

I Connect Sunday School for 10/11/2020

Praises and concerns

Prayer

[Psalms 69:32](#) *your*

. . . your heart shall live that seek God.

Question:

Consider these questions during this lesson.

1. How are we to seek God?
2. What does God want from us in order for us to have a relationship with Him, to know Him and to know that He hears us?

Commentary

According to one source, the heart that seeks God will “bubble over with the joy of life, because the Lord does hear the prayers of his people in need.

[Isaiah 30:21](#); [Psalms 34:2, 4, 6, 8, 13–15, 18, 22](#)

²¹And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Comment:

As we go through this lesson, think about sharing with us your experiences in communicating with God.

²My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

⁴I sought the Lord, and he heard me, and delivered me from all my fears.

⁶This poor man cried, and the Lord heard him, and saved him out of all his troubles.

Commentary

Psalms 34, like many others, has been attributed to David. Here he identifies himself in the third person as “this poor man,” likely during a time of flight from a Philistine king. But David’s focus is on God’s willingness and power to save him.

⁸O taste and see that the Lord is good: blessed is the man that trusteth in him.

¹³Keep thy tongue from evil, and thy lips from speaking guile.

Commentary

guile: deceit; trickery

¹⁴Depart from evil, and do good; seek peace, and pursue it.

¹⁵The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

¹⁸The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

²²The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Jeremiah 31:3

³The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Psalms 139:1, 7–10, 23, 24

¹O Lord, thou hast searched me, and known me.

⁷Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10Even there shall thy hand lead me, and thy right hand shall hold me.

Commentary

In ancient civilizations, pagan gods were believed to wield control over distinct realms. It was thought that a person could take refuge in the realm of one god to be safe from another god who might wish him harm. The Psalmist declares the omnipresent God who governs His creation with an all-encompassing intelligence and love.

“Neither by patient travel nor by hasty flight can we withdraw from the all-surrounding Deity,” affirms a Bible authority.

Other Translation

Psalms 139:1, 7–10 from the Common English Bible

LORD, you have examined me.
You know me. . . .

Where could I go to get away
from your spirit?
Where could I go to escape
your presence?
If I went up to heaven, you would
be there.
If I went down to the grave, you
would be there too!
If I could fly on the wings of dawn,
stopping to rest only on the far
side of the ocean—
even there your hand would
guide me;
even there your strong hand
would hold me tight!

²³Search me, O God, and know my heart: try me, and know my thoughts:

²⁴And see if there be any wicked way in me, and lead me in the way everlasting.

Comment:

Even if we ignore God, He is always with us, to help us if we turn to Him.

[Micah 6:8](#)

⁸He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

[Psalms 119:10 \(to :\)](#)

¹⁰With my whole heart have I sought thee:

[Psalms 5:1, 3](#)

¹Give ear to my words, O Lord, consider my meditation.

³My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

[Psalms 40:1–3 \(to :\), 8](#)

¹I waited patiently for the Lord; and he inclined unto me, and heard my cry.

²He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

Commentary

God's salvation is portrayed vividly in the great contrast between *pit* and *rock*. Both horrible pit and miry clay are seen as images of the underworld. *Rock* represents a place of refuge and permanence, often alluding to God in Scripture (see examples in II Samuel 22:2, 3; Psalms 62:6, 7).

3And he hath put a new song in my mouth, even praise unto our God:

8I delight to do thy will, O my God: yea, thy law is within my heart.

Comment:

Doing God's work is uplifting and joyous, even if demanding.

Question:

Remember, if you want to, please share an experience you have had with God.

[Hebrews 4:12 the](#)

12the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

[II Samuel 12:1–5 the \(to :\), 7, 9, 13 \(to 1st .\)](#)

1the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

Commentary

Nathan was a court prophet who lived in the time of King David. He is introduced in 2 Samuel 7:2 and 1 Chronicles 17:1 as an advisor to David, with whom David reflects on the contrast between his own comfortable home and the tent in which the Ark of the Covenant is accommodated.

After David's sinful acts toward Bathsheba and Uriah, the prophet Nathan presents the king with a story of injustice. As supreme judge in the realm, David strongly condemns the wrongdoer. Then the prophet reveals the story as a parable and David as the sinful man. Using the prophetic language "Thus saith the Lord," Nathan reminds the king of God's gracious acts toward him and defines his wrongs as "despising" God's commandment (see vv. 7, 9).

Remorseful, David responds with the admission “I have sinned against the Lord” (v. 13). Although the first child of the king’s relationship with Bathsheba dies, their second son, Solomon, becomes David’s successor to the throne (see vv. 14, 24).

Nathan figures in two other scriptural accounts. First, in the record of David’s plans to build the Temple, it is Nathan who tells David that the honor of building this structure will not be his but his son’s (see 7:12, 13). And when David’s oldest living son, Adonijah, proclaims himself king at the end of David’s life, Nathan is instrumental in ensuring Solomon’s place as the next monarch (see I Kings 1:1–39).

²The rich man had exceeding many flocks and herds:

³But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

⁴And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man’s lamb, and dressed it for the man that was come to him.

⁵And David’s anger was greatly kindled against the man;

⁷And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

⁹Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

¹³And David said unto Nathan, I have sinned against the Lord.

Comment:

As we grow spiritually, we understand better what God expects from us.

[Psalms 130:1, 3, 5, 7 for](#)

¹Out of the depths have I cried unto thee, O Lord.

³If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

Comment:

We all need to grow spiritually. As we do, we recognize better how to change our lives and thinking, to better reflect God within ourselves and to others.

⁵I wait for the Lord, my soul doth wait, and in his word do I hope.

⁷for with the Lord there is mercy, and with him is plenteous redemption.

[Galatians 6:1](#)

¹Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Commentary

Restore is translated from the Greek verb *katartizō*, a word that describes both the humble task of mending nets and the spiritual work of perfecting lives (see examples in Matthew 4:21; Hebrews 13:20, 21).

[Psalms 9:1](#)

¹I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.

[Mark 1:9, 11, 34 \(to ;\), 40–42](#)

⁹And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

¹¹And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Commentary

God's ringing endorsement of Christ Jesus at the time of his baptism coincides with the opening of the heavens (see v. 10). This opening is described with the Greek verb *skhizō*—the term used for the rending of the Temple veil during the crucifixion (see 15:37, 38). Both events signal the dissolving of a perceived barrier between God and His creation.

³⁴And he healed many that were sick of divers diseases, and cast out many devils;

⁴⁰And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

Commentary

Wilt and *will* (Greek, *thelō*) convey a sense of active intention and desire here. *Thelō* also appears in Jesus' poignant prayer at Gethsemane "Not what I will [*thelō*] . . ." (14:36)—and in the familiar passage known as the Golden Rule, "As ye would [*thelō*] that men should do to you, do ye also to them likewise" (Luke 6:31).⁴¹And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

⁴²And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

II Corinthians 3:4, 5

⁴And such trust have we through Christ to God-ward:

⁵Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

I Chronicles 28:9 the Lord (to ;)

⁹the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee;

15 Isaiah 57:15

¹⁵For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Commentary

The Hebrew term rendered *contrite* (*dakkā*) relates to being crushed (used as a noun, it alludes to dust). It occurs in a similar declaration by the Psalmist: “The Lord . . . saveth such as be of a contrite [*dakkā*] spirit” (Psalms 34:18, Responsive Reading). A scholar explains, “Those who live in the sight of God inevitably become humble.”

Comment

Reflecting God and doing His work can help unite people. Below is a description of how doing this helped the early Church to grow rapidly.

Commentary

In the period following Jesus’ ascension the church grew rapidly. Acts 1:15 mentions a meeting of about a hundred twenty believers. In this verse, three thousand more are recorded. Soon afterward, the number rose to about five thousand and continued to increase (see 4:4; 5:14; 6:1; 9:31; 21:20). Christianity spread geographically as well (see examples in 8:5, 6, 12; 9:35, 42; 11:19–26).

A scriptural authority notes, “With the increase in numbers and the geographical spread of the faith, the Christian communities also experienced growth in spiritual depth and vitality.” Throughout the book of Acts, this source continues, are recorded “earnest, united prayer in crises, generous sharing of possessions, courage during persecution, and boldness in witness.” Acts 16:5 reports, “So were the churches established in the faith, and increased in number daily.”

Early Christian communities worshiped and studied together, shared meals and possessions, and cared for each other’s needs. As one scholar makes clear: “No intellectual snobbery here! No social superiority, no racial intolerance, no temperamental privileges here! They were all together, bound into a fellowship by the same ideas (the apostles’ teaching), by the same practices (the breaking of bread), by the same religious habits (prayers), and by the same economic rights and responsibility (and sold their possessions and goods, and parted them to all men, as every man had need).”

Prayer

Psalm 19:14

¹⁴May these **words of my mouth**
and this **meditation** of my heart
be pleasing in your sight, LORD,
my Rock and my Redeemer.

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