look only to eternity as the time when all will be set right. Psalm 9 helps us see (nxt pg)<sup>3</sup>





**Lesson VII**

**Date:** May 21, 2017

**Lesson Scriptures:**

Psalm 9:11 - 20

**Questions:**

1. In the midst of your times of trouble, do you find yourself wondering if it's worth it, to keep on praying?
  
2. In the mist of your troubles, do you assume that just because God is silent it means He is inactive?

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**Psalm 9:19-20 (KJV)**

<sup>19</sup> Arise, O LORD; let not man prevail: let the heathen be judged in thy sight. <sup>20</sup> Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

**Psalm 9: 19-20 (NIV)**

<sup>19</sup> Arise, O LORD, let not man triumph; let the nations be judged in your presence. <sup>20</sup> Strike them with terror, O LORD; let the nations know they are but men. Selah

**Rejoice in the Lord Part 2**

**C. David's Passion**

*(Verse 19)* clearly that even in the here and now God seeks to establish righteousness and justice. What in the world is going on? God is defeating His enemies. God is protecting His people. God is establishing His rule. That may not always come as swiftly as I might desire, or even in my lifetime. But I know God's name and so I must put my trust in God. "The Lord will endure forever!"<sup>1</sup>

*(Verse 20)* Even though evil is on the rise and in its activity, seem to get the most time and talk, there is always the possibility of the intervention of God. David's confident trust in the Lord which marked the opening verse is now focused in a petition that He should assert His power, judge the peoples of the earth (Ps. 7:6-9), and so awe the arrogant by a demonstration of His majesty that every man shall have to confess his own human weakness and short lived nature. (James 4:14).<sup>2</sup>

**Summary:** Being full of gratitude, David is eager to excite others to join in rejoicing and giving praise to God in the same manner as he himself vowed. All of us want God to help us when we are in trouble, but often for different reasons. Some want God's help so that they will be successful and other people will like them. Then others want God's help so that they will be comfortable and feel good about themselves. David, however wanted help from God so that justice would be restored, and he could show others God's power. When you call to God for help, consider your motives. Is it to save yourself from suffering, pain, and embarrassment or is it to bring God glory and honor? God already knows our needs, he knows our tendency to despair, and he has promised to care for us. This should definitely cause us to rejoice in the Lord always, and again I say – Rejoice!!! (Philippians 4:4).<sup>3</sup>



**Lesson VIII**

**Date:** May 28, 2017

**Lesson Scriptures:**

Psalm 10: 1-11

**Lesson Outline**

**A. The Prayer of the Oppressed**  
(vs. 1-2)

**B. The Profile of the Enemy**  
(vs. 3-11)

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

**Public Enemy Number One**

God’s eternal power is something which, according to the scriptures, everyone knows. When used of God, it refers to fact that He is all-powerful, that He is unconstrained by any outside force; He can do anything consistent with His character. Romans 1:20 clearly teaches this: “For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.” In other words, the omnipotence of God is something which is known by everyone even apart from biblical revelation. Now of course, Paul goes on to tell us that this knowledge is suppressed and exchanged for a lie. But it is known nonetheless. The evidence for omnipotence is clear and compelling. In addition to the revelation of creation, God has graciously given revelation of Himself in His Word, the Bible. His omnipotence – expressed in terms like almighty and power – is something about which the Bible is clear. And it is especially clearly expressed in three clusters of biblical texts. The first are the texts in the Bible which speak of God’s redemptive work. We can see this in the Old Testament story of Israel’s redemption from slavery in Egypt. God raises up Pharaoh to display His power (Exod 9:16); the Israelites primarily see God’s power in their deliverance (Exod 14:31). We might expect that God’s work of redemption would be cited as evidence of His mercy, or His kindness, but the Bible uses these acts of redemption as evidences, primarily, for God’s power. The same is true in the New Testament revelation of our redemption. We often focus on God’s saving work in Christ as evidence of His love, or His forgiveness, or His mercy. And it is indeed evidence all of these things and more! But the Bible focusses our attention on the way in which redemption shows God’s power. To give just one example, in 1 Corinthians 1:18, Paul writes, “For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.” Notice what Paul emphasizes: the power of God.<sup>1</sup>

1. What makes our relationship differ from the wicked?

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**Lesson VIII**  
**Date:** May 28, 2017  
**Lesson Scriptures:**  
 Psalm 10:1-11

**Lesson Aim:** Students will realize there will be times that Christians do feel abandoned by God.<sup>4</sup>

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**Psalm 10:1-3 (KJV)**

<sup>1</sup> Why standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble? <sup>2</sup> The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined. <sup>3</sup> For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth.

**Psalm 10:1-3 (NIV)**

<sup>1</sup> Why, O LORD, do you stand far off? Why do you hide yourself in times of trouble? <sup>2</sup> In his arrogance the wicked man hunts down the weak, who are caught in the schemes he devises. <sup>3</sup> He boasts of the cravings of his heart; he blesses the greedy and reviles the LORD.

**Public Enemy Number One**

**A. The Prayer of the Oppressed**

*(Verse 1)* This is the second of nine psalms in which the psalmists ask God, "Why?" "The question is a bold expression of the true feelings of oppressed people who cry out for help." This is a prayer for God not to delay His help for the afflicted. The psalmist described the awesome power of the wicked in their impiety toward God and their lurking against the helpless. David begins with a bold question, or is it an implied accusation? He says, "Why do You stand afar off, O LORD?" God, of course, may be distant for several reasons. On the one hand, our sin may make Him seem distant when the real distance is our own doing. On the other hand, God, for His own reasons, may choose not to act. He may be exercising His passive wrath by letting sin run its course (Job 34:29).<sup>1</sup>

**B. The Profile of the Enemy**

*(Verse 2)* To argue his case for God to help the righteous, the psalmist describes the conduct of the wicked. This description shows how evil the wicked really are. The problem for the psalmist was the ego-driven pride of the wicked: In his arrogance the wicked man hunts down the weak. Pictured as a haughty hunter stalking his prey, the wicked pursued the harm of the righteous as a sport, driven by their arrogance. As the wicked man set a trap for the righteous, he found himself caught in the schemes he was devising, in essence, hung by his own rope.<sup>2</sup>

*(Verse 3)* People who exploit others are often proud of their selfish, sinful desires, and shamelessly boast of their wicked deeds. They admire and look up to those whose hearts are greedy, just like theirs. They salute and study the ways of those who are most successful in taking what belongs to others for themselves. They glory in the very activities the Lord deeply despises.<sup>3</sup>



**Lesson VIII**  
**Date:** May 28, 2017  
**Lesson Scriptures:**  
 Psalm 10:1-11

**Pride:** Pride is basically a sin of attitude and of the heart and spirit. Hence one reads, "Haughty eyes and a proud heart, the lamp of the wicked, are sin" (Prov. 21:4, RSV). Ecc. 7:8 speaks of being proud in spirit and the psalmist declares, "O Lord, my heart is not proud, nor my eyes haughty" (Ps. 131:1, NASB). Pride is cited in the two lists of the most glaring sins in the Bible.<sup>4</sup>

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<sup>4</sup> Tyndale Bible Dictionary.

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**Psalm 10:4-6 (KJV)**

<sup>4</sup> The wicked, through the pride of his countenance, will not seek *after God*: *God is* not in all his thoughts. <sup>5</sup> His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them. <sup>6</sup> He hath said in his heart, I shall not be moved: for I shall never be in adversity.

**Psalm 10:4-6 (NIV)**

<sup>4</sup> In his pride the wicked does not seek him; in all his thoughts there is no room for God. <sup>5</sup> His ways are always prosperous; he is haughty and your laws are far from him; he sneers at all his enemies. <sup>6</sup> He says to himself, "Nothing will shake me; I'll always be happy and never have trouble."

**Public Enemy Number One**

**B. The Profile of the Enemy**

**(Verse 4)** Pride is not only exalting self above God and His commands; it is also completely ignoring God, acting as if He does not exist. Every person knows within himself or herself that there is a God (Ro. 1:19). According to the Bible, an honest atheist does not exist: every individual who denies the existence of God lies against what God has revealed to him or her deep within. The sin of the wicked is that they do not respond to that revelation; they do not seek to know the God who has been revealed within the inner recesses of their hearts. There is no room for God in their lives, so, as a result, they reach the full potential of their sinfulness. They become wicked abusers of others. Romans chapter 1 explains their dive into depravity. (Rom. 1:21-22;28-32).<sup>1</sup>

**(Verse 5)** From a human perspective, what was so confusing about this dilemma was that the ways of the wicked were always prosperous. The wicked appeared to have the blessing of God, while the righteous were being destroyed by the plots of the wicked. The wicked man was haughty, not humble; thus, God's laws were far from him.<sup>2</sup>

**(Verse 6)** Full of sinful self-assurance and utterly self-deceived, he said to himself, Nothing will shake me; I'll always be happy and never have trouble. The wicked felt nothing could affect his sense of self-security and self-sufficiency, but in reality, nothing could be further from the truth. He did not realize that he was without real knowledge (John 9:39-41).<sup>3</sup>



**Lesson VIII**

**Date:** May 28, 2017

**Lesson Scriptures:**

Psalm 10:1-11

**Mischief:** The word, in the sense of "hurt" or "evil" befalling, plotted against, or done to, anyone, represents a variety of Hebrew terms (e.g. *'āsōn*, the King James Version Gen. 42:4; Gen. 44:29). Sometimes the Revised Version (British and American) changes the word, as to "evil" (Ex. 32:12,22); in Acts 13:10, to "villany" (ῥαδιουργία, *rhadiourgía*).<sup>4</sup>

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**Psalm 10:7-9 (KJV)**

<sup>7</sup> His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity. <sup>8</sup> He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. <sup>9</sup> He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

**Psalm 10:7-9 (NIV)**

<sup>7</sup> His mouth is full of curses and lies and threats; trouble and evil are under his tongue. <sup>8</sup> He lies in wait near the villages; from ambush he murders the innocent, watching in secret for his victims. <sup>9</sup> He lies in wait like a lion in cover; he lies in wait to catch the helpless; he catches the helpless and drags them off in his net.

**Public Enemy Number One**

**B. The Profile of the Enemy**

*(Verse 7)* The blackness of the wicked man's heart spews out of his mouth (Luke 6:45). Five evils that he arrogantly and contemptuously voices are listed: Cursing meaning that he swears oaths or makes promises he has no intention of keeping. Deceit meaning craftiness, guile, treachery; this is the word used of Jacob's swindling of his brother (Gen. 27:35), and of the Antichrist's dishonest dealings (Dan. 8:25; 11:23). Fraud meaning threats and intimidation used to force others to give him his way; oppression. Mischief meaning trouble and grievous toil directed at others. Vanity or evil meaning deceptive speaking which leads to sorrow.<sup>1</sup>

*(Verse 8)* Driven to harm others, the wicked, David declared, lies in wait near the villages; from ambush he murders the innocent, watching in secret for his victims. Lurking in the shadows, he looked for opportunities to prey on others. He never seems to talk about anything constructive; it's always about crime and destruction. Like the other gangsters, he waits in unpatrolled, lurking places to ambush the innocent; when they walk past, he guns them down. He is always on the lookout for the unsuspecting and the helpless.<sup>2</sup>

*(Verse 9)* The wicked are like hunters. They spread their nets, bait them, disguise them, and wait for the innocent to fall into them. Picture all the dishonest financial schemes directed toward the naïve, greedy, and desperate in our world today. Picture the attempts of the substance industries—tobacco, alcohol, illegal drug dealing—to trap people by causing them to become addicted to their harmful products. Picture the pornography and sex industries, which prey upon sinful lust.<sup>3</sup>





**Lesson VIII**  
**Date:** May 28, 2017  
**Lesson Scriptures:**  
 Psalm 10:1-11

**Questions:**

1. Why do the wicked *seem* to succeed?
  
2. Why do we get upset when the wicked prosper?

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**Psalm 10:10-11 (KJV)**

<sup>10</sup> He croucheth, *and* humbleth himself, that the poor may fall by his strong ones. <sup>11</sup> He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

**Psalm 10:10-11 (NIV)**

<sup>10</sup> His victims are crushed, they collapse; they fall under his strength. <sup>11</sup> He says to himself, "God has forgotten; he covers his face and never sees."

**Public Enemy Number One**

**B. The Profile of the Enemy**

*(Verse 10-11)* Satan is the master of deception, and like the naïve who fall for the wicked man's schemes, the wicked man himself has fallen into Satan's snare. Because he does not experience immediate retribution, he thinks that God has overlooked his evil deeds and is not going to hold him accountable. "He mistakes God's patience with evil for God's lack of interest in justice and the innocent victims." God's warnings of judgment are meaningless to him because they are not instantly carried out. This was the trick Satan used against Eve: he tempted her to ignore God's threat of judgment (Gen. 3:3-4).<sup>1</sup>

Further, the wicked man thinks he can conceal his evil deeds from God, that God will not see Him. He proudly overlooks God's omniscience, the fact that He sees and knows all (Prov. 15:3; Job 34:21; Jer. 16:17).<sup>2</sup>

**Summary:** In this life, all of us experience times of being alone and/or oppressed, yet we can be encouraged in knowing that our experiences are not uncommon. Even we who trust in God may encounter times of spiritual despair. In such times, we need to keep praying and telling God about our troubles. Like the psalmist, we too express frustration as we observe proud and wicked individuals deceive or coerce others with their evilness. These individuals seem to succeed in everything they do. Thus, we too may wonder why God allows them to amass great wealth while they despise Him as they do. Although the profile of the enemy appears to gain him/her success and wealth, we can be assured the wicked will be punished because God is watching, and He hates their evil deeds. When God's presence is in our lives, we cannot live like the proud and wicked individuals. There is no room for arrogance nor pride in the Christian life. God makes us aware of our true selves.<sup>3</sup>



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Holman Old Testament Commentary - Holman Old Testament Commentary – Psalms 1-75.

Willmington's Bible Handbook

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