

# Standard LESSON QUARTERLY®

KJV BIBLE  
TEACHER

SUMMER

THE RIGHTEOUS REIGN OF GOD

► International Sunday School Lessons

# Lesson Cycle Chart

*International Sunday School Lesson Cycle, September 2022–August 2026*

| Year          | Fall Quarter<br>(Sep, Oct, Nov)                                                                                        | Winter Quarter<br>(Dec, Jan, Feb)                                                                                 | Spring Quarter<br>(Mar, Apr, May)                                                                                                 | Summer Quarter<br>(Jun, Jul, Aug)                                                                               |
|---------------|------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| 2022–<br>2023 | <b>God's Exceptional Choice</b><br>Genesis, Exodus, Deuteronomy, Judges, 1 Samuel, Ephesians                           | <b>From Darkness to Light</b><br>2 Chronicles, Isaiah, Joel, Luke, 1 Corinthians, 2 Timothy, James, 1 Peter       | <b>Jesus Calls Us</b><br>Matthew, Mark, Luke, John, Acts                                                                          | <b>The Righteous Reign of God</b><br>Prophets, Matthew, Romans, 1 Corinthians, Galatians                        |
| 2023–<br>2024 | <b>God's Law Is Love</b><br>Luke, John, Acts, Romans, 1 Corinthians, Galatians, Colossians                             | <b>Faith That Pleases God</b><br>Ruth, 1 Samuel, 2 Chronicles, Proverbs, Prophets, Matthew, Luke, Romans, Hebrews | <b>Examining Our Faith</b><br>Matthew, Mark, Luke, Acts, Romans, 2 Corinthians, 1 Peter, Jude                                     | <b>Hope in the Lord</b><br>Psalms, Lamentations, Acts, Epistles                                                 |
| 2024–<br>2025 | <b>Worship in the Covenant Community</b><br>Genesis, Exodus, 2 Samuel, 1 & 2 Kings, 2 Chronicles, Psalms, Isaiah, John | <b>A King Forever and Ever</b><br>Ruth, 2 Samuel, Psalms, Matthew, Luke                                           | <b>Costly Sacrifices</b><br>Exodus, Leviticus, Numbers, Deuteronomy, 1 & 2 Chronicles, Ezra, Matthew, Hebrews, 1 John, Revelation | <b>Sacred Altars and Holy Offerings</b><br>Genesis, Gospels, Romans, 1 Corinthians, Ephesians, Hebrews, 1 Peter |
| 2025–<br>2026 | <b>Judah, From Isaiah to Exile</b><br>2 Kings, 2 Chronicles, Isaiah, Jeremiah, Ezekiel                                 | <b>Enduring Beliefs of the Church</b><br>Exodus, Psalms, Gospels, Acts, Epistles, Revelation                      | <b>Social Teachings of the Church</b><br>Genesis, Exodus, Deuteronomy, Nehemiah, Psalms, Prophets, Gospels, Acts, Epistles        | <b>Faithful Witnesses</b><br>Judges, 1 Samuel, Amos, Gospels, Acts, 2 Timothy, Philemon                         |

# The Righteous Reign of God

## Special Features

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## Lessons

### Unit 1: The Prophets Proclaim God's Power

|         |                              |                                |     |
|---------|------------------------------|--------------------------------|-----|
| June 4  | God Reigns .....             | <i>Isaiah 52:7-12</i>          | 345 |
| June 11 | God's Kingdom of Peace ..... | <i>Isaiah 65:17-25</i>         | 353 |
| June 18 | God's Servant-King .....     | <i>Ezekiel 37:21-28</i>        | 361 |
| June 24 | Renewed in God's Love .....  | <i>Zephaniah 3:14-20</i>       | 369 |
| July 2  | Peace to the Nations .....   | <i>Zechariah 9:9-13, 16-17</i> | 377 |

### Unit 2: Jesus Envisions the Kingdom

|         |                                                                 |     |                                |
|---------|-----------------------------------------------------------------|-----|--------------------------------|
| July 9  | The Kingdom Has Come upon <del>us</del> <i>Matthew 12:22-32</i> | 385 | <i>Matthew 13:1-9, 18-23</i>   |
| July 16 | The Sower and the Seed .....                                    | 393 | <i>Matthew 13:24-30, 36-43</i> |
| July 23 | Weeds Among the Wheat .....                                     | 401 | <i>Matthew 13:44-52</i>        |
| July 30 | Finding and Gathering .....                                     |     | 409                            |

### Unit 3: God's Eternal Reign

|           |                                                                              |                                   |
|-----------|------------------------------------------------------------------------------|-----------------------------------|
| August 6  | Inheriting the Kingdom. ....                                                 | <i>Galatians 5:13-26</i>          |
| August 13 | The Nature of the Kingdom 417 .....                                          | <i>Romans 14:10-23</i>            |
| August 20 | Judgment in the Kingdom. ....                                                | 425                               |
| August 27 | God's Kingdom Will Be All in All <i>1 Corinthians 4:1-6, 17-21</i> 433 ..... | <i>1 Corinthians 15:20-28</i> 441 |

# Quarterly Quiz

Use these questions as a pretest or as a review. The answers are on page iv of *This Quarter in the Word*.

## Lesson 1

1. The feet that bring good tidings are called what? (beautiful, joyous, holy) *Isaiah 52:7*
2. Jerusalem is commanded to sing to God even though He has not yet redeemed it. T/F. *Isaiah 52:9*

## Lesson 2

1. God promises to create new heavens and a new \_\_\_\_\_. *Isaiah 65:17*
2. The lion and the lamb will “feed together” on God’s holy mountain. T/F. *Isaiah 65:25*

## Lesson 3

1. The Lord promised that David would serve in what role for the unified people? (prophet, priest, king) *Ezekiel 37:24*
2. The Lord’s covenant of peace will be an “\_\_\_\_\_ covenant.” *Ezekiel 37:26*

## Lesson 4

1. Zion can rejoice because the Lord has taken away \_\_\_\_\_. *Zephaniah 3:15*
2. The Lord will show joy by doing what? (singing, dancing, both) *Zephaniah 3:17*

## Lesson 5

1. By way of the blood of the covenant, God will free prisoners from the pit. T/F. *Zechariah 9:11*
2. The saved people of God will be like the \_\_\_\_\_ of a crown. *Zechariah 9:16*

## Lesson 6

1. The people asked if Jesus was the son of whom? (Joseph, Abraham, David) *Matthew 12:23*
2. The Pharisees said that Jesus worked by way of the power of Beelzebul. T/F. *Matthew 12:24*

## Lesson 7

1. The seeds that fell among thorns were scorched by the sun. T/F. *Matthew 13:7*

2. The seeds that fell on good ground all produced the same yield of crop. T/F. *Matthew 13:23*

## Lesson 8

1. The harvest represents the end of the \_\_\_\_\_. *Matthew 13:39*
2. The righteous will shine like “the \_\_\_\_\_ in the kingdom of their Father.” *Matthew 13:43*

## Lesson 9

1. The kingdom of Heaven is like a treasure found in a city market. T/F. *Matthew 13:44*
2. Who will come forth at the end of the world to separate the wicked and the just? (angels, prophets, Abraham) *Matthew 13:49*

## Lesson 10

1. The entire law is \_\_\_\_\_ in the command to love your neighbor as yourself. *Galatians 5:14*
2. Those people who belong to Christ have done what to the flesh? (buried it, burned it, crucified it). *Galatians 5:24*

## Lesson 11

1. The Lord promises that every knee will bow. T/F. *Romans 14:11*
2. Which of these is not listed as a matter of the kingdom of God? (righteousness, respectability, joy, peace) *Romans 14:17*

## Lesson 12

1. The Lord “will bring to \_\_\_\_\_” things that are hidden in darkness. *1 Corinthians 4:5*
2. The kingdom of God is revealed in power, not in \_\_\_\_\_. *1 Corinthians 4:20*

## Lesson 13

1. Mankind dies in Adam but is made alive in sacrifice. T/F. *1 Corinthians 15:22*
2. Who or what is the last enemy that God will destroy? (Satan, death, fear) *1 Corinthians 15:26*



# Quarter at a Glance

by Mark S. Krause

Scientific discoveries continue to reveal the nature, expanse, and power of our universe. As a result, many believers are left struggling to understand the relationship that God has with His creation. The expanse of creation gives us a hint at the power and expanse of its Creator.

One way that Scripture describes the relationship between God and His creation is in terms of the relationship between a king and his kingdom. God is king! And the entire created order is under His rule. This quarter will explore the themes of God's rule, His kingdom, and the response of His people as revealed in the Old Testament prophets, the teachings of Jesus, and the letters of the apostle Paul.

## A Kingdom of Peace

The prophet Isaiah's articulation of God as king began with his vision of the Lord on His heavenly throne (Isaiah 6:1-5). From that throne, the Lord would establish an eternal kingdom of justice (9:7). Isaiah's message reached a high point when he envisioned a messenger who proclaimed the good news: "Thy God reigneth!" (52:7, lesson 1).

Isaiah further described the kingdom as a time in the future when the Lord would establish His rule over a new heavens and a new earth. His rule will be a place where sorrow and need are no more and where harmony will be found in all places of the kingdom. The king's power will be on display in His kingdom, a place of peace where "the wolf and the lamb shall feed together" (Isaiah 65:25, lesson 2).

## The Kingdom Is Like . . .

Central to Jesus' teaching was the proclamation that the kingdom of God had arrived (example: Mark 1:14-15). This kingdom is God's rule on earth. Jesus' power to deliver people from affliction signaled that God's kingdom had arrived (Matthew 12:28, lesson 6).

Jesus frequently taught by using parables, especially regarding the kingdom of God. He compared the kingdom to seed that produced crops, a treasure hidden in a field, a merchant looking for pearls, and a net cast into the sea. These parables revealed the urgency of the kingdom (Matthew 13:1-9, 18-23; lesson 7), the promised judgment in the kingdom (13:40-43, 49-52; lessons 8 and 9), and the ultimate value of the kingdom (13:44-48, lesson 9).

## Kingdom Living

The teachings of the apostle Paul reveal the kingdom-living behavior required for believers. Such behavior is summarized in the command to love others and live a life filled with certain spiritual "fruit" (Galatians 5:13-26, lesson 10). Rather than tearing others down, living in light of God's kingdom calls believers to build up other believers (Romans 14:19, lesson 11).

*God is king! And the entire created order is under His rule.*

Paul's letter to believers in Corinth reveals his deep concern regarding the seriousness of the kingdom. The Corinthians were reminded that the Lord, the king, would be the final judge regarding their behavior (1 Corinthians 4:5, lesson 12). Arrogance would have no place in God's kingdom (4:18-20).

Finally, Paul taught that the future bodily resurrection of believers would usher in the fulfillment of God's kingdom plans. At the return of Christ to earth and the moment of the promised resurrection of believers, Jesus will hand over the kingdom to God the Father (1 Corinthians 15:23-24, lesson 13). God's kingdom will reign in totality, without opposition (see 15:25-28). Only the Lord God who is omnipotent will reign and citizens of His kingdom will joyfully enter into His presence in worship.

# Get the Setting

*by Mark S. Krause*

Monarchies—complete with kings, queens, and kingdoms—feel like relics of a bygone era. However, absolute monarchies where the king or queen has total control over the kingdom, though rare, still exist in our modern era.

Many such monarchies have been replaced with constitutional monarchies, in which the monarch's power is limited by an elected government. In this context, the monarch is little more than a figurehead or a ceremonial head of state. Some people may follow the developments of the royal family of the United Kingdom with interest, but this is closer to a fascination with celebrities than it is a concern for political power and leaders.

## Total Authority

However, during the context of the writings of Scripture, most monarchs were absolute in power. Their word and will became the law of the land, often forcefully. Violence and brutality were frequently justified if such acts maintained the status quo desired by the monarch (see 2 Kings 15:16). Lying and cheating were encouraged, lest the monarch lose respect in the eyes of the people (see 1 Kings 21:1-16). Monarchs sometimes resorted to violence against their people to appease their pagan gods (see 2 Kings 17:31; 21:1-6).

Monarchs maintained their authority by way of a powerful military to protect the interests of the monarchy (example: 2 Kings 25). These military forces were expensive, so taxes and tributes were collected from the kingdom (see Esther 10:1) and from conquered peoples (see 1 Chronicles 18:2). Dishonest governance was excused, if for no other reason than that the end justified the means—with the “end” being the total rule of the monarch.

## Temporary Rule

The nation of Israel in Scripture presents a mixed bag regarding the monarchs of its people. Kings were called and replaced. Such was the narrative

of Saul, Israel's first king (see 1 Samuel 9:1–10:24; 15:1–16:13). At other times, kings followed God, and yet they still committed selfish atrocities. Such was the narrative of David, a “man after [God's] own heart” (Acts 13:22; see 1 Samuel 13:14); he committed sin with Bathsheba, which led to David's murder of her husband (2 Samuel 11).

Throughout the history of this people, their many kings (and divided kingdoms) revealed that not all kings desired to follow God. Some kings did, in fact, turn to the Lord and follow His commands (example: Josiah; see 2 Kings 23:1-25). But other kings disregarded the Lord and became idolaters who ignored God's law (example: Rehoboam; see 2 Chronicles 12:1). In many regards, these kings were no different than their contemporaries.

Scripture teaches that the ultimate king of Israel was the Lord himself (Isaiah 44:6), and His rule expands to include the whole world. All other authorities reign because they have been given that authority from God (see Daniel 4:17; Romans 13:1). When rulers recognize that they receive their authority from God, they rightly fulfill their role. However, not all rulers acknowledged God; some were worshipped as a god, such as Herod Agrippa of the first century AD (Acts 12:21-23).

## The Righteous Rule of God

This quarter of lessons highlights the righteous rule of God. His kingdom and His rule are in contrast to the temporary rule of earthly monarchs and their kingdoms. Although earthly rulers can be weak or strong, selfish or benevolent, unwise or wise, God's rule over all creation—Heaven and earth—is totally and completely righteous.

God is the all-powerful king. He is not deviant to gain power, because He has all the power. He is not desperate to retain power, for it cannot be taken from Him. He is righteous and just. All people—then and now—are invited to enter into His righteous rule.

|              |                                   |                        |
|--------------|-----------------------------------|------------------------|
| Mon, Aug. 14 | Fear Not; God Is with You         | Isaiah 41:1-14         |
| Tue, Aug. 15 | No More Condemnation              | Romans 8:1-15          |
| Wed, Aug. 16 | Wait for Redemption with Patience | Romans 8:16-25         |
| Thu, Aug. 17 | The Spirit Helps in Our Weakness  | Romans 8:26-39         |
| Fri, Aug. 18 | Rescue the Weak and Needy         | Psalms 82              |
| Sat, Aug. 19 | Stewards of God's Mysteries       | 1 Corinthians 4:1-6    |
| Sun, Aug. 20 | God's Power Exhibited in Weakness | 1 Corinthians 4:7-21   |
| Mon, Aug. 21 | Earth Is Full of God's Glory      | Isaiah 6:1-8           |
| Tue, Aug. 22 | In Him We Have Our Being          | Acts 17:22-31          |
| Wed, Aug. 23 | Many Will Go to God's House       | Micah 4:1-7            |
| Thu, Aug. 24 | Jesus Is Able to Save Forever     | Hebrews 7:11-25        |
| Fri, Aug. 25 | Awake and Sing for Joy!           | Isaiah 26:12-21        |
| Sat, Aug. 26 | The Most Important Message        | 1 Corinthians 15:1-14  |
| Sun, Aug. 27 | The Firstfruits of the Dead       | 1 Corinthians 15:15-28 |

### Answers to the Quarterly Quiz on page 338

**Lesson 1**—1. beautiful. 2. False. **Lesson 2**—1. earth. 2. False. **Lesson 3**—1. king. 2. everlasting. **Lesson 4**—1. judgments. 2. singing. **Lesson 5**—1. True. 2. stones. **Lesson 6**—1. David. 2. True. **Lesson 7**—1. False. 2. False. **Lesson 8**—1. world. 2. sun. **Lesson 9**—1. False. 2. angels. **Lesson 10**—1. fulfilled. 2. crucified it. **Lesson 11**—1. True. 2. respectability. **Lesson 12**—1. light. 2. word. **Lesson 13**—1. False. 2. death.

# This Quarter in the Word

|              |                                        |                          |
|--------------|----------------------------------------|--------------------------|
| Mon, May 29  | God's Servant Will Establish Justice   | Isaiah 42:1-7            |
| Tue, May 30  | Live by Faith, Not Works               | Galatians 2:16b-21       |
| Wed, May 31  | My Servant Shall Restore Israel        | Isaiah 49:1-13           |
| Thu, June 1  | God Will Not Forget You                | Isaiah 49:14-23          |
| Fri, June 2  | God Desires You Live in Purity         | 1 Thessalonians 3:11-4:8 |
| Sat, June 3  | Clothe Yourselves with Love            | Colossians 3:8-17        |
| Sun, June 4  | You Shall Be Redeemed                  | Isaiah 52:1-12           |
| Mon, June 5  | The River of Life                      | Ezekiel 47:1-13          |
| Tue, June 6  | Receiving Everlasting Joy              | John 16:20-33            |
| Wed, June 7  | The Right Kind of Spirit               | James 3:13-18            |
| Thu, June 8  | Peace in the Midst of Distress         | Psalms 4                 |
| Fri, June 9  | God Is Our Refuge                      | Psalms 46                |
| Sat, June 10 | Christ Is Our Peace                    | Ephesians 2:11-22        |
| Sun, June 11 | A New Heaven and Earth                 | Isaiah 65:17-25          |
| Mon, June 12 | The Confidence of God's Servant        | Isaiah 50:4-9            |
| Tue, June 13 | God's Servant Will Make Many Righteous | Isaiah 52:13-53:12       |
| Wed, June 14 | Forsaking All for the Kingdom          | Mark 10:17-27            |
| Thu, June 15 | The Greatest Must Be a Servant         | Mark 10:35-45            |
| Fri, June 16 | Who Is Like the Lord?                  | Psalms 113               |
| Sat, June 17 | A Humble Act of Love                   | Mark 14:1-9              |
| Sun, June 18 | God's Servant David Shall Be King      | Ezekiel 37:15-28         |

|              |                                             |                       |
|--------------|---------------------------------------------|-----------------------|
| Mon, June 19 | <b>Loved with an Everlasting Love</b>       | Jeremiah 31:1-9       |
| Tue, June 20 | <b>A New Covenant</b>                       | Jeremiah 31:27-34     |
| Wed, June 21 | <b>We Walk by Faith</b>                     | 2 Corinthians 5:1-11  |
| Thu, June 22 | <b>Renewed in Christ</b>                    | 2 Corinthians 5:12-21 |
| Fri, June 23 | <b>God Abounds in Steadfast Love</b>        | Psalms 86:1-7, 9-16   |
| Sat, June 24 | <b>Love Is the Greatest</b>                 | 1 Corinthians 13      |
| Sun, June 25 | <b>The Lord Is in Your Midst</b>            | Zephaniah 3:14-20     |
| Mon, June 26 | <b>The Redeemed from Every Nation</b>       | Revelation 7:4-17     |
| Tue, June 27 | <b>God's Invitation to Peace and Care</b>   | Isaiah 55             |
| Wed, June 28 | <b>Dreams and Visions Revealed</b>          | Daniel 7:1-14         |
| Thu, June 29 | <b>God's Peace Will Be with You</b>         | Philippians 4:4-9     |
| Fri, June 30 | <b>God Makes All Things New</b>             | Revelation 21:1-14    |
| Sat, July 1  | <b>Glory and Honor of the Nations</b>       | Revelation 21:15-27   |
| Sun, July 2  | <b>Rejoice! The King Is Coming!</b>         | Zechariah 9:9-17      |
| Mon, July 3  | <b>Teach Us to Pray</b>                     | Luke 11:1-13          |
| Tue, July 4  | <b>Your Kingdom Come</b>                    | Matthew 6:5-15        |
| Wed, July 5  | <b>The Lord Is King!</b>                    | Psalms 97             |
| Thu, July 6  | <b>Shout to God, the King</b>               | Psalms 47             |
| Fri, July 7  | <b>The Lord of the Sabbath</b>              | Matthew 12:1-13       |
| Sat, July 8  | <b>God's Gentle Servant</b>                 | Matthew 12:14-21      |
| Sun, July 9  | <b>The Kingdom of God Has Come</b>          | Matthew 12:22-32      |
| Mon, July 10 | <b>The Kingdom's Small Beginnings</b>       | Mark 4:21-32          |
| Tue, July 11 | <b>The Wind and Sea Obey Jesus</b>          | Mark 4:33-41          |
| Wed, July 12 | <b>Listen to God's Voice</b>                | Psalms 95             |
| Thu, July 13 | <b>God's Wisdom Is Unconventional</b>       | 1 Corinthians 2:1-8   |
| Fri, July 14 | <b>The Spirit Reveals God's Ways</b>        | 1 Corinthians 2:9-16  |
| Sat, July 15 | <b>God's Harvest of Righteousness</b>       | Isaiah 61             |
| Sun, July 16 | <b>Receiving and Understanding the Word</b> | Matthew 13:1-9, 18-23 |

|              |                                               |                              |
|--------------|-----------------------------------------------|------------------------------|
| Mon, July 17 | <b>Preparing for God's Harvest</b>            | Matthew 3:1-12               |
| Tue, July 18 | <b>The Righteous Yield Their Fruit</b>        | Psalms 1                     |
| Wed, July 19 | <b>Examine the State of Your Faith</b>        | 2 Corinthians 13:1-10        |
| Thu, July 20 | <b>Search Me, O God</b>                       | Psalms 139:1-18, 23-24       |
| Fri, July 21 | <b>God Brings Every Deed into Judgment</b>    | Ecclesiastes 12              |
| Sat, July 22 | <b>God Will Deal with the Weeds</b>           | Matthew 13:24-33             |
| Sun, July 23 | <b>The Righteous Will Shine</b>               | Matthew 13:34-43             |
| Mon, July 24 | <b>Wisdom Is Better than Jewels</b>           | Proverbs 8:1-12              |
| Tue, July 25 | <b>Where Shall Wisdom Be Found?</b>           | Job 28:1-2, 12-19            |
| Wed, July 26 | <b>A Miraculous Catch of Fish</b>             | Luke 5:1-11                  |
| Thu, July 27 | <b>Praise the Lord from the Heavens</b>       | Psalms 148                   |
| Fri, July 28 | <b>Store Up Treasures in Heaven</b>           | Matthew 6:19-33              |
| Sat, July 29 | <b>God's Word Is Great Treasure</b>           | Psalms 119:161-176           |
| Sun, July 30 | <b>Heaven's Hidden Treasures</b>              | Matthew 13:44-52             |
| Mon, July 31 | <b>You Must Be Born Again</b>                 | John 3:1-9                   |
| Tue, Aug. 1  | <b>God Loves the World</b>                    | John 3:10-21                 |
| Wed, Aug. 2  | <b>Take Up Your Cross</b>                     | Matthew 16:21-28             |
| Thu, Aug. 3  | <b>God Sweeps Away Our Sins</b>               | Isaiah 44:21-28              |
| Fri, Aug. 4  | <b>God's Spirit and Words Remain</b>          | Isaiah 59:1-8, 16-21         |
| Sat, Aug. 5  | <b>Rebirth and Renewal Through the Spirit</b> | Titus 3:1-8                  |
| Sun, Aug. 6  | <b>Called to Freedom</b>                      | Galatians 5:13-26            |
| Mon, Aug. 7  | <b>God Guards the Paths of Justice</b>        | Proverbs 2:1-11              |
| Tue, Aug. 8  | <b>Hunger and Thirst for Righteousness</b>    | Matthew 5:3-12               |
| Wed, Aug. 9  | <b>Righteousness in God's Kingdom</b>         | Matthew 5:13-20              |
| Thu, Aug. 10 | <b>God Keeps the Steadfast in Peace</b>       | Isaiah 26:1-11               |
| Fri, Aug. 11 | <b>Rejoice in God's Word</b>                  | Nehemiah 7:73-8:3, 5-6, 9-12 |
| Sat, Aug. 12 | <b>Rejoice in Hope</b>                        | Romans 12:9-21               |
| Sun, Aug. 13 | <b>Righteousness, Peace, and Joy</b>          | Romans 14:10-23              |



# Chart Feature

## *The Parables of Matthew 13*

*From a ship on the Sea of Galilee, Jesus spoke to the crowd through parables . . .*

- The Parable of the Sower  
vv. 1-23 (Lesson 7)
- The Parable of the Good Seed  
vv. 24-30, 36-43 (Lesson 8)
- The Parables of the Small Things  
vv. 31-35
- The Parable of the Hidden Treasure  
v. 44 (Lesson 9)
- The Parable of the Pearl  
v. 45 (Lesson 9)
- The Parable of the Net  
vv. 47-52 (Lesson 9)

# Implicit and Explicit Curriculum

*Teacher Tips by Mary T. Lederleitner*

The field of education distinguishes between explicit and implicit curriculum. The former is the actual content of what is taught—the words we share, Scripture passages we quote, etc.; the latter is how we convey that information. Differences in ways people teach have formative consequences, even when the content remains the same.

## The Power of Teaching Methods

When researchers studied schools in different communities, they realized that how teaching was done greatly affected learners. Even when teachers used the same explicit curriculum, students under some teachers learned to exercise personal agency, take risks, etc., but not under others. Students of the latter teachers did not take risks or initiative but simply did what they were told, etc.

The same has been found true in studies of congregations. When explicit and implicit messages align, tremendous spiritual growth occurs. However, when the messages do not align, people believe the implicit messages. These include messages embedded in how things are done in the congregation, the actions others model, what upsets people, how time and money are invested, etc. The implicit messages are what they will then integrate into their lives.

Both explicit and implicit curricula are critically important because of how they impact the discipleship process. Many times we do not step back and carefully consider what type of disciples the Lord wants. Does He want risk-takers who challenge hard issues, or does He want passive disciples who mainly just do what we say?

## What Jesus Wanted in His Disciples

Jesus had an amazing discipleship agenda. He did and said only the things He saw and heard from His heavenly Father. He loved people in transformative ways, refusing to be trapped in

legalism and judgmentalism. He also wholly fulfilled God's purposes by sacrificially giving His life to redeem us. He wanted His disciples to love God with all their heart, soul, mind, and strength. He also wanted them to love others as themselves, extend love to their enemies, and be His witnesses to the ends of the earth. Jesus' type of discipleship was a messy, risky process. But it changed the world.

## Jesus' Implicit Curriculum

We easily see *what* Jesus taught in the pages of Scripture. But *how* did He teach? We see Him sharing meals. We see Him welcome diverse people and outcasts to follow Him. We see Him regularly ask questions about how His followers were making meaning of what they saw and experienced. He challenged them when they acted in ways that did not align with God's values, such as when they tried to keep children away or when they wanted to rebuke others who were casting out demons in His name.

In short, Jesus modeled faithful, genuine discipleship so His followers could see what it looked like day in and day out. He then sent them out to do for others what they had watched Him do. And He explained that when He left, the Holy Spirit would guide them.

## Unpacking Your Implicit Curriculum

Most people who teach in churches are never taught about the power of implicit curriculum. They model how others taught them, or they implement teaching strategies that they watch others use. Many who teach have a nagging sense that perhaps there are better ways. If that is what you are sensing, begin taking risks and trying methods that Jesus used. Create a safe place where others can make mistakes and learn from them. Practice listening as much as talking. God will guide you too!

# God Reigns

Devotional Reading: Colossians 3:8-17

Background Scripture: Isaiah 52:1-12

## Isaiah 52:7-12

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the LORD shall bring again Zion.

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of

the midst of her; be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.



## Key Text

*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! —Isaiah 52:7*

# The Righteous Reign of God

## Unit 1: The Prophets Proclaim God's Power

Lessons 1–5

### Lesson Aims

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

1. Identify the “good tidings.”
2. Explain the reason for those good tidings.
3. Describe ways to proclaim good tidings today.

### Lesson Outline

#### Introduction

- A. The Power of Announcements
- B. Lesson Context

#### I. A Call to Rejoice (Isaiah 52:7-10)

- A. Chorus of Singers (vv. 7-9)  
*On Giving and Receiving Good News*
- B. Reason for Singing (v. 10)

#### II. A Call for a New Exodus (Isaiah 52:11-12)

- A. Leaving Babylon (v. 11)  
*Are You Done?*
- B. Trusting God (v. 12)

#### Conclusion

- A. Isaiah 52 Back Then
- B. Isaiah 52 for Today
- C. Prayer
- D. Thought to Remember

### Resources

[KJV Bible Student](#)

[Adult Resources](#)

[Devotions](#)

[Power for Living](#)

[PowerPoint / Google Slides](#)

[Student Activity Pages](#)

## Introduction

### A. The Power of Announcements

One of the more impactful inventions of the late 1800s, though not one we notice often, was the color poster. This was due to improvements in photography, papermaking, and printing. As a result, businesspeople, artists, preachers, and government leaders could suddenly advertise ideas and experiences to the general public in artistically interesting ways.

Today, many of those early posters are collectors' items, commanding six-figure prices at auction. But originally they simply made announcements in inviting ways: “Your country needs you” . . . “Buy our medicine” . . . “Come to the circus” . . . The message drew viewers into the world of the creators, passing along not just information but values, feelings, and obligations.

The ancient audience of the book of Isaiah never saw a poster, of course. But they did experience the power of announcements to motivate, precisely because the announcement contained more than information. The people were being invited to experience a new world, to feel differently about themselves, and to reclaim the values they thought they had lost. The good news being announced would radically change their lives and the lives of their descendants.

### B. Lesson Context

In the ancient world, heralds traveled from the capital to smaller cities, reporting the decrees of the king or news of war and peace (example: Habakkuk 2:2). Isaiah 40 begins a large section (of which chapter 52, today's lesson, is part) with the image of a herald announcing good news. And in some sense the entirety of chapters 40–55 could be seen as one single announcement by just such a person. For the ancient hearers of the contents of this text, the auditory was more important than the visual, particularly if they were unable to read. But the power of the announcement was present either way. So we might think of these verses as a sort of audio poster, an announcement depicting a new world in which the audience could imagine themselves taking part.

Isaiah 52 falls into five sections: verses 1-2, 3-6, 7-10, 11-12, and 13-15. Each of the first four sections invites exiled Israelites to return home because Babylon is about to fall to the Persians under Cyrus the Great (see Isaiah 44:28; 45:1, 13). The poems in these four sections personify Zion as a woman, and depict the period of exile as one of slumber for the ancient city. A rebuilt Jerusalem would welcome home her returning children. The holy and ethical acts to which the prophets had always called the people could be embraced anew as Jerusalem was given another chance to live up to her calling and potential.

## I. A Call to Rejoice

(Isaiah 52:7-10)

### A. Chorus of Singers (vv. 7-9)

**7a. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation.**

Paul quoted this verse in Romans 10:15 as part of his discussion about the relationship between preaching and faith. The good news affects the one announcing it as well as the hearers. The prophet's *feet* become *beautiful* inasmuch as the message is beautiful. In the book of Isaiah, however, the verse has a more specific reference: it describes the one announcing the good news of the return from Babylonian exile to the homeland of Israel and especially to Jerusalem.

The first part of the verse takes the reader back to chapter 40, the beginning of the book's celebration of the return from exile. The verse before us extols the proclaimer—here the same people invited to announce God's comfort to Jerusalem in Isaiah 40:1-3. They do so *upon the mountains* as in Isaiah 40:9, not only so they can be heard across the valleys, but also because the Israelite homeland was mountainous in contrast to the flat plains of Babylonia.

The message of *good tidings* has important content, namely *peace* and *salvation* (rescue). Israelites will experience the end of their suffering at the hands of the Babylonians in a way somewhat similar to the exodus from Egypt, which happened



**Visual for Lesson 1.** Allow one minute for silent reflection on (and possible rededication to) learners' commitment to spreading the good news.

hundreds of years earlier. The deliverance to come would (or should) lead to good, ethical behavior. Properly practiced, that behavior will result, in turn, in social harmony and fairness. But that would happen only if the people were to commit themselves to the message. For similar thoughts, see Nahum 1:15.

#### What Do You Think?

How do you celebrate within your congregation both the good news *and* those who proclaim it?

#### Digging Deeper

What are some practical ways to bless and encourage spiritual leaders who spread the good news?

### On Giving and Receiving Good News

One summer a family friend found herself in the midst of a tragic close call while boating: her family's boat capsized in the path of a very large wake. She was frantic as she popped up from the water, searching for the members of her family. One was missing—her daughter. Her husband swam underneath the capsized boat three times, but always came up without her. As my friend yelled for help, one man dove in and came up with the little girl. She was alive! I can only imagine the relief they all must have felt.

There is much celebration when sharing a



message of hope, joy, and thanksgiving. That is true not only for the one receiving the message but also for the one bringing it. The man who saved my friend's little girl was overcome with such emotions.

Our lives could be so much more joyful were we to pray for opportunities to share the gospel—the gospel that rescues people from eternal death. Do you pray for such opportunities? —P. M.

### **7b. That saith unto Zion, Thy God reigneth!**

The last line of this verse summarizes the announcement as the coming of God's reign. As Psalms 93, 97, and 99 indicate, variations of the phrase *thy God reigneth* are found in the worship in the temple. In that worship expression, God's rule over the cosmos was celebrated and affirmed. People who believe that God reigns live in hope of the time when all the evils of the world will disappear and goodness will triumph.

*Zion* is another designation for the city of Jerusalem. This fact is seen in many passages where Hebrew poetry repeats thoughts by using related or synonymous words, a feature known as parallelism (examples: Isaiah 31:9; 64:10).

#### **What Do You Think?**

What practical results do you see when you fully trust that God reigns?

#### **Digging Deeper**

How do you cling to this same truth when it doesn't appear—in the moment—that God is reigning?

### **8a. Thy watchmen shall lift up the voice; with the voice together shall they sing.**

The prophet imagines the city of Jerusalem after it is rebuilt and its staff of night *watchmen* put to work. The guards will not need to warn of approaching armies or other dangers, however. Instead, they will shout loudly about the salvation of the people and their ongoing return to the city.

Certain biblical texts refer to the prophets as watchmen (Jeremiah 6:17; Ezekiel 3:17; 33:7). Since the previous verse in our text speaks of the beautiful feet of the messengers, the verse at hand may have prophets-as-watchmen in mind. In that case, a prospective change in the prophets' mes-

sage would be in view. Instead of earlier prophets' messages of warning—criticisms that fell mostly on deaf ears—the prophets would lead with news of celebrations in the new era of redemption. We note in passing that false prophets can be seen as false watchmen (Isaiah 56:10).

### **8b. For they shall see eye to eye, when the LORD shall bring again Zion.**

*Eye to eye* is a literal translation of the underlying Hebrew. But the expression does not have the same meaning in Hebrew that it normally does in English. For clarity, we can turn to Numbers 14:14, where the same Hebrew expression is translated “face to face,” indicating clear and unhindered communication—visual as well as auditory. Everyone involved will see the miraculous deeds of God! The people of God will witness His work with all their senses.

*When the Lord shall bring again Zion* is also confusing at first glance. Clarity is found in other passages where the underlying Hebrew word for “bring again” is translated. One such is Jeremiah 44:14, where the same word is translated (twice) as “return.” Whereas God had formerly abandoned Zion (see Ezekiel 10), things were to change when God returned and resumed full communion with the people.

### **9a. Break forth into joy, sing together, ye waste places of Jerusalem.**

When the works of the Lord are recognized as such, there should be an appropriate response. Regarding the *waste places of Jerusalem*, Isaiah 35:1-2 is similar. The singing was to be done not just by the people, but by desolated Jerusalem itself. The prophet Isaiah mentions these waste places also in Isaiah 51:3 and 61:4, along with the parallel terms “wilderness,” “desert,” “desolations” (twice), and “waste cities.” The rebuilding and repopulation of Jerusalem would turn the city into a place of celebration as the memory of God's saving work would come to the people's minds. Their songs—reversals of laments like Psalm 137—would echo off the stone walls that the people were to rebuild. About 140 years would elapse between the destruction of Jerusalem in 586 BC and the rebuilding of the city's walls in about 445 BC. When that event came to pass, the

people did indeed celebrate with singing in a grandiose ceremony (Nehemiah 12:27-43).

### What Do You Think?

In addition to singing, what are some ways you express joy in your salvation?

### Digging Deeper

What “waste places” in your life (or others’ lives) can benefit from a renewed proclamation of joy?

## 9b. For the LORD hath comforted his people, he hath redeemed Jerusalem.

The comfort promised in Isaiah 40:1 is the rebuilding of the city. It was set in motion when Sheshbazzar led the first wave of returnees from Babylon back to Jerusalem in 538 BC, according to a decree by Cyrus, king of Persia (Isaiah 45:13; Ezra 1:1-11). They began a start-and-stop process of rebuilding that lasted through the time of Nehemiah, almost a century later.

### B. Reason for Singing (v. 10)

## 10. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

The image of God’s making *bare his holy arm* is an anthropomorphism—a description of something not human (in this case, someone) in terms of human characteristics. Since God is Spirit (John 4:24), He doesn’t have a literal, physical arm. But the figure of speech is marvelously useful in communicating information about God’s authority (the right to do something) and power (the ability to do something). His arm, along with mention of His “hand,” occurs in several Old Testament texts that describe God’s warfare against evil (examples: Exodus 15:16; Deuteronomy 4:34; Ezekiel 20:33-34). It also can indicate God’s actions in pastoral care and protection (Isaiah 40:11; compare John 10:29).

Given the modifier of the word *holy* and the wider context, the warfare aspect is in view, here considered necessary to pastoral care. The verse at hand does not explicitly name God’s foe to be defeated, though surely the Babylonian Empire is meant (see Isaiah 48:20). That empire met its end in 539 BC at the hands of Cyrus, the Lord’s

chosen vessel (see Lesson Context). Working His will through human vessels seems to be God’s preferred method. But if He can find no such vessel that is suitable, He will do it himself (59:16; Ezekiel 22:30-31).

The phrases *in the eyes of all the nations* and *all the ends of the earth shall see* might cause us to wonder how widespread the knowledge of Israel’s experience of deliverance could have been in the sixth century BC. Jewish enclaves existed in various parts of the Babylonian Empire and in Egypt, and they could have spread news. Since Phoenician colonies existed around the Mediterranean, stories had a way of making the rounds via their trading routes (compare 1 Kings 10:6-7).

Even so, the fulfillment of this promise was generations into the future. As in the previous verse, the prophet was less concerned with a time line than he was regarding the final outcome and the people’s response to it. Further, the imagery may also be intended as a type (depiction) of the deliverance we have in Christ, since we are to take the gospel of deliverance from sin to “all nations” (Matthew 28:19-20).

### What Do You Think?

What circumstances prevent you from expressing concern for the salvation of the whole world?

### Digging Deeper

What help do you need from God to overcome these circumstances and proclaim His salvation?

## II. A Call for a New Exodus

(Isaiah 52:11-12)

### A. Leaving Babylon (v. 11)

## 11a. Depart ye, depart ye, go ye out from thence.

The apostle Paul quotes this verse in 2 Corinthians 6:17, along with other Old Testament texts that call the people of God to cling to Him only. The command to *depart ye, depart ye, go ye out from Babylon* reminds the reader of the exodus from Egypt. That event, separated by some 900 years from the forthcoming departure, featured

movement away from a place of suffering, thanks to God's merciful plans for His people.

**11b. Touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.**

The book of Leviticus, particularly chapters 11 and 13–15, specifies numerous *unclean* things that the Israelites were to avoid. Contact with such things rendered a person temporarily unable to participate in temple worship (2 Chronicles 23:19). Since the people would carry the temple *vessels* back to Jerusalem (Ezra 5:13–14; 7:19; 8:25–30), they needed to avoid anything other than absolute respect for those objects and the uses to which they would be put. The kings of Babylon had used these items for unholy purposes (1:7; Daniel 1:2; 5:1–4, 23), and that practice dare not be repeated. Paul's own reference to uncleanness points mainly to anything connected to idolatry, as does the wider context of today's passage in Isaiah (see commentary on Isaiah 52:11a, above).

The temple objects were to connect the Jews' future worship to what had gone before. The connection between verse 1 and verse 11 forms a complete idea: the people, the objects, and the entire city will become fit for the proper worship of God in a rebuilt temple.

### What Do You Think?

What practices help you pursue purity from sin?

### Digging Deeper

How will you strike a balance between remaining spiritually pure and actively witnessing to a sinful world (James 1:27)?

## Are You Done?

When my children were young, to say they didn't mind getting dirty would be an understatement! They seemed to find all the mud puddles every time they played outside. When they came home covered in dirt, I would ask them one question: "Are you done?" The reason was simple: I didn't want to go through all the work of cleaning them up more than once.

When the Israelites received the good news of their pending return to their homeland, two departures were actually in view. One was physical, and the other was spiritual: their physical departure from Babylon was to be accompanied by the more important departure from sin (compare Isaiah 59:20).

God has paid a high price to cleanse us spiritually so that we might return to Him for all eternity. That price was the life of His Son. It's a price He won't pay twice, and it's a price that we dare not disdain (see Hebrews 6:4–6). We value that price properly when we decide that we are done with sin (see Romans 6:6–7; 1 Peter 4:1–3).

Can you say firmly and decisively today that you are done with sin? —P. M.

## B. Trusting God (v. 12)

**12. For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.**

The second exodus here promised contains both a departure from the past first exodus and a continuity with it. Before, the Israelites ate their food in *haste* because they needed to leave Egypt quickly (see Exodus 12:11). However, whereas the first exodus happened under the continued threat of a cruel ruler, the second exodus was to need no such vigilance, because the Babylonian Empire had collapsed. No hasty flight would be necessary. Careful planning could occur, and the departure would take place when all was ready.

Both cases, however, witness to God's protection. The phrase *the Lord will go before you* is reflected in Exodus 13:21; the idea of a supernatural *rereward* (rearguard) is seen in Exodus 14:19. Although the second exodus predicted by Isaiah would not be endangered by a pursuing army as

## How to Say It

anthropomorphism ann-thruh-puh-more-fizz-um.

Babylonian Bab-ih-low-nee-un.

Cyrus Sigh-russ.

Mediterranean Med-uh-tuh-ray-nee-un.

Nehemiah Nee-huh-my-uh.

Phoenician Fuh-nish-un.

the first one was, the returnees would still need divine protection (Ezra 8:21-23).

God's ultimate future for those devoted to Him was to come about because of the work of the suffering servant, described in the three verses immediately after the verse before us (Isaiah 52:13-15). Relief for God's suffering people of the sixth century BC foreshadowed the ultimate and eternal relief from suffering by that servant—Jesus Christ.

## Conclusion

### A. Isaiah 52 Back Then

The prophetic poetry of Isaiah 40–55 has come a long way by the time we get to Isaiah 52. The section began with a distraught, heartbroken people living in a foreign land, subject to the whims of foreign rulers. They had given up hope in God's care for them since their ancestors' sins had brought an ongoing catastrophe upon them. But at the point of today's Scripture, they stood on the verge of a new and bright future. For the ancient audience of Isaiah 52, the call to return home involved a literal, physical movement from Babylonia to the land of Israel, more than 1,000 miles away. Yet the more important movement was not that of a four-month journey across the land, but that of an interior journey of faith, in mind and spirit.

The greatest enemy of faith is often traced to a loss of hope. This week's text called on the people of Israel to reclaim their hope so that they could act in faith toward the God who sought their trust, their obedience, and their love. The temptation to despair undoubtedly remained strong, and that is not something one can simply will away. But by refreshing memories of God's saving actions of the past, Isaiah's prophetic vision of the future could be believed and acted on. A renewed realization of God's presence is always in order!

But several things had to happen for that realization to take root. These included (1) affirming the value of the messengers; (2) trusting those messengers to do their jobs in speaking truth; (3) accepting the opportunity to transform ruins, both physical and spiritual, into places of rejoicing;

and (4) reintroducing of worship as God desires. All these foundational elements became reality as God set forth His plan of rescue. As such, the text takes a full-orbed view of the return (the new exodus), considering the actions and attitudes of all parties involved. Such a wide lens repeats the picture that appears in Isaiah 40, the opening of the "comfort section" of the book.

### B. Isaiah 52 for Today

There can be no greater calling than that of bearing God's words of hope to people who are seemingly without hope. That is true whether we are talking about the sixth century BC or the twenty-first century AD. And just as the announcement of rescue to the ancient Israelites was to result in rejoicing, so also for us. The good news of God's saving work should always create a climate of gratitude, joy, desire to share the news, and generous acceptance of all who receive it.

Because God was in the picture, all was not lost for the Jews in Babylonian exile. The same is true today for those exiled spiritually in sin, enemies of God. Today's gospel messengers—all Christians—are to join God's work in spreading that message of eternal rescue (Matthew 28:19-20). The courage and faith required of the ancient Israelite is our must-have as well. Let us celebrate the good ways in which God can use us as His vessels to transform the lives of those around us.

### C. Prayer

O God, who calls us to faith, empower us to leave the comfortable and familiar for places You would have the message of Your Son spread. We pray in the name of that Son. Amen.

### D. Thought to Remember

Don't just celebrate the good news of the gospel—  
be its messenger!

## Visuals FOR THESE LESSONS

The visual pictured in each lesson (example: page 347) is a small reproduction of a large, full-color poster included in the [Adult Resources packet](#) for the Summer Quarter. Order No. 4629123 from your supplier.

# Involvement Learning

Enhance your lesson with [KJV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at [www.standardlesson.com](http://www.standardlesson.com) or in the back of the KJV Standard Lesson Commentary Deluxe Edition).

## Into the Lesson

Give each learner an index card. Ask all to write down one piece of recent and true good news from his or her personal life without writing their name on the card. When everyone is finished, gather, shuffle, and redistribute the cards. Have learners take turns reading a random card aloud and making one guess of whose good news is on the card. If the guess is correct, the card is given back to its owner. If the guess is incorrect, allow a second guess before asking the person who wrote the card to reveal him- or herself.

After this activity, say, “Today’s Scripture talks about bearing good news. As we read together, consider what is the very best news we can proclaim to others and how we can spread that news this week.”

## Into the Word

Divide participants into four groups: **A Greater Reality, Peace, Tidings of Future Events, and Salvation**. Ask a volunteer to read Isaiah 52:7-8. Instruct each group to discuss how their group name fits into verses 7 and 8 and to then find two other verses (outside of Isaiah 52) that focus on their topic. Indicate that groups can refer to Isaiah 52 for context for what God says will happen. Provide paper. Have groups write down their verses, then sum up the verses in one short exclamatory sentence.

After gathering the whole group together, ask a volunteer from each group to read their verses and statement in an excited voice, like this is the best news they have ever declared. *Option.* Have each group choose one of the passages associated with their topic and create an attractive poster display with it. Provide poster board, markers, and creative embellishments (glitter, crepe paper, etc.).

*Alternative.* Distribute copies of the “[Exciting Announcement](#)” exercise from the activity page, which you can download. Have pairs complete the exercise as indicated.

Ask a volunteer to read Isaiah 52:9-10. Challenge the original four groups to each think about a praise chorus that they could sing in response to these verses. If a group feels inclined, they can even write their own new chorus. Have each group lead/teach the class their chosen chorus to sing together. (*Option.* Provide hymnals or praise songbooks as reference tools.)

Ask a volunteer to read Isaiah 52:11-12. Write on the board *What to Take* and *What to Leave* as two headers. Ask the whole class what the verses say the people should leave or avoid from the land of their exile (expected answer: unclean things) and what they should take with them to return home (expected answer: vessels of the Lord). Write these things in their respective columns. Ask for examples of specific things these general terms might be referring to for the Israelites. Then challenge the class to name, in each category, items that would be relevant today.

## Into Life

As a whole class, discuss how the word *gospel* means “good news” and how, as believers, we are called to live out and proclaim this good news to others. Ask how our spiritual experience relates to the experience the Israelites had in Isaiah 52.

Divide the class into pairs to discuss what it would look like for us to share the good news with our community this week. Ask pairs to come up with two or three ideas to share with the whole group. Close with partners praying together about sharing the good news throughout the week.

*Alternative.* Distribute the “[Good News for Me](#)” exercise from the activity page. Have learners complete it individually (in a minute or less) before discussing the sheet in small groups. End with the small groups praying together. Encourage participants to take the handout home to remind them to share the gospel this week.