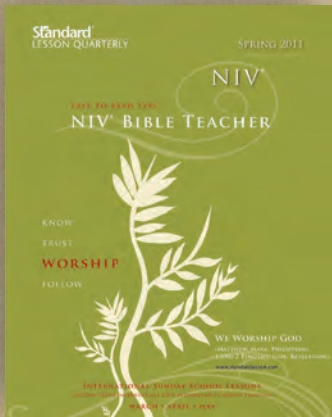
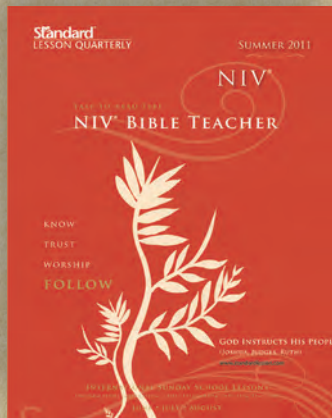
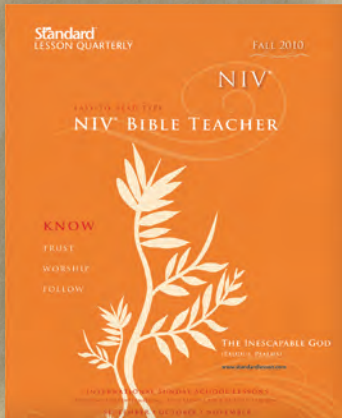


Standard[®] LESSON QUARTERLY

Adult Sunday School Curriculum

NIV[®] Sample Lesson



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- Based on International Sunday School Lessons/Uniform Series
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How it works:

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2. **Introduction**—teacher and students gain a perspective on the lesson ahead
3. **Verse by verse exposition**—teacher and students share a study of the week's text, including the use of discussion questions
4. **Conclusion**—summarizes the lesson and suggests a prayer and the lesson's central thought
5. **Reproducible handouts**—help teachers enhance lessons with alternative and optional activities; found on the Adult Resources Presentation CD and at www.standardlesson.com

Don't just look at the lessons in this book—experience them.

Check out the CD in the middle of this book for samples of these resources—and use them to teach this lesson!



International Sunday School Lesson Cycle

September 2010—August 2016

Year	Fall Quarter (Sep., Oct., Nov.)	Winter Quarter (Dec., Jan., Feb.)	Spring Quarter (Mar., Apr., May)	Summer Quarter (June, July, Aug.)
2010-2011	The Inescapable God (Exodus, Psalms)	Assuring Hope (Isaiah, Matthew, Mark)	We Worship God (Matthew, Mark, Philippians, 1 & 2 Timothy, Jude, Revelation)	God Instructs His People (Joshua, Judges, Ruth)
2011-2012	Tradition & Wisdom (Proverbs, Ecclesiastes, Song of Solomon, Matthew)	God Establishes a Faithful People (Genesis, Exodus, Luke, Galatians)	God's Creative Word (John)	God Calls for Justice (Pentateuch, History, Psalms, Prophets)
2012-2013	A Living Faith (Psalms, Acts, 1 Corinthians, Hebrews)	Jesus Is Lord (John, Ephesians, Philippians, Colossians)	Undying Hope (Daniel, Luke, Acts, 1 & 2 Thessalonians, 1 & 2 Peter)	God's People Worship (Isaiah, Ezra, Nehemiah)
2013-2014	First Things (Genesis, Exodus, Psalms)	Jesus & the Just Reign of God (Luke, James)	Jesus' Fulfillment of Scripture (Pentateuch, 2 Samuel, Psalms, Prophets, Gospels, Acts, Revelation)	The People of God Set Priorities (Haggai, Zechariah, 1 & 2 Corinthians)
2014-2015	Sustaining Hope (Psalms, Job, Isaiah, Jeremiah, Ezekiel, Habakkuk)	Acts of Worship (Psalms, Matthew, Luke, John, Ephesians, Hebrews, James)	The Spirit Comes (Mark, John, Acts, 1 & 2 Corinthians, 1, 2, & 3 John)	God's Prophets Demand Justice (Isaiah, Jeremiah, Ezekiel, Amos, Micah, Zechariah, Malachi)
2015-2016	The Christian Community Comes Alive (Acts)	Sacred Gifts & Holy Gatherings (Pentateuch, Song of Solomon, Hosea, Micah, Gospels)	The Gift of Faith (Mark, Luke)	Toward a New Creation (Genesis, Psalms, Zephaniah, Romans)



“God”



“Worship”



“Tradition”



“Creation”



“Hope”



“Community”



“Faith”



“Justice”

GOD'S MAJESTY AND HUMAN DIGNITY

BACKGROUND SCRIPTURE: Psalm 8

PRINTED TEXT: Psalm 8

PSALM 8

¹ O LORD, our Lord,
how majestic is your name in all the
earth!

You have set your glory
above the heavens.

² From the lips of children and infants
you have ordained praise
because of your enemies,
to silence the foe and the avenger.

³ When I consider your heavens,
the work of your fingers,
the moon and the stars,
which you have set in place,

⁴ what is man that you are mindful of him,
the son of man that you care for him?

⁵ You made him a little lower than the
heavenly beings
and crowned him with glory and honor.

⁶ You made him ruler over the works of
your hands;
you put everything under his feet:

⁷ all flocks and herds,
and the beasts of the field,

⁸ the birds of the air,
and the fish of the sea,
all that swim the paths of the seas.

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



KEY VERSE

You made him ruler over the works of your hands; you put everything under his feet. —Psalm 8:6



THE INESCAPABLE GOD

Unit 2: God Sustains

LESSONS 5–9

LESSON AIMS

After participating in this lesson, each student will be able to:

1. Summarize what the text says about the place of humans in God’s created universe.
2. Compare and contrast the Bible’s view of humanity with the extremes prevalent today—exalting humans to god-like status on the one hand or as no better than animals on the other.
3. Make a statement of self-worth that recognizes God’s order of creation.

LESSON OUTLINE

Introduction

- A. Ultimate Questions
- B. Lesson Background

I. Divine Excellency (PSALM 8:1, 2)

- A. Preeminence in Earth and Heaven (v. 1)
- B. Paradoxical Power (v. 2)

II. Human Insignificance (PSALM 8:3, 4)

- A. Speck in the Universe (v. 3)
- B. Puzzle in the Cosmos (v. 4)

Who Am I?

III. Human Responsibility (PSALM 8:5-9)

- A. Position of Dignity (v. 5)
- B. Position of Responsibility (vv. 6-8)

Bankrupt Philosophy

- C. Position of Praise (v. 9)

Conclusion

- A. Human Animals?
- B. Prayer
- C. Thought to Remember

Introduction

A. Ultimate Questions

Poetry has power. The artistic expression of human observations, emotions, and desires retains influence over the passage of the years in poetry. We all have observed others moved to tears by hearing just a line of a beloved poem or song. Think of “In Flanders fields . . .”; “On a hill far away . . .”; “The Lord is my shepherd . . .” These words have power to move us. This week we begin a two-month series of lessons taken from the greatest of all poetry books, the Psalms. Here we find both questions and answers to the vital issues of life.

The Greek philosopher Aristotle (384–322 BC) began his classic treatise *Metaphysics* with this statement: “All humans naturally desire to know.” But what do we—or what should we—desire to know? What are the ultimate questions? From a human perspective, we may boil down the critical questions to three. First, “Where did we come from?” Second, “Why are we here?” And third, “Where are we going?” These are the questions of *origin, purpose, and destiny*. (Some thinkers expand these three to four: *origin, condition, salvation, and destiny*.) Psalm 8 deals directly with the first two of the three questions, providing answers that still resonate nearly 3,000 years after David wrote it.

Naturalistic science sometimes tries to avoid these questions altogether. Some nonreligious people might say that to ask *Why are we here?* is ridiculous. But to dismiss the tough questions does not answer them. The great thinkers throughout history have grappled with these questions.

A vital question in Psalm 8 is *Why does God care about human beings?* This question is not posed for the discussion of the learned person, however. Rather, it is asked of God himself. The answer given forms the bedrock basis for our understanding of our relationship with God. When we have understood and appreciated this answer, all the other questions begin to find answers too.

B. Lesson Background

The Psalms contain some of the most-loved Scriptures in the entire Bible. Little children are taught

to memorize Psalms 23 and 100 at an early age. Passages from Psalms are quoted approximately 80 times in the New Testament, more than any other Old Testament book. Today's worship and praise songs are filled with words taken from Psalms.

It is best, however, not to think of Psalms as a "book" like most other Bible books. It is actually a collection of material from many different authors and periods in the history of Israel. This collection is divided into five subbooks, each ending with a similar statement of praise to God (see Psalms 41:13; 72:18, 19; 89:52; 106:48; and 150:6). Many people think that King David, "Israel's singer of songs" (2 Samuel 23:1), wrote the psalms. Indeed, we find his name attached to 72 psalms, but that is fewer than half of them. David is just 1 of 7 authors we can identify. In addition to him, we find psalms written by Asaph, the Sons of Korah, Solomon, Moses, Heman, and Ethan. Moreover, 51 psalms (about one-third) do not identify the author, thus remaining anonymous.

Today's text, Psalm 8, is ascribed to David. We are told in the psalm's superscription that it is to be performed according to the *Gittiith*, but we are not sure what a *Gittiith* was. Some believe it is related to the word for *winepress*. If this is the case, the directions are to sing it using the melody from the "Song of the Winepress," although we do not have this tune.

Another explanation is that the *Gittiith* was some type of musical instrument, perhaps a stringed instrument. Again, this is possible, but we do not know what such an instrument looked like or what type of sound it produced. Regardless, we recognize the influence of this psalm in such well-known hymns as "How Great Thou Art," "For the Beauty of the Earth," and "This Is My Father's World."

Psalm 8 is sometimes designated as a *creation psalm*. Others in this category include Psalms 19, 29, 65, and 104. They all contain parallels to Genesis 1 and meditate on the marvel and power of God's creation. Many other passages present God as the Creator (see Job 38, 39; Isaiah 42:5; Amos 4:13; compare Colossians 1:15-17). Psalm 8 is the best-known creation psalm, and it still serves to help us understand the mysteries of God's purposes in creating the universe.

I. Divine Excellency

(PSALM 8:1, 2)

A. Preeminence in Earth and Heaven (v. 1)

**1. O LORD, our Lord,
how majestic is your name in all the earth!
You have set your glory
above the heavens.**

David begins by marveling at the Lord's majesty. The word *majestic* conveys a sense of royal splendor. David distinguishes the Lord from earthly kings, though, by proclaiming that God's glory extends far beyond the human realm to be the preeminent name in all the universe, higher than any created reality, even that of *the heavens*.

It is a quirk of our English translations that the word *Lord* is repeated here for no apparent reason. However, the careful reader will note that the first *LORD* is in small capital letters while the second is not. The small-capital rendering is the conventional way of translating the divine, personal name of God, which is *Yahweh*. This is sometimes called *the Tetragrammaton*, meaning "four letters." Without vowels (which is how Hebrew is written), *Yahweh* shortens to *YHWH*, which are the four letters. A long-standing tradition in English translations is to indicate this word by using small capital letters in the text, thus *LORD*. The second *Lord* is the word of respect that means "lord" in any context, whether addressed to God or one's superior.

What Do You Think?

If God's glory is already "above the heavens," how can we glorify him as other psalms call us to do?

Talking Points for Your Discussion

- Isaiah 42:12; Jeremiah 13:16; Revelation 4:9; 14:7
- Glory as "stuff" vs. glory as "recognition"
- Obedience, praise, and worship as they relate to glory

B. Paradoxical Power (v. 2)

**2. From the lips of children and infants
you have ordained praise
because of your enemies,
to silence the foe and the avenger.**

Sometimes the best way to understand the attributes of God is to speak in a paradox. Here David presents the example of the weakest human beings: *children and infants*. His point is that the majesty of the Lord is so overwhelming that even these wee ones can be empowered to acknowledge God and do his work. This is a power that routs any who would stand as an enemy of God or his people. The weakest people who trust in the Lord are more powerful than the strongest of the godless.

This paradox is enacted during Jesus' last public ministry in Jerusalem. At that time, the children and common people acclaim him as Messiah while the powerful leaders of the city reject him. Jesus quotes this verse to explain the apparent contradiction (Matthew 21:16).

II. Human Insignificance

(PSALM 8:3, 4)

A. Speck in the Universe (v. 3)

**3. When I consider your heavens,
the work of your fingers,
the moon and the stars,
which you have set in place,**

Human understanding of the immensity of the universe has grown dramatically since the time of David. What has not changed is the awe that we feel (or should feel) when gazing at a clear sky on a dark, cloudless night. This is even more spectacular if we are removed from the lights of a city



Visual for Lesson 5. Use this visual to start a discussion regarding where your learners have seen the fingerprint of God.

and away from any pollution in the air. If we are at high altitude, this is magnified to another level.

We can see the fabulous phenomenon we call *the Milky Way*, and yet we understand that it is not white liquid in the sky. It is comprised of stars in such number and concentration that they look like white blotches. Some scientists believe there are more than 100 billion stars in our galaxy alone, with more than 400 billion galaxies in the universe. Most calculators cannot process these numbers, and neither can our minds fully grasp them.

David understands all this humbling magnificence to be the careful and delicate creation of his Creator. It is the work of God's fingers, an intimate act. David's ancestors understood "the finger of God" as having written words on stone tablets for Moses, giving Israel its law (Exodus 31:18). David is not saying that our God is a glorified human with a physical body, but that our Creator is personal and deliberate beyond our greatest imaginings.

What Do You Think?

What comes to mind when we think of someone working with his or her fingers? What could this imply about the creation and the Creator?

Talking Points for Your Discussion

- Attention to detail
- Advance planning

God's creation is with purpose. It is not the bored experiment of a capricious deity. God has created men and women to be in fellowship with him. God also has created a beautiful, meaningful universe to be our home (Isaiah 45:18).

Today, some scientists cannot imagine that humanity is the center and purpose of the universe. They want, desperately, to find intelligent beings on other planets. To such scientists, we are an insignificant speck in this enormous universe. Their faith in the randomness of nature and the known extent of the universe causes them to doubt the uniqueness of humanity.

All this can be understood only if we realize that God is the Creator of all, and he answers to no scientist as to why and how he has ordered his creation. David would agree that we are a tiny

crumb (size wise) in the universe, but this does not drive him to the despair of unbelief. Instead, it pushes him to greater depths of faith.

B. Puzzle in the Cosmos (v. 4)

4. . . what is man that you are mindful of him, the son of man that you care for him?

Having extolled God's glory as revealed in his creation, David now narrows his focus to one of the great questions: *What is man?* By extension, why would the Creator of the marvelous universe care about human beings?

This central question occurs elsewhere in the Bible. Job asks the question out of his misery, trying to understand why God has afflicted him with such great suffering (Job 7:17). Later, Job's question is thrown back to him by his "friend" Bildad, who challenges Job's assumption that human beings are any more important than a worm (Job 25:6). Psalm 144:3 offers another example of David asking this question. There, the psalmist-king does not offer an answer to the question "What is man?" but uses it to show the profound contrast between frail humanity and mighty God.

We acknowledge that we are used to seeing the phrase *son of man* as a title for Jesus. However, the descriptor *son of man* occurs in the Old Testament over 100 times in reference to human beings—usually to the prophet Ezekiel.

✠ WHO AM I? ✠

The world of secular psychology seems to have a fancy word for just about everything dealing with human nature. Consider the word *individuation*. This word sums up the process by which children establish their own identities, particularly in distinction from their parents.

This often is not a "pretty" process, as parents of teenagers can attest. Actually, the process begins very early in life. The two-year-old who has learned to use the words *no* and *mine* has started on the long road toward individuation, for better or for worse. The ensuing years involve a series of choices by which a child asserts his or her independence in various ways. These choices involve accepting and rejecting various foods, clothing,

friendships, and values. It's all a part of the process of answering the question *Who am I?*

The most important aspect of that question is found in the way the psalmist phrased it. By using the word *you*, the psalmist recognized that *Who am I?* must be answered in terms of our relationship with the God who created the universe. That's the proper starting point! Those who attempt to answer the question *Who am I?* without reference to the Creator will not come to a correct answer.

—C. R. B.

III. Human Responsibility

(PSALM 8:5-9)

A. Position of Dignity (v. 5)

5. You made him a little lower than the heavenly beings and crowned him with glory and honor.

David begins his answer to the question by reflecting on the position of humanity in the created order. He teaches us that there is a ceiling for us, and this can be defined in reference to *the heavenly beings*. Hebrews 1:7, quoting this verse, specifies that these are angels. They perform crucial tasks of ministry for the Almighty (Hebrews 1:14).

We should admit that we do not fully understand the exact nature and position of angels. In some ways, the Bible presents angels as extensions or representatives of God himself. For example, when Jacob receives the message from God that it is

HOW TO SAY IT

Aristotle	Eh-rih-stab-yul.
Asaph	Ay-saff.
Bildad	Bill-dad.
Ezekiel	Ee-zeek-ec-ul or Ee-zeek-yul.
individuation	in-dih-vid-you-a-shun.
Jean-Jacques	Zhahn-zhahk
Rousseau	Roo-sah.
Korah	Ko-rah.
Marquis de Sade	Mar-key deh Sod.
Moses	Mo-zes or Mo-zez.
Solomon	Sol-o-mun.
Tetragrammaton	Teh-truh-grah-muh-tawn.
Yahweh (Hebrew)	Yah-weh.

time for him to leave Laban and return home, it is presented as a revelation through an angel (Genesis 31:11), yet the message Jacob receives is presented as the voice of God himself (Genesis 31:13).

What we do know, however, is that angels are not glorified human beings. We do not become angels when we die, although we become “like the angels” in certain respects (Luke 20:35, 36). Angels are a created order of beings distinct from humans. They are not described as being made in God’s image, as humans are (Genesis 1:27). The fact that “we will judge angels” (1 Corinthians 6:3) indicates that being *a little lower than* them is a temporary situation.

What Do You Think?

How does popular culture view angels? What’s wrong and right with those ideas?

Talking Points for Your Discussion

- Cultural ideas that match the Bible
- Cultural ideas that contradict the Bible
- Cultural ideas that cannot be confirmed or refuted by the Bible

B. Position of Responsibility (vv. 6-8)

6. You made him ruler over the works of your hands; you put everything under his feet:

David presents the true position and purpose of humanity. While on earth, we are created to function in a position below the angelic beings of God’s Heaven, but above all other created things. Man is acknowledged to be a *ruler*, having a position of power and control.

Being a ruler is not permission to exploit, however. Herein lies the stewardship responsibility of the human race. Genesis records that God created a man and placed him in a beautiful garden “to work it and take care of it” (Genesis 2:15). God has given us a marvelous home in which to live. Will we treat the earth with respect or with contempt?

**7, 8. . . all flocks and herds,
and the beasts of the field,
the birds of the air,
and the fish of the sea,
all that swim the paths of the seas.**

David lists the three realms of living beings as understood by ancient people: land, air, and sea (compare Genesis 1:28). His description includes both domesticated and wild animals. These are the areas of human dominion.

Reductionist science is uneasy with this biblical perspective. Some scientists want to see the human race as just another species among many. Yet that viewpoint is unable to explain the vast difference in intelligence between human beings and the rest of the animal species. No other animal species even approaches the human capacity for knowledge.

The Bible also teaches that we are unique in our spiritual nature, and therefore our relationship with God. While we may share DNA and genes with other animals, humans are created with a dignity and purpose that no other mortal life form possesses. To assert that human life is no more important or valuable than any other living creature is a direct contradiction of David’s teaching here.

What Do You Think?

What are some ways you can exercise your “ruler” role in a godly manner?

Talking Points for Your Discussion

- Stewardship of renewable resources
- Stewardship of nonrenewable resources
- Proper relationship to pets

✂ **BANKRUPT PHILOSOPHY** ✂

Two eighteenth-century European philosophers illustrate two of secular society’s perspectives on human nature. Jean-Jacques Rousseau (1712–1778) is commonly credited with speaking of humans as “noble savages” (although that term actually was first used by John Dryden in 1692). By this designation, Rousseau believed that humans are good when in the state of nature that characterizes all the other animals (as he would have phrased it), but we become increasingly corrupted by society.

The Marquis de Sade (1740–1814) also believed that man is governed by his nature. But his viewpoint was that this nature is “intrinsic,” and thus not to be fought against. Rather, it is to be enjoyed to the fullest. In that light, he advocated radical

freedom in the way people treat each other, including the freedom to abuse them. He was imprisoned many times for rape, torture, sodomy, and poisoning. His name is the source of our word *sadism*.

Neither view offers us the perspective that is stated by the psalmist. Being made in the image of God gives us a status that neither philosopher acknowledged. Human identity is not decided by philosophers, but by the Creator. —C. R. B.

C. Position of Praise (v. 9)

9. O LORD, our Lord, how majestic is your name in all the earth!

The final line of the psalm repeats the first line. Thus we have come full circle. We are reminded that it is not about us. It is about God. It is foolish to praise the glories of the universe without remembering the Lord (Romans 1:20). It is futile to worship the creation and not the Creator (1:21, 22).

The final word of the psalm is a good reminder for us too. The earth is the home of the human race. We were created for the earth. The earth was created for us. It is our venue for appreciating and worshipping the Lord. There is a perfect match, provided by the wisdom of God. When we really understand this, we are naturally moved to proclaim, *how majestic is your name!*

What Do You Think?

What can you do this week to proclaim the excellent nature of God's name?

Talking Points for Your Discussion

- At home
- At work or school
- During recreational activities

Conclusion

A. Human Animals?

Why is human dignity important? Why do even secularists speak of the “sacredness” of human life? Is human life any more sacred than the life of, say, a cow or a salmon? These are important questions.

The consensus for many millennia that human beings are a distinct and higher order of earth's life

is now challenged. Some would reduce humanity to merely another branch of the animal kingdom. Others would elevate all animals to a position of sacred dignity that sees humanity without special privilege. Psalm 8 places human beings properly in relation to God, angels, and animals.

The book of Hebrews gives us a further implication of the high position of humans in God's created order. To be “a little lower than the angels” was a position of dignity suitable for the incarnation (Hebrews 2:6-9). God became human in the person of Jesus. It was necessary for Jesus to be human for two primary reasons. First, as a man he was able to communicate God to us in a direct and credible way (John 1:18). God did not come as a talking monkey. He came as a man.

Second, it was important that Jesus be human in order for him to die for our sins (Hebrews 2:9). Angels spoke to men and women in various places in the Bible (Luke 1:26-28; Hebrews 2:2; etc.). But no angel could die for human sins. Animal sacrifices for sin were good but inadequate. Only the sacrifice of the Son of God as the Son of Man was sufficient and “once for all” (Hebrews 10:10).

If we ponder this, we may begin to understand why we were created with certain capacities. These capacities were needed by God to impart his revelation effectively. A cat sleeping in the sun may have a vague appreciation for God's provision for its comfort. But that is a quantum leap removed from the human enjoyment of the fellowship and love of God in which we participate. God did not create a perfect cat to save all catdom. He did not send a flawless pine tree to redeem all treedom. He sent a perfect man, the human Jesus, to liberate us from the bondage of sin and be restored to him.

B. Prayer

O Lord, how majestic is your name! How amazing is your creation. May we come to you today as persons with whom you have provided great dignity, but who willingly submit ourselves to you. We pray in the majestic name of your Son, amen.

C. Thought to Remember

God has granted us
both authority and responsibility.

INVOLVEMENT LEARNING

Some of the activities below are also found in the helpful student book, NIV Bible Student. Don't forget to download the free reproducible page from www.standardlesson.com to enhance your lesson!

Into the Lesson

Download the reproducible page and put in chairs copies of the Five Books, One Theme activity for learners to begin working on as they arrive. *Alternative:* Distribute copies of the What Is Man? activity from the reproducible page instead.

Ask several class members in advance to come prepared to quote or read their favorite short poem. This will introduce the concept of poetry as power and passion encapsulated in few words. As class begins, ask your assigned learners to stand and present their verses.

Alternative. Display a variety of books of poetry, both those for children and for adults. (A library will have several poetry anthologies on its shelves.) As your class assembles and notices your collection, paraphrase the first paragraph of the lesson introduction's "Ultimate Questions."

Into the Word

Say to your class, "It has been said that poetry is a way to wrap big ideas in very small but beautiful packages." Distribute paper and pencils. Ask learners to make two columns, one headed *Big Things* and the other headed *Little Things*. Say, "I am going to read to you a list of words from Psalm 8. Write each into one of the two columns." Then read the following list; pause between words to give learners time to decide and write.

Lord; name; earth; glory; heavens; mouth; babes; strength; enemies; avenger; fingers; moon; stars; man; angels; honor; dominion; hands; feet; beasts; fowl; fish; sea; paths.

At the end say, "Now let's read today's familiar text and see if you change your mind on any words." Do a double antiphonal reading of the text wherein you read one segment of a verse, then one side of the class repeats it, followed by the other side of the class doing the same. For example, in verse one you would read, "O LORD, our Lord, how majestic is your name in all the earth."

Then one side would read the same thing, then the other. Continue through the nine verses in this manner, in repeatable segments of your choosing. This threefold repetition will well fix the words for your continuing discussion.

Next, give class members an opportunity to identify words they put in each column. Discuss differences among answers.

At the end, ask how one could consider this psalm to follow a "big-little rhythm." Let students examine the text and suggest answers. If no one gets the class started, point out that God (a BIG concept) is the emphasis and subject of verse 1. You may see that children (little, in a relative sense of size) are in the second verse; verse 3 returns to the universe (big); verse four turns to man (little, in a relative sense); verse 5 goes to angels (big); verses 6-8 note animals and other creatures (little) and verse nine restates God's glory (BIG). All this is to get learners to think about humanity's position in God's creation and plan of redemption.

Into Life

Give each learner a card with the following:

Big I, Little i—Lord, how big am I?

Am I you, God? Am I all-powerful, the Lord of all I see and do?

Am I just another animal, Lord, a bundle of random instincts?

Why, O Lord, do I count to you?

Yet, while I was living life in sin, you said, "O _____, you can be a child of God."

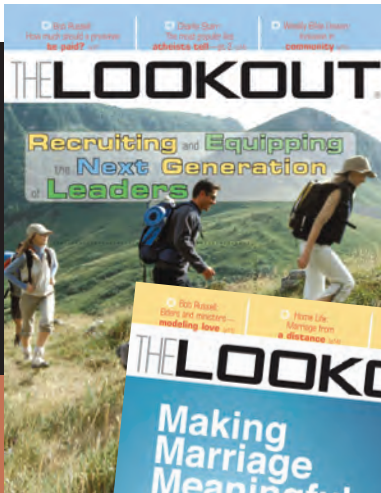
You, O Lord, said "_____, I love you!"

You, Lord, paid the price of my redemption: one crucified Son.

O Lord, my Lord, how excellent and majestic is your name!

Have learners put their names in the blanks. Suggest that each one place his or her card where it can be read to start each day with a biblical sense of self-worth.

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Based on the *KJV Standard Lesson Commentary*®, the *KJV Standard Lesson Commentary*® on Audio CDs provide a condensed, 18-minute version of each week's lesson. Teachers and students alike can use them to prepare for or review the lessons and increase their understanding of the Bible truths presented in each session. It's great for your commute to work or school, at the gym, or anywhere you find yourself with a little extra time.

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The Fall 2010 lessons focus on “The Inescapable God” and study Scripture passages from Exodus and Psalms.

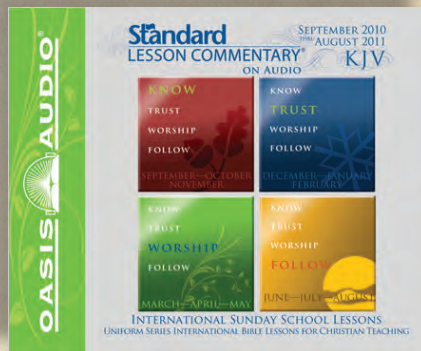
The Winter 2010-11 lessons focus on “Assuring Hope” and study Scripture passages from Isaiah, Matthew, and Mark.

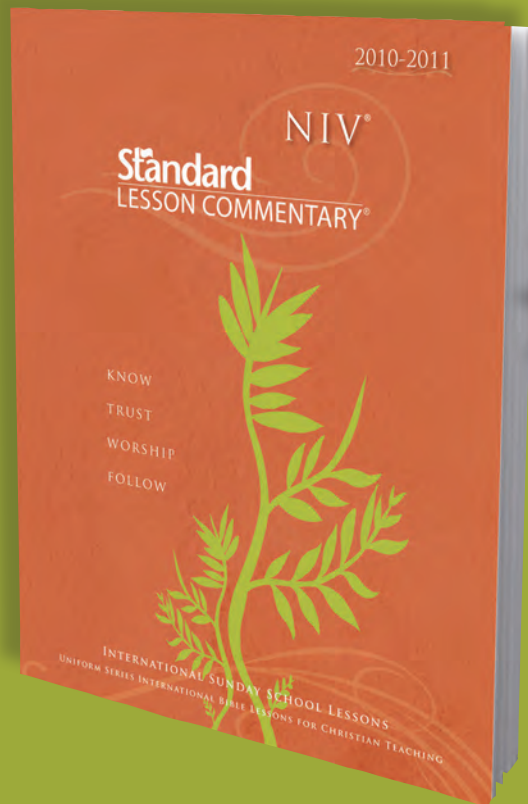
The Spring 2011 lessons focus on “We Worship God” and study Scripture passages from Matthew, Mark, Philippians, 1 and 2 Timothy, Jude, and Revelation.

The Summer 2011 lessons focus on “God Instructs His People” and study Scripture passages from Joshua, Judges, and Ruth.



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