

Adult Bible Teacher

For Teachers of Adults Ages 18 and Up



Winter Quarter

December | January | February
2026-27

Adult Bible Teacher

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Daily Bible Readings for Home Study and Worship

(Readings are for the week previous to the lesson topics.)

1. December 6. The Lord's Compassion

M—How Long, O Lord? Ps. 13:1-6.
T—Jeremiah's Affliction. Lam. 3:4-18.
W—The Lord's Judgment. Lam. 3:40-66.
T—Afflicted but Not Crushed. 2 Cor. 4:7-10.
F—Out of the Depths I Cry. Ps. 130:1-8.
S—The Lord's Love. Ps. 36:1-12.
S—Steadfast Love in Affliction. Lam. 3:1-3, 19-39.

2. December 13. Salvation for Zion

M—The Lord in Your Midst. Zeph. 3:14-20.
T—The Lord's Comfort. Isa. 49:8-23.
W—The Lord's Compassion. Isa. 54:1-8.
T—The Lord's Covenant. Isa. 54:9-17.
F—Nations Shall Come. Isa. 60:1-7.
S—I Will Rejoice in the Lord. Isa. 61:8-11.
S—The Year of the Lord's Favor. Isa. 62:1-12.

3. December 20. Light of the World (Christmas)

M—Immanuel. Isa. 7:10-14.
T—Light in the Darkness. Isa. 9:1-7.
W—God with Us. Matt. 1:18-25.
T—Jesus Humbled Himself. Phil. 2:5-11.
F—The Coming of Jesus. Mark 1:1-11.
S—The Testimony of John. John 1:15-34.
S—The Word Was Made Flesh. John 1:1-14.

4. December 27. Born of the Spirit

M—Lifted Up. Num. 21:4-9.
T—What Must I Do? Acts 16:25-34.
W—Life in the Spirit. Rom. 8:1-11.
T—Children of God. Rom. 8:12-17.
F—Born Again. 1 Pet. 1:22-25.
S—Walk in the Light. Eph. 5:8-20.
S—Believe in Christ. John 3:1-21.

5. January 3. The Good Shepherd

M—The Lord Is My Shepherd. Ps. 23:1-6.
T—The Lord Tends His Flock. Isa. 40:9-11.
W—Jesus Is the Way, the Truth, and the Life. John 14:1-7.
T—Jesus Came to Give His Life. Matt. 20:20-28.
F—The Shepherd Is Struck. Zech. 13:7-9.
S—Jesus Is Struck. Matt. 26:31-56.
S—Jesus Is the Good Shepherd. John 10:1-18.

6. January 10. A New Commandment

M—The Father Glorifies the Son. John 12:20-36.
T—The Son Glorifies the Father. John 17:1-12.
W—Peter Abandons Jesus. Luke 22:47-62.
T—Peter Denies Jesus. John 18:15-27.
F—Jesus Seated at the Right Hand of God. Heb. 1:1-14.
S—Jesus Worshipped. Rev. 5:6-14.
S—Jesus Glorified. John 13:31-38.

7. January 17. Keep My Commandments

M—The Promise of the Helper. John 14:25-31.
T—Blessed Are Those Who Keep the Word. Luke 11:27-28.
W—Whoever Does the Will of the Father. Matt. 12:46-50.

T—Jesus Promises the Helper. John 16:1-15.
F—The Father Loves the Son. John 3:31-36.
S—The Spirit Bears Witness. John 5:19-30.
S—Obedient Love. John 14:15-24.

8. January 24. Do Not Walk in Darkness

M—The Greatest Commandment. Mark 12:28-34.
T—Walk in the Light. 1 John 1:5-10.
W—Let Us Love. 1 John 4:1-21.
T—The Friendship of the Lord. Ps. 25:11-15.
F—Follow Jesus. Matt. 16:24-28.
S—The World Is Passing Away. Rev. 6:12-17.
S—Walk as He Walked. 1 John 2:3-17.

9. January 31. Do Not Sin

M—Seek Things Above. Col. 3:1-11.
T—Living to Please God. 1 Thess. 4:1-12.
W—The Son of Man Will Appear. Matt. 24:29-31.
T—Dead to Sin. Rom. 6:1-14.
F—Free from Sin. Rom. 6:15-23.
S—To Destroy the Devil. Heb. 2:14-18.
S—Children of God. 1 John 3:1-10.

10. February 7. Love Your Brother and Sister

M—Unloving Brothers. Gen. 4:1-16.
T—The Hatred of the World. John 15:18-25.
W—Faith without Works Is Dead. Jas. 2:14-26.
T—Love Described. 1 Cor. 13:1-13.
F—Genuine Love. Rom. 12:9-21.
S—Believe in the Son. John 6:28-44.
S—Love. 1 John 3:11-24.

11. February 14. Love and Trust in God

M—A New Creation. 2 Cor. 5:11-21.
T—The Testimony. Acts 10:34-43.
W—The Spirit and Water. Matt. 3:13-17.
T—The Testimony of Jesus. Matt. 10:24-39.
F—Believe. John 20:24-31.
S—That You May Know. 1 John 5:13-21.
S—Belief, Love, and Obedience. 1 John 5:1-12.

12. February 21. Walk in Love

M—Walk Worthy. Eph. 4:1-16.
T—Our Inheritance. 1 Pet. 1:3-9.
W—Many Antichrists. 1 John 2:18-23.
T—Godlessness Contrasted with the Teaching. 2 Tim. 3:1-17.
F—Preach the Word. 2 Tim. 4:1-8.
S—Christ Alone. Gal. 2:14-21.
S—Walk in Truth and Love. 2 John 1:1-13.

13. February 28. Walk in Truth

M—Greatness in Service. Mark 10:35-45.
T—Helping God's Servants. Matt. 10:40-42.
W—Thy Light and Thy Truth. Ps. 43:1-5.
T—Washing Feet. John 13:1-17.
F—Imitate Christ. 1 Cor. 10:31—11:1.
S—Be a Servant. Mark 9:33-37.
S—Support the Truth. 3 John 1:1-14.

SCRIPTURE LESSON TEXT

LAM. 3:1 I *am* the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought me *into* darkness, but not *into* light.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

19 Remembering mine affliction and my misery, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is humbled in me.

21 This I recall to my mind, therefore have I hope.

22 *It is of* the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are new every morning:* great *is thy* faithfulness.

24 The LORD *is* my portion, saith my soul; therefore will I hope in him.

25 The LORD *is good unto them that wait for him, to the soul that seeketh him.*

26 *It is good that a man should both hope and quietly wait for the salvation of the LORD.*

27 *It is good for a man that he bear the yoke in his youth.*

28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 For the Lord will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the most High,

36 To subvert a man in his cause, the Lord approveth not.

37 Who *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 Out of the mouth of the most High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the punishment of his sins?

NOTES

The Lord's Compassion

Lesson Text: Lamentations 3:1-3, 19-39

Related Scriptures: Psalm 130:1-8; Lamentations 3:4-18, 40-66;
2 Corinthians 4:7-12; Hebrews 12:4-11

TIME: about 585 BC

PLACE: Jerusalem or Egypt

GOLDEN TEXT—"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness" (Lamentations 3:22-23).

Preparing to Teach the Lesson

TODAY'S AIM

Facts: to understand the nature of God's compassion and loyal love toward us.

Principle: to realize that God's compassion is the basis for sending His Son to be our Savior.

Application: to remember daily God's loving compassion and faithfulness to us.

INTRODUCING THE LESSON

A key word in this study is "compassion." Compassion is a strong commitment of sympathy and concern for people who are suffering. A desire to help such people is only a beginning; biblical compassion is so much more.

As we approach the Christmas season, we focus on God's love that sent His Son to be our Savior. He knew our great need, had compassion for us, and desired to help us. Compassion is what motivated God to send His Son.

DEVELOPING THE LESSON

1. Jeremiah's lament (Lam. 3:1-3). The prophet Jeremiah wrote the book of Lamentations as he lamented over the destruction of Jerusalem and the deportation of the Jews to Babylon,

both due to their disobedience (cf. 2 Kgs. 25; cf. Lam. 1:1-3; 2:1.)

We come to Jeremiah's personal lament over the city and his people (Lam. 3). Even though he had remained true to the Lord and had tried to warn the people, he still had witnessed the affliction caused by God's wrath (vs. 1). In addition, Jeremiah thought God had brought him into a time of darkness and had turned His hand against him.

2. Jeremiah's confidence (Lam. 3:19-24). Jeremiah remembered his affliction, misery, and bitterness (vs. 19), and he was humbled under that burden (vs. 20). Yet he still expressed confidence and hope in the Lord (vs. 21). God's mercy and compassion gave him hope (vs. 23).

When Jeremiah remembered God's mercies and compassions, he exclaimed the encouraging words "Great is thy faithfulness," a phrase to which we all cling. Jeremiah affirmed that the Lord provided all he needed, which gave him hope (vs. 24).

3. Jeremiah's waiting (Lam. 3:25-30). Recalling God's mercies and compassions enabled Jeremiah to quietly wait for God to once again show His goodness to the people (vss. 25-26).

In verses 27-30, Jeremiah observed that affliction is best borne in one's youth so that one can learn lessons for the future. He described the proper approach to affliction as sitting alone and keeping quiet, not questioning God, putting one's face in the dust so as not to complain, and allowing oneself to be smitten and reproached.

4. Jeremiah's hope (Lam. 3:31-39).

Jeremiah's confidence in the Lord led him to endure affliction and have hope for the future. He concluded by affirming that the Lord, who allows all things that happen (vs. 37), graciously blesses and justly punishes (vs. 38).

Can anyone complain about the Lord's punishment for their sins (vs. 39)?

At the beginning of our study, we described God's compassion as His strong commitment of sympathy and concern and a desire to help us. God showed His compassion to us by sending His Son as the sacrifice for our sins. He continues to show His compassion every day in times of need.

ANTICIPATING THE NEXT LESSON

Next week, we will examine Isaiah 62 and its promise of the coming salvation through the Messiah.

—Don Anderson

Studying the Text

THE GRIEVING MAN'S CONFESSION—Lam. 3:1-3

Jeremiah described himself as the man who had seen suffering. {He knew that centuries of covenant-breaking had led to destruction and exile from the Promised Land (Deut. 28).}^{a1} God's forewarned response to sin was wrath, not a frivolous or wild anger. Jeremiah pictured God's wrath as a rod (Lam. 3:1). The shepherd imagery may remind readers of Psalm 23, where the rod comforts, but Jeremiah knew that both the rod of comfort and the rod of discipline came from the same hand.

Next, Jeremiah described his journey. He had been cast out of his nation. His journey was through darkness.

THE GRIEVING MAN'S REMEMBRANCE—Lam. 3:19-21

If Jeremiah had lived in an age of mental health awareness, he might have sought counseling to deal with the memories of what he had seen. {When the Old Testament talks about memory, it is not just referring to the life of the

mind. When God remembered His covenant in Exodus 2:24-25, it did not mean that it had slipped His mind but that He would act on it.}^{a2}

Jeremiah asked God to intervene in his bitterness and homelessness. His home was likely destroyed. In addition, he had been taken to Egypt against his will (Jer. 42—43).

{His memories caused him deep sadness, so he began to think about God's character. The change in his thoughts brought something new: hope.}^{a3} His hope was in waiting for what God said He would do—healing and restoration.

THE GRIEVING MAN'S INHERITANCE—Lam. 3:22-24

Why did Jeremiah have hope? He remembered God's message in Scripture. He used words from Exodus 34:6-7. Israel had invited God's judgment after making a covenant with Him (chap. 32). Moses interceded for Israel. Then Moses asked to see God's glory. In response, God passed by Moses and proclaimed His attributes. He told

Moses that He is merciful. Jeremiah remembered that attribute, noting that God's mercies are why Israel did not end as a nation.

Moses' era did not exhaust God's mercy, nor did subsequent periods of rebellion. There was enough left for Jeremiah and Jerusalem's ruins. Like the manna God gave Israel every morning, God's mercy kept arriving and getting Jeremiah through the day.

God's massive commitment is the centerpiece of Jeremiah's hope. Goodness, mercy, and faithfulness are the gifts that the book of Exodus gave to Jeremiah when he meditated on it.

Those attributes of God caused Jeremiah to say something surprising. {Jeremiah had no earthly portion, but he declared that the Lord is his portion. He would probably never see his broken homeland again, but God was his home. God was enough for Moses when he could not enter the Promised Land, and He was enough for Jeremiah even though he would probably never return to the Promised Land.}⁹⁴

THE GRIEVING MAN'S WAIT— Lam. 3:25-27

Hope is future-oriented, but what about Jeremiah's present situation? His simple answer in verse 25 was that God is good to those who trust Him.

Verses 25-27 start with the Hebrew word for "good." Jeremiah explained two human postures that invite the experience of God's goodness: waiting (synonymous with hope in verse 24) and seeking the Lord.

{Seeking the Lord in the Old Testament included praying (cf. Ps. 34:4), meditating on Scripture (cf. Ezra 7:10), depending on Him throughout the long journey of life (cf. Ps. 105:4), and obeying Him (cf. 119:2).}⁹⁵ Jeremiah waited for deliverance.

Jeremiah offered advice to younger believers (Lam. 3:27). Jerusalem's fall was not Jeremiah's first brush with suf-

fering. Mocked, beaten, imprisoned, and left for dead, Jeremiah had earned a doctorate in suffering. So to those reeling from that grim moment in Judah's history, he presented a lesson in suffering.

THE GRIEVING MAN'S LESSON— Lam. 3:28-30

Jeremiah taught that there are different kinds of suffering: suffering in innocence, as punishment, and even suffering because of the sins of others. He began his lesson by counseling his audience to silently acknowledge that God was indeed disciplining Judah, regardless of their role as individuals in the collective discipline. {Years later, Daniel exemplified that posture well. In Daniel 9:1-19, Daniel read Jeremiah's prophecies, thought deeply about them, and then humbly asked God to restore Judah.}⁹⁶

Lamentations 3:29 directed its readers to the dust. Dust, in texts like Job 42:6, is an image of humbly trusting in God's difficult plans. Humility is where hope grows (Lam. 3:29). When God lovingly restores people, He does so with humble believers, not with those who arrogantly avoid introspection.

{In verse 30, Jeremiah urged his followers not to resist Babylon. As Jesus would later teach in the Sermon on the Mount, Jeremiah advised that Judah should accept disgrace from Babylon on the cheek.}⁹⁷ Verse 66 asserts that it was God's role to judge Babylon (and He would). Trusting that vengeance belongs to the Lord enabled Jeremiah to learn from his pain.

THE GRIEVING MAN'S FUTURE— Lam. 3:31-39

Jeremiah's hope (Lam. 3:31-33). In these verses, Jeremiah explained his counterintuitive advice to accept suffering. {God's judgment does not last forever (vs. 31). As a prophet of God, he knew the Scriptures. Alluding to

Exodus 34:6-7, he explained that God is full of compassion, goodness, and mercy (Lam. 3:32).

Another reason judgment would not last forever is that, as Ezekiel 33:11 asserts, God does not take pleasure in judgment on the wicked. Jeremiah expressed that beautifully. Lamentations 3:33 asserts that the Lord does not afflict willingly.⁹⁸

Jeremiah's case (Lam. 3:34-36).

Jeremiah reviewed why Judah deserved destruction and exile. In verse 34, he used a word from Isaiah 3:15 to describe how prisoners were beaten and crushed, which Isaiah blamed on civil leaders. {Jeremiah experienced those things during an unjust imprisonment (Jer. 38).}⁹⁹

The next reminders that Jeremiah provided allude to Amos 2:6-8 and Habakkuk 1:3-4. In Lamentations 3:35, Jeremiah described manipulation of justice by bribery. In verse 36, he described corruption in court. According to Lamentations 3:35, those sins were done "before the face of" the Lord. What the perpetrators thought was covered was seen, assessed, and judged by the highest authority.

Using a word that can also be translated as "to see," Jeremiah wrote about how the Lord did not approve of His people's behavior. The Lord's "sight" often refers to His gracious attention (cf. Ps. 34:15), but their track record for sin invited His just judgment.

Jeremiah's questions (Lam. 3:37-39). Jeremiah concluded this section with three rhetorical questions. First, the leaders of Judah were building a culture that padded their pockets. But they did not have the final say. Neither corrupt Judah nor conquering Babylon would decide the fate of Jerusalem because the Lord is the great King.

The second rhetorical question is whether good and calamity are both permitted by God. The answer is yes.

It is not always clear why He allows certain conditions at certain times, but believers can know that nothing occurs without His permission. That equips believers to endure the good *and* the bad.

The final rhetorical question is why anyone who is disciplined would complain (vs. 39). Readers may think that Jeremiah was complaining throughout his book. Was he contradicting himself? No, for there are good and bad complaints in the Bible. It can be valid to raise our open hands to God in a plea for mercy or understanding. {Like Jeremiah, believers under God's discipline can cry out to Him, expecting His power to repair their lives.}¹⁰⁰

—Matthew Swale

QUESTIONS

1. How did Jeremiah understand why the people suffered?
2. What does it mean that God "remembers" something (Lam. 3:19)?
3. What happened to Jeremiah's thinking as he reflected on God's character?
4. What was Jeremiah's portion and home?
5. What does it mean to seek the Lord?
6. What other prophet read the writings of Jeremiah?
7. How did Jeremiah counsel his followers to respond to Babylon's domination?
8. How did Jeremiah know that God's just judgment would not last forever?
9. How did Jeremiah personally experience oppression?
10. How can believers experiencing discipline respond to God?

—Matthew Swale

PRACTICAL POINTS

1. The Lord's wrath can be so overwhelming that we feel deep darkness, and we feel far removed from His presence (Lam. 3:1-3).
2. No matter the bitterness of our affliction, we are not without hope (vss. 19-21).
3. God's wrath may bring despair, but His great love keeps us from being utterly consumed (vs. 22).
4. On our worst days, God is ever faithful (vs. 23).
5. We should humbly accept God's punishment for our sins (vss. 28-30).
6. God's people have no reason to complain when they are punished for their sins (vss. 31-39).

—James M. Leonard

RESEARCH AND DISCUSSION

1. Why would God discipline people so harshly that they feel driven away from His presence (Lam. 3:1-2)?
2. Are there ways to discern if your hardships are punishments for your sins?
3. What value is there in ruminating and reflecting on your painful hardships (vss. 19-20)?
4. How does God's great faithfulness encourage you through bitter trials and tribulations (vss. 22-23)?
5. How does the reality that "the Lord is my portion" (vs. 24) lead someone to hope or wait for Him?
6. How does knowing that all calamities come through the hands of the sovereign God help us cope (vs. 38)?

—James M. Leonard

ILLUSTRATED HIGH POINTS

He hath led me, and brought me into darkness, but not into light (Lam. 3:2)

As a young person, I used to feel left out during testimony time. I grew up in a Christian home, and I had several generations of Christian relatives to look to. I did not ever feel that I had been "rescued," like so many of my peers. I have loved Jesus for as long as I can remember. This used to bother me, as I felt that I did not have a compelling testimony.

Yet God had His yoke around my neck at a young age, and therefore, He guided me away from many situations that may have hurt me. Now that I am an adult, I can see that it is much better to be protected than to be rescued. I am grateful that the Lord came into my heart before I could get too lost in the world.

It is good for a man that he bear the yoke in his youth (vs. 27)

As a young adult, I was on the receiving end of a surprise birthday party. Some friends blindfolded me and put me into a car. We drove for a while and then stopped. I was led into a building. It was so quiet that I felt frightened. When they took my blindfold off, it was pitch-black dark. I thought something was wrong with my eyes, but it was not time for me to see everyone, so the basement lights were off. Then the lights switched on, and I could see all my friends standing there smiling.

God is leading us through the darkness of our fallen world and will bring us into His eternal light. How lovely will it be to fellowship with our brothers and sisters in Christ and be with Him forever!

—Maura Todd