

# *Great Commission*



Baptist Church

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



**The Suffering Servant  
Sunday School  
Curriculum  
February/March 2014**







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

**Lesson V**

**Date:** March 2, 2014

**Lesson Scriptures:** Mark 5: 39 - 43

**Lesson** **The Death of a Child Part II** **Pg. 21**

**A.** The Review by the Messiah  
(Mark 5 vs. 39)

**B.** The Removal by the Messiah  
(Mark 5 vs.40)

**C.** The Resurrection by the Messiah  
(Mark 5 vs. 41-42)

**D.** The Responsibility Given by the Messiah  
(Mark 5 vs. 43)

**Lesson VI**

**Date:** March 9, 2014

**Lesson Scriptures:** Mark 4: 33 - 34

**Lesson** **Jesus' Homecoming** **Pg. 26**

**A.** The Remarkable Teaching of Jesus  
(Mark 6 vs.1-2)

**B.** The Rejection of Jesus by the People  
(Mark 6 vs. 3-4)

**C.** The Reaction of Jesus because of the People  
(Mark 6: 5-6)





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**Lesson IX**

**Date:** March 30, 2014

**Lesson Scriptures:** Mark 6: 7 - 13

**Lesson**

**The Death of John the Baptist Part II**

**Pg. 41**

**A.** The Party of Herod the King  
(Mark 6 vs. 21-22)

**B.** The Plea of Herodias' Daughter  
(Mark 6 vs. 23-25)

**C.** The Promise of Herod the King  
(Mark 6 vs. 26-28)

**D.** The Placement of John the Baptist  
(Mark 6 vs. 29)



## **Lesson I**

**Date:** February 2, 2014

### **Lesson Scriptures:**

Mark 5:21-24

### **Lesson Outline**

**A. The Reception** of the Son of God  
(Mark 5:21)

**B. The Request** made to the Son of God  
(Mark 5:22-23)

**C. The Response** by the Son of God  
(Mark 5:24)

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### **A Desperate Parent**

For many years, I thought I was training my children but after a while, I realized that God was using them to develop me. As parents, we learn perseverance and the meaning of total commitment. Most of the time, commitment to the child comes naturally, but there are times with each child there are needs and you simply cry to the Lord for help. There are many times when commitment to the child is an act of your will. You never give up on them because Christ does not give up on you.

Another blessing and reward is launching children towards independence and seeing them live what they learned from you.

This is sometimes difficult because they do not need you in the same way anymore; at the same time, it can be tremendously rewarding to see them do some of the things you taught them. The way they keep house or decorate; the way they entertain; their spiritual disciplines; the way they raise their children. When you notice your adult children following God, being involved in their church and tithing, you feel a glow of satisfaction that they have chosen the values you would have chosen for them.

Only when I realized that raising children takes supernatural wisdom, love, strength and patience. It was after I asked God to direct my life --let His Holy Spirit control me that I was able to raise them the way God wanted me to do.

1. Maybe you have never asked Him to take the throne of your life.
2. Why not do it right now by faith?

<http://www.thoughts-about-god.com/stories/bettylau.htm>



**Lesson I**

**Date:** February 2, 2014

**Lesson Scriptures:**

**Mark 5: 21 - 24**

**Lesson Aim:** Students will be encouraged in knowing that Jesus is still on a mission of restoration.<sup>3</sup>

<sup>1-2</sup>Commentary originated by Rev. Terrence Howard, TH.M.  
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<sup>3</sup>Emma Stevens

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Adult Sunday School Lesson

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**Mark 5:21 (KJV)**

<sup>21</sup> And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

**Mark 5:21 (NIV)**

<sup>21</sup> When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake.

**A Desperate Parent**

**A. The Reception of the Son of God**

*(Verse 21)* This word reception means to receive, to greet, or to welcome. When we left the story last week, we saw that the people who was in the country of the Gadarenes, wanted Jesus to leave. He left and passed over again back to the other side. When he reached the other side, there was a crowd of people that had gathered to give him a warm reception. The other people was kicking him out of the country, these people were waiting in anticipation of his coming to the seashore. Most theologians say that the place where Jesus came back to shore was Capernaum. Theologians say that after Jesus taught the multitude in parables, this is when he sailed to Gadarenes. Now, he has come back to the shore where he left. He left the Gentile area, to come back to the Jewish coast. It had to make Jesus and the disciples feel much better about being run out of town in that country, and then as they approach the shore of where they left, a crowd is gathered there to receive them. Have you ever been around some people and they made you feel like maybe they did not want you around? It was a relief when you left that atmosphere, to go to a place where people wanted you to be around them (Luke 8:40).<sup>1</sup>

The people, who are now gathered by the sea, knew of the miraculous things that Jesus had done before he left the shores and now they are anxious and excited about his return so they wait at the seashore where he had left, to welcome him back. The passage said that it was a large crowd. They wanted something from Jesus. This remind me of people who are willing to wait in line for days and camp out in order to be the first person to get, or purchase something that they really want. These people stayed at the shore, until he came back.<sup>2</sup>





**Lesson I**

**Date:** February 2, 2014

**Lesson Scriptures:**

**Mark 5: 21 - 24**

**Synagogue:** on the temple in Local meeting place and assembly of the Jewish people A synagogue had to be located close enough for faithful Jews to attend without breaking the Sabbath by exceeding the distance the rabbis allowed one to walk on the Sabbath day. A typical service consisted of recitation of the Shema (“Listen, Israel: The Lord our God, the Lord is One.”), prayers, Scripture readings from the Law and the Prophets, a sermon, and a benediction. Luke 4:16-21 is a good example of a first-century synagogue service.

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<sup>3</sup>Holman Bible Dictionary

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**Mark 5:22-23 (KJV)**

<sup>22</sup> And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, <sup>23</sup> And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

**Mark 5:22-23 (NIV)**

<sup>22</sup> Then one of the synagogue rulers, named Jairus, came there. Seeing Jesus, he fell at his feet <sup>23</sup> and pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live."

**A Desperate Parent**

**B. The Request Made to the Son of God**

*(Verse 22)* This word request means, to ask somebody for something, or to make an appeal. We see in this verse that a man named Jairus fell at the feet of Jesus. Jairus was one of the rulers of the synagogue. This person was in charge of the worship service, he made sure everything was done in decent and in order. The rulers of the synagogue were people who were angry about the attention that Jesus was getting (Luke 13:14). He was getting multitudes of people following Him and they thought it was damaging the schemes they were running in the synagogues. They saw their attendance in the synagogue decrease as the people who were following Jesus increased. We see that regardless of this man’s public position, prestige, or power, he did not hesitate in his desperate situation to take his problem to Jesus. He fell down at His feet, in public (Acts 10: 25-26). Many times, we do not run to Jesus to get the help we need because we are so worried about the public, the people around us, and what they think, that we do not even try to seek the Master. We become depressed and even get deeper frustrated with our situation because we have not sought the Master for help.<sup>1</sup>

*(Verse 23)* When we look at this verse, we see that Jairus has now told Jesus why he was desperate. He said, “My little daughter lieth at the point of death:” This scene was unexpected by those that were in the crowd, but Jairus was desperate.<sup>2</sup>



**Lesson I**  
**Date:** February 2, 2014  
**Lesson Scriptures:**  
**Mark 5: 21 - 24**

**Rulers of the Synagogue:**

Local elders had oversight of the synagogue. They appointed a ruler of the synagogue, a layman who cared for the building and selected participants in Sabbath services. The ruler had an attendant, one of whose duties was to deliver the sacred scrolls to those reading the Scriptures and return them to their special keeping place.<sup>3</sup>

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<sup>3</sup> Holman Illustrated Bible Dictionary.

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**Mark 5:23(KJV)**

<sup>23</sup> And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

**Mark 5:23(NIV)**

<sup>23</sup> and pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live."

**A Desperate Parent**

**B. The Request Made to the Son of God**

(*Verse 23*) As we look at this phrase, "at the point of death". This phrase in the Greek takes on the picture that Jairus believed that she was getting ready to gasp for her last breath. The passage does not say it, but can you imagine this is a leader in the community; he is over the worship service in the synagogue. He would have had the best doctors to treat his daughter or the best doctors would come up with a cure for her to get well. There was no success in her recovery, so in desperation, knowing she is about to take her last breath, he makes his request known to Jesus (Psalm 107:19).<sup>1</sup>

He then says, "I pray thee, come and lay thy hands on her, that she may be healed; and she shall live". For Jairus to make a statement like this, most theologians believe that he may have been in the synagogue, when Jesus healed people or even at the door of Simon Peter's mother-in law whom Jesus healed by a touch. Jesus then stayed at the door and healed many other people who were sick. (Mark 1: 29-34). When we look at this word "healed", in the Greek means, to save. His desire was not only for her to get better, but his plea to Jesus was that he save her from death. This was a good parent, he could do nothing, so he wanted to put his child in the hands of Jesus. This is a lesson for all of us who have children. We are to introduce them to Jesus and when they go out into this hog pen of life and it look like they are not on the straight and narrow, our job as parents are not to give up on them, but put them in the hands of Jesus. We cannot change them to make them better, so if they are dying (spiritually), only Jesus is able to change their hearts and mind and give them life.<sup>2</sup>



**Lesson I**

**Date:** February 2, 2014

**Lesson Scriptures:**

**Mark 5: 21 - 24**

**Questions:**

1. Have you witnessed God's healing power [restoration] over a sick loved one?
  
2. How desperate are you to continue trusting God even when things seem unpromising?

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<sup>2</sup>Emma Stevens

Questions by Emma Stevens

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**Mark 5:24 (KJV)**

<sup>24</sup> And Jesus went with him; and much people followed him, and thronged him.

**Mark 5:24 (NIV)**

<sup>24</sup> So Jesus went with him. A large crowd followed and pressed around him.

**A Desperate Parent**

**C. The Response by the Son of God**

*(Verse 24)* In this verse, we see the response of Jesus. The scripture says that Jesus went with him. Can you imagine the feeling of this man, he made a request and now he see that Jesus is making steps with him towards resolving his problem. This is good news to know that even in the midst of our problems like this man, that Jesus is with us. The passage then says that much people followed him, and thronged him. We see a large crowd around Jesus and Jairus and they are making their way through the large crowd so that they could go to Jairus' house. The crowd is so excited that they are continuing to follow Jesus regardless of where he goes, because they want to see what other miracles he will perform (Acts 10:38) .<sup>1</sup>

**Summary:** Sickness, in any form, will enter without knocking, hindering all plans, 'booing' the idea of certainty, and fading our hope for the future. It intrudes like a burglar into our home, disturbing every part of life. If sickness lingers too long, it causes us to worry, become frantic, distressed, and sometimes hopeless. Nevertheless, we must continue to trust in our Lord and Savior who has the power to restore us, even when all the circumstances of life seem to be working against us. There will be times when believers are compassed about with manifold afflictions, yet we are encouraged in knowing that Jesus still has power over sickness, death, and distress. For we know that God causes all things to work together for good that result in greater glory for Him, and greater faith for us.<sup>2</sup>



**Lesson II**

**Date:** February 9, 2014

**Lesson Scriptures:**

Mark 5:25-29

**Lesson Outline**

**A. The Condition** of the Woman

(Mark 5:25-26)

**B. The Confidence** of the Woman

(Mark 5:27-28)

**C. The Cure** of the Woman  
(Mark 5:29)

**Great Commission Baptist Church**

Adult Sunday School Lesson

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**The Healing of a Woman Part I**

Jesus died for me. The life that I looked ahead to with such apathy was so important to Him that He gave His life for me. He chose me.

I have given my life to Christ. I knew that I had found the destiny that I had been seeking. I know now that I'm more than just an insignificant speck among so many. Christ gives my life purpose and meaning—my relationship with Him provides the significance that I once believed could not exist.

Take a look at your life. How would you describe it? Contented? Rushed? Exciting? Stressful? Moving forward? Holding back? For many of us it's all of the above at times. There are things we dream of doing one day; there are things we wish we could forget. In the Bible, it says that Jesus came to make all things new. What would your life look like if you could start over with a clean slate?

Living with hope, if you are looking for peace, there is a way to balance your life. No one can be perfect, or have a perfect life. But every one of us has the opportunity to experience perfect grace through a personal relationship with God through His Son, Jesus Christ. You can receive Christ right now by faith through prayer. Praying is simply talking to God. God knows your heart and is not so concerned with your words as He is with the attitude of your heart. Here's a suggested prayer:<sup>1</sup>

<sup>1</sup><http://www.thoughts-about-god.com/stories/bettylau.htm>



**Lesson II**

**Date:** February 9, 2014

**Lesson Scriptures:**

**Mark 5: 25 - 29**

**Lesson Aim:** Students will recognize, in our most hopeless cases, Jesus is able to heal, deliver, and set us free.<sup>2</sup>

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**Mark 5:25-26 (KJV)**

<sup>25</sup> And a certain woman, which had an issue of blood twelve years,

**Mark 5:25-26(NIV)**

<sup>25</sup> And a woman was there who had been subject to bleeding for twelve years.

**The Healing of a Woman Part I**

**A. The Condition of the Woman**

*(Verse 25)* This word condition may have many meanings, but we are looking at this word condition to mean that of circumstance or situation. This verse starts out to say, “a certain woman”, we don’t know why the writer Mark did not put a name here. We see that he names Jairus in the earlier verses, a man of public prestige and power. When we get to this verse he says, a certain woman, he does not even say if she was a Greek or a Jew, but we can say that this gives us an opportunity to put our name in the blank. Let us look at her condition; she had an issue of blood for twelve years. When we look at this word “issue”, in the Greek, it means “an excessive overflow from the body”. She had a condition that was beyond what was normal and that was an overflowing of blood, which left her body for twelve continuous years. This is so ironic, Luke tells us that the girl was 12 years old (Luke 8:42) and Mark tells us that this woman had her dilemma for twelve years. For twelve years, this woman was affected physically, spiritually and socially. She was affected physically because she lost blood continuously. Now adults have 6 liters of blood, when we lose 1500 ml of blood, we become weak, thirsty, and anxious. When we lose 2 liters, we become dizzy and can go unconscious, when we lose 3-4 liters, it could lead to death. A person can lose 3-4 liters in a period of 3 hours. Just like earlier, when we saw the disciples on a boat that was full of water, and the law of buoyancy says that a boat will sink, but it did not sink, that was the miracle. Here we have a woman that has lost blood continuously each day for twelve years, and the miracle is she is still alive. No blood transfusions to keep blood in her when she losses it, but yet, she is still alive and was alive just for this appointed time. Not only did it affect her physically, but also spiritually, because of her uncleanness, she could not even go to worship (Lev. 15: 19-20; 25). We also see that this condition affected her socially, because she could not be around other people. If anyone had contact with her, he or she would be considered unclean, so she had no one that she could converse with, for twelve years. This person was isolated from the social world because of her condition.<sup>1</sup>



**Lesson II**

**Date:** February 9, 2014

**Lesson Scriptures:**

**Mark 5: 25 - 29**

**Remedy:** Lightfoot gives, from the Rabbinical books, the remedy for a female hemorrhage: “Let them dig seven ditches, in which let them burn some cuttings of vines under four years old. Let her take in her hand a cup of wine; let them lead her away from this ditch and make her sit over that. Let them remove her from that and sit her over another. At each removal you must say to her, 'Arise for thy flux.'” This is an illustration of what this woman suffered.<sup>3</sup>

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<sup>3</sup>Johnson's Notes on the New Testament.

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Adult Sunday School Lesson

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**Mark 5:26-27 (KJV)**

<sup>26</sup> And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, <sup>27</sup> When she had heard of Jesus, came in the press behind, and touched his garment.

**Mark 5:26-27 (NIV)**

<sup>26</sup> She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. <sup>27</sup> When she heard about Jesus, she came up behind him in the crowd and touched his cloak,

**The Healing of a Woman Part I**

**A. The Condition of the Woman**

*(Verse 26)* This passage says, “And had suffered many things of many physicians”. When we look at this word, “suffer” in the Greek, it means, “to suffer pain”. When she was under the care of the doctors, the doctors did not have a cure for her (Jer. 30:12-13). They had her do many things, but none worked. In the next phrase, it says that, “she spent all that she had”. We see a twist in this journey because Jesus was first approached by Jairus, who was a wealthy ruler, and then Mark tells us that this woman spent everything she had and now was broke and to say the least her condition got no better, but grew worse. The suspense is building; Jesus is on His way to the house of the wealthy. Will he have time to stop for a woman who has been broken financially, physically, spiritually and emotionally?<sup>1</sup>

**B. The Confidence of the Woman**

*(Verse 27)* The word “confidence”, when used as a noun, means a certainty, conviction, and belief. The passage says, “When she had heard of Jesus”. While passing people on the street, she could not talk to them, but she overheard conversations of other people talking about Jesus and the healing he had done in the region (Mark 3:10). She began to gain confidence because she had tried everything else and now she is making her way to Jesus. Regardless of the law, this was a life or death situation. She was already deteriorating and needed to see if Jesus would heal her, so the passage says, “came in the press behind, and touched his garment”, this word “press” in the Greek means, a crowd of people. She came behind the people who were following Jesus, made her way to Him, and touched His garment.<sup>2</sup>



**Lesson II**  
**Date:** February 9, 2014  
**Lesson Scriptures:**  
**Mark 5: 25 - 29**

**Plagues:** Disease interpreted as divine judgment, translation of several Hebrew words. The 10 plagues in the book of Exodus were the mighty works of God that gained Israel's release and demonstrated God's sovereignty and were called "plagues" (Exod. 9:14; 11:1).<sup>3</sup>

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**Mark 5:28-29(KJV)**

<sup>28</sup> For she said, If I may touch but his clothes, I shall be whole.

<sup>29</sup> And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

**Mark 5:28-29(NIV)**

<sup>28</sup> because she thought, "If I just touch his clothes, I will be healed." <sup>29</sup>Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

**The Healing of a Woman Part I**

**B. The Confidence of the Woman**

(*Verse 28*) This verse we see the phrase, "For she said", This word "said" in the Greek is in the indicative mood and imperfect tense. This tells us that it was a fact that she kept saying repeatedly to herself, as she was making her way through the crowd, that if she could just touch His clothes, she would be made whole. Look at the confidence that she has in what she has heard about Jesus to now put it into action to start making her way to him to touch the hem. She has not been healed, but she is walking in confidence. This is a lesson for us, to walk by faith and not by sight. We who know the word of God ought to be confident in what he has said because we know that his word is true and whatever he has said in His word, will come to pass. In order to gain this confidence you have to be around to hear the word of God. You have to be a regular attendee at Sunday School, Bible Study and Worship Service to constantly hear God's word (Romans 10:17).<sup>1</sup>

**C. The Cure of the Woman**

(*Verse 29*) This verse says that, "And straightway the fountain of her blood was dried up." This word "straightway", means directly, at once, or immediately. This let us know that she was still having blood spring out of her, like a fountain, but immediately it dried up after she had touch the hem of His garment. Then this passage says, "and she felt in her body that she was healed of that plague". This verb "felt", means in the Greek, to know or experience. Here we see this lady who had experienced in her body, something that she knew she had not experienced in twelve years (Luke 7:21).<sup>2</sup>



**Lesson II**

**Date:** February 9, 2014

**Lesson Scriptures:**

**Mark 5: 25 - 29**

**Questions:**

1. Do you find yourself at times 'hoping' Jesus can heal your situation?
2. What happens to you when you "touch Jesus"?

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Questions by Emma Stevens

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**Mark 5:29 (KJV)**

<sup>29</sup> And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

**Mark 5:29 (NIV)**

<sup>29</sup>Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

**The Healing of a Woman Part I**

**C. The Cure of the Woman**

(*Verse 29*) She did not have to wait weeks or months, but she knew immediately that she was cured, she was healed instantaneously. After she had exhausted all of her money going from doctor to doctor for twelve years, by touching Jesus, she experienced healing immediately. Can you imagine the feeling she had, the feeling of celebrating of being healed of a disease that the doctors had no cure. Everything that she had heard about Jesus was true and the feeling, just overwhelmed her. She was healed of her plague and now was experiencing peace in her condition. She went from being hurt, to now having happiness, she went from being embarrassed to know being excited. This is a miracle because the master healed her. Something that man could not do, Jesus was able to do.<sup>1</sup>

**Summary:** Jesus, in His omniscience, knew the need of the woman before she ever put forth her hand to His garment. Knowing her faith, His power was granted for her healing. This woman recognized her complete, and total inability to help herself, therefore she looked to Jesus as her only hope of healing. In 2014, you too will face some dilemmas in life; **and** like this woman, you too must continue to look to Jesus to provide what you cannot. Trust him to heal your situation, ease your suffering, grant you freedom, and save your soul. If we have enough faith to reach out and touch Jesus by obeying His word, we will be blessed by that touch!<sup>2</sup>





**Lesson III**

**Date:** February 16, 2014

**Lesson Scriptures:**

Mark 5:30-34

**Lesson Outline**

**A. The Recognition of Christ**

(Mark 5:30-32)

**B. The Response of the Woman**

(Mark 5:33)

**C. The Relationship with Christ**

(Mark 5:34)

**Great Commission Baptist Church**

Adult Sunday School Lesson

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**The Healing of a Woman Part II**

I have realized that living to be eighty or ninety and dispensing wisdom from my rocking chair isn't the end-all, be-all of life. It is living each day by taking advantage of every moment to speak life and love to my family, friends, and anyone who crosses my path. I cannot afford to wait until I'm old to say or do these things because that day may never come. If I'm going to be wise and bold, it's got to be now. So I am saying the things that might have been taken for granted before because I assumed they were understood. I realize that if I do not say them now, they could be lost forever.

One of the things I most want to share is the difference God has made in my life. Each day with Him has been a fulfilling adventure. I have not gained riches or fame as a result of my walk with God, but I have gained a richness of experience and a sense of significance and purpose that is worth far, far more. My life has been full of peace, joy, love, and every other good thing that His Word talks about as having the fruits of God's Spirit through Jesus Christ. (Galatians 5:22-23) More than anything, I want my family and friends to share in that goodness, to experience the sense of assurance I have that no matter how dark things look, God is always there beside us offering guidance, protection, and hope.

If you become aware of an area of your life (an attitude or an action) that is displeasing to the Lord, even though you are walking with Him and sincerely desiring to serve Him wholeheartedly, simply ask God to forgive your sins on the basis of Christ's death on the cross. Accept the forgiveness by faith and continue to have fellowship with Him (1John 1:9).<sup>1</sup>

<sup>1</sup>[http://www.thoughts-about-god.com/stories/diane\\_w.htm](http://www.thoughts-about-god.com/stories/diane_w.htm)



**Lesson III**

**Date:** February 16, 2014

**Lesson Scriptures:**

**Mark 5: 30 - 34**

**Lesson Aim:** Students will recognize, in our most hopeless cases, Jesus is able to heal, deliver, and set us free.<sup>3</sup>

<sup>1-2</sup>Commentary originated by Rev. Terrence Howard, TH.M.  
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<sup>3</sup>Emma Stevens

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

**Mark 5:30-31 (KJV)**

<sup>30</sup> And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? <sup>31</sup> And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

**Mark 5:30-31(NIV)**

<sup>30</sup> At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?" <sup>31</sup> "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?'"

**The Healing of a Woman Part II**

**A. The Recognition of Christ**

*(Verse 30)* The text says, "And Jesus, immediately knowing in himself", this word "knowing", in the Greek means, to recognize, to become fully acquainted, to have knowledge gained by experience, a personal knowledge. This word in the Greek has a preposition before the word knowledge, which really intensifies the fact that Mark is talking about a personal knowledge gained by experience. We know that Jesus is omniscient, which means all knowing, this was a personal touch, which caused virtue to go out of Him. This word "virtue" in the Greek means, power, in a sense of that which overcomes resistance or effects a change. This word in the Greek for power is where we get our English word, dynamite. We know that when dynamite is activated or is used, it produces a change in the things around it. When dynamite explodes, nothing is the same around it. When she reached out and touched Jesus, just like she was instantly changed, Jesus was instantly aware that someone had touched Him.<sup>1</sup>

Through the press or crowd that was around Him and everybody rubbing against Him, yet he has a private and personal encounter with one who draws power from Him. Most theologians believe that he knew that she was around and that he healed her as she reached out to touch Him. One reason is that if someone touched you and were unclean, by the law, like this woman, then you became unclean. This woman was healed because she was reaching out in faith to touch the Master. So he turns around to ask, "Who touched my clothes?" That is a good question to ask ourselves, when was the last time we reached out in faith and it caused a more intimate relationship with Jesus.<sup>2</sup>



**Lesson III**

**Date:** February 16, 2014

**Lesson Scriptures:**

**Mark 5: 30 - 34**

**Garment:** Men and women wore tunics made of linen or wool hanging from the neck to the knees or ankles. The Beni Hasan Tableau from the tomb of Khnum-hotep in Egypt depicts tunics worn by Semitic peoples as having diverse patterns and colors. Loincloths or waistcloths of linen (Jer. 13:1) or leather (2 Kings 1:8) were worn by men and used to gird up the tunic for travel. For comfort it could be loosened at night or when resting. Priests were to have their hips and thighs covered (Exod. 28:42) so as not to be exposed when in service to Yahweh.<sup>3</sup>

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**Great Commission Baptist Church**

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 5:31-32 (KJV)**

<sup>31</sup> And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>32</sup> And he looked round about to see her that had done this thing.

**Mark 5:31-32 (NIV)**

<sup>31</sup> "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?'" <sup>32</sup> But Jesus kept looking around to see who had done it.

**The Healing of a Woman Part II**

**A. The Recognition of Christ**

*(Verse 31)* When we look at this verse, we see that the disciples are puzzled about the question that Jesus has just asked. They thought the question was ridiculous because they even said, well everybody is touching you, because of the crowd. These disciples were looking at the external, what was happening on the outside. They did not look at the internal, because this internal encounter was a personal encounter between the healer and the one being healed. What an experience, many people can be part of a crowd or congregation, but the question is are we being real in our worship and focused on Him or on things around us (i.e. texting and talking), that we miss that personal encounter.<sup>1</sup>

*(Verse 32)* This verse says that, "And he looked round about to see her that had done this thing". This word "look", in the Greek is in the imperfect tense, which mean a continuous action. Jesus kept on looking around for her, one who had touched Him. This let us know that he already knew who had touched Him because there were men and women pressing up against Him restricting his movement as He walked toward Jairus' house. He wanted this person to come forward to give a public testimony of what she had received from Him. At this time, Jesus has stopped and looking around and waiting for this woman to come forward. Can you imagine what Jairus is thinking? I mean come on Jesus, why are we stopping, my little girl is about to die and we are barely making it down the road with this crowd slowing us down and now you stop to look around and ask, who touched you. I got to you first, the other people can wait. We need to make it to my house. What an emotional time this may have been for him.<sup>2</sup>



**Lesson III**

**Date:** February 16, 2014

**Lesson Scriptures:**

**Mark 5: 30 - 34**

**Faith:** Trusting commitment of one person to another, particularly of a person to God. Faith is the central concept of Christianity. One may be called a Christian only if one has faith.<sup>3</sup>

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 5:33-34(KJV)**

<sup>33</sup> But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. <sup>34</sup> And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

**Mark 5:33-34(NIV)**

<sup>33</sup> Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. <sup>34</sup> He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."

**The Healing of a Woman Part II**

**B. The Response of the Woman**

*(Verse 33)* We see that after Jesus asked for the person who touched Him to come public, this verse says that the woman fearing and trembling. She was in fear and trembling because she knew that because of her condition and the Jewish law (Leviticus 15:19-28), she was not even suppose to be a part of the crowd that was following Jesus. The passage then says, "knowing what was done in her", this verb phrase is in the perfect tense which indicates that what she experienced was a complete and permanent cure for her condition. Then this passage says, "she came and fell down before him, and told all the truth". This woman was convicted to come forward and tell the crowd what had happen, and why she made her way through the crowd in her condition. Luke says that "she declared unto Him before all the people". Look at where she makes her public confession, at the feet of Jesus, she is in a humble position looking for mercy to be given to her because of her confession. She was restored in faith, but did not know what was going to become of her because of her confession. She started out in fear, but faced her problems at the feet of Jesus. This is a lesson for us, that when God does something for us, we should not be ashamed or afraid to tell our testimony (Psalm 103: 2-5).<sup>1</sup>

**C. The Relationship with Christ**

*(Verse 34)* Jesus says to her, "daughter", this word used in the Greek means, not like a man talking to a woman, but like a father to a child.<sup>2</sup>



**Lesson III**

**Date:** February 16, 2014

**Lesson Scriptures:**

**Mark 5: 30 - 34**

**Questions:**

**1.** Have you ever been in a state of fear and frantic?  
How did it make you feel?

**2.** What advantage does faith have over fear?

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<sup>2</sup>Emma Stevens

Questions by Emma Stevens

All lesson outlines by Rev. Joseph Ellzey Jr. B.S.

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**Great Commission Baptist Church**

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 5:34 (KJV)**

<sup>34</sup> And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

**Mark 5:34 (NIV)**

<sup>34</sup> He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."

**The Healing of a Woman Part II**

**C. The Relationship with Christ**

*(Verse 34)* What a relief to her, when she heard Jesus respond to her like she was part of His family. This was Jesus' opportunity to give another lesson to His disciples in public. He told her that her faith made her whole. He also uses this verbal phrase to assure her that the healing of her body and her soul was permanent. That is why he tells her to go in peace. This phrase takes on the idea that a new door has just opened for her, and she will continue to experience the peace that is in store for her. Then this verse says, "and be whole of thy plague". This word whole in the Greek is where we get our English word, "hygienic", which means of cleanliness. He was letting her know that she was not only clean physically, but also spiritually and now she was part of the family of faith because of the steps she took to act on her faith to come and touch Him. He did let her know that the healing was not in the garment, but in her faith. We have to understand even with society today that commercialize healing in bars of soap, healing oils, and other crazy objects, our healing is in our faith in Jesus and Him alone.<sup>1</sup>

**Summary:** The woman in our lesson believed in Jesus' power, and for a moment displayed both faith and fear. Nonetheless, she chose to reach out and touch Him in faith. She chose to step out of her normal way of life to find healing and hope. As a result of her faith, Jesus stopped for her. He will stop for you too if you would only exercise your faith in His almighty power. God is a God of infinite power, and He is a God of infinite compassion and tenderness. He is deeply touched by our human needs. He is sensitive to our sufferings, and trials in life. Don't allow your dilemmas in 2014 to create fear and frantic . . . . reach out in faith, and trust God.<sup>2</sup>



**Lesson IV**

**Date:** February 23, 2014

**Lesson Scriptures:**

Mark 5:35-38

**Lesson Outline**

**A. The Report** of the Messenger

(Mark 5:35)

**B. The Response** of the Messiah

(Mark 5:36)

**C. The Recruitment** by the Messiah

(Mark 5:37)

**D. The Reaction** of the Mourners (Mark 5:38)

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

**The Death of a Child Part I**

Sure enough, doctors diagnosed Joseph with autism, a condition Stephanie had never heard of before. When she realized there was no cure for her son, she sank into a deep depression. You see, in her culture, a disabled child is considered a disgrace and it's not unusual for families to hide their disabled children away. In her darkest hours, filled with shame and hurt, Stephanie questioned why she or her son had ever been born.

When Joseph was about 8 his school went on a field trip – swimming at the ocean. Stephanie was consumed with last minute details for a wedding being held at their home that weekend. Swimming was one activity Joseph excelled at and he was eager to be off for the day.

That afternoon, Stephanie received a phone call that would change her life forever. Her son was in the hospital from a drowning accident. When Stephanie asked if they'd been able to revive him but the voice on the end of the line would only say, "Drive safely!" In that instant Stephanie realized she did not care if her son was handicapped; she only wanted him to be alive.

The ten-minute drive to the hospital seems to take forever. Stephanie pleaded with God to spare her son's life. At the hospital, the prognosis was dire. Her son had been found by a surfer, floating in the ocean. By the time they had gotten help, he'd ingested so much water that doctors said if he didn't regain consciousness within 48 hours; they should disconnect him from life support.

Stephanie stayed by her eldest son's side that night, begging God to forgive her for her sinful attitude and to let Joseph live. The next morning she softly called Joseph's name and his eyes opened. Her prayers had been answered!<sup>1</sup>

<sup>1</sup>[http://www.thoughts-about-god.com/stories/chung\\_s.html](http://www.thoughts-about-god.com/stories/chung_s.html)



**Lesson IV**

**Date:** February 23, 2014

**Lesson Scriptures:**

**Mark 5: 35 - 38**

**Lesson Aim:** To realize that regardless of our circumstances, God urges us to have faith in Him and to move away from fear. To understand that trusting God means looking beyond what we can see to what God sees.<sup>3</sup>

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**Great Commission Baptist Church**

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 5:35 (KJV)**

<sup>35</sup> While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

**Mark 5:35 (NIV)**

<sup>35</sup> While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. "Your daughter is dead," they said. "Why bother the teacher any more?"

**The Death of a Child Part I**

**A. The Report of the Messenger**

(*Verse 35*) Last week we saw that Jesus had stopped and healed a woman who had an issue of blood for twelve years. Now in the midst of Jesus talking to her and encouraging her that now she has a relationship with Him and considered as a daughter, we see that messengers from the house of Jairus, has come to give him a bad report. They tell the ruler, "Thy daughter is dead", the word dead in this verse is in the aorist tense, which means that the event happened in the past, in other words she died. What breaking news that would have broken any parents heart. This father came to Jesus and was detained by this woman, who had an issue of blood. Jairus could have gotten mad at this woman and blamed this woman for his daughter's death because of her delay. He could have gotten mad at Jesus for stopping and addressing the woman's need of being healed. They were already traveling at a snail's pace because of the crowd and now, his daughter is dead. Can you imagine the thoughts and emotions that may have been going through his head? He came to Jesus for help, but his story did not turn out the way he would have liked, because now his daughter is dead (John 11:21).<sup>1</sup>

Now we see the servants say, "why troublest thou the Master any further"? This word "troublest" in the Greek means, to skin, to vex, to annoy, to bother or to worry. This ruler was still close to Jesus at this time and could have rejoiced over the healing of this woman, but now receives a bad report. The servants did not want him to bother or worry the Master or Teacher anymore. They knew that the ruler's daughter was in a helpless situation because she was not alive. They knew that the Master had power to talk to the wind and the waves, they knew he had power to heal from demons and diseases, but not over death. We have people today that will try to discourage us to trust in God, when things do not turn out the way we think they should.<sup>2</sup>



**Lesson IV**

**Date:** February 23, 2014

**Lesson Scriptures:**

**Mark 5: 35 - 38**

**Death:** The distinctive contribution of the New Testament is that it relentlessly defines human life, death, and resurrection in light of Jesus’ life, death, and resurrection. Thus death is removed from its normal context at the end of life and placed in the very middle of life; in Christ we die and are raised as we commit our lives to Him.<sup>3</sup>

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 5:36 - 37(KJV)**

<sup>36</sup> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

**Mark 5:36 (NIV)**

<sup>36</sup> Ignoring what they said, Jesus told the synagogue ruler, "Don't be afraid; just believe."

**The Death of a Child Part I**

**B. The Response of the Messiah**

*(Verse 36)* In this verse it says, “As soon as Jesus heard the word that was spoken”. This word “heard” in the Greek means, to hear alongside, to overhear, not heeding. While Jesus was still holding a conversation with the woman, He overheard what the messengers said who came from Jairus’ house. Jesus knowing that the ruler after hearing such news overwhelmed with fear, so he responded, without hesitation of the information that was given to the ruler of the synagogue, Jesus then says to him, “Be not afraid, only believe”. This word “afraid”, in the Greek means, frightened; from this word, we get our English word “phobia”. it is in the imperative mood, but with prohibition, which Jesus is actually telling him to stop what he was already doing. He gives a command to Jairus for his fear. Jesus was telling him to stop fearing, stop believing what the messengers had said and believe in Him. When the ruler thought things were going to get better, they only got worse. Jairus was only human, how many times have we been in this same situation, because of the report that we have gotten from others, i.e. a spot on our lung, a sudden loss of a job after 19 years and thought you were going to collect retirement, fear. Thank God that we have someone who knows how we feel and feels our infirmities (Heb. 4:15).<sup>1</sup>

Jesus says, “only believe”, this phrase in the Greek is in the imperative mood and present tense that tells us that Jesus is giving him a command to keep on believing. Jesus gave him a command for his fear and here we see Him giving him a command for his faith. Jesus is saying, “you believed when you came to me, do not stop believing”. He is telling us today, regardless of the report we might receive, trust in Him (Rom. 4:18-24).<sup>2</sup>





**Lesson IV**

**Date:** February 23, 2014

**Lesson Scriptures:**

**Mark 5: 35 - 38**

**Mourning:** Practices and emotions associated with the experience of the death of a loved one or of other catastrophe or tragedy. The Bible tells us of life and death. When it mentions death, the Bible frequently relates the experience of the participants. So we are told of the mourning of Abraham for Sarah (Gen. 23:2).<sup>3</sup>

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 5:37-38(KJV)**

<sup>37</sup> And he suffered no man to follow him, save Peter, and James, and John the brother of James. <sup>38</sup> And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

**Mark 5:37--38(NIV)**

<sup>37</sup> He did not let anyone follow him except Peter, James and John the brother of James. <sup>38</sup> When they came to the home of the synagogue ruler, Jesus saw a commotion, with people crying and wailing loudly.

**The Death of a Child Part I**

**C. The Recruitment of the Messiah**

*(Verse 37)* In this verse, we see the word, “suffer”, this word in the Greek means to omit. Jesus left the crowd behind, he told them not to follow Him at this time, and he left the other nine disciples with the crowd. We see he recruited Peter, James, and John. Most Theologians believe that this was His inner circle or closest of all the disciples. Jesus knowing that in order for the others to believe the miracle that he was about to perform, he knew he needed to take at least two or three people (2 Cor. 13:1). We can imagine the emotions of Jairus as they continue to walk toward his house, they can move faster because the crowd is not pressing against Jesus anymore. This shows us that Jesus has compassion and feels what we experience, such as pain and loss and will respond to our situation.<sup>1</sup>

**D. The Reaction of the Mourners**

*(Verse 38)* Now we see that Jesus and the four men with Him, are now coming into the house of the ruler of the synagogue. This verse says, “and seeth the tumult”, this word “seeth”, in the Greek means to look with intensity, like that of examining. Jesus was carefully examining the tumult. This word “tumult”, in the Greek means, a disturbance, or uproar. Jesus was carefully examining the noise and disturbance that was occurring in the house of those who were weeping and wailing. The Jewish custom was that when someone died, they would then get women to come to the house to mourn.<sup>2</sup>



**Lesson IV**

**Date:** February 23, 2014

**Lesson Scriptures:**

**Mark 5: 35 - 38**

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

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**Great Commission Baptist Church**

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 5:38 (KJV)**

<sup>38</sup>And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

**Mark 5:38 (NIV)**

<sup>38</sup>When they came to the home of the synagogue ruler, Jesus saw a commotion, with people crying and wailing loudly.

**The Death of a Child Part I**

**D. The Reaction of the Mourners**

(Verse 38) If somebody died and there were no mourners to mourn their death, it was a disgrace to the family. These mourners became professionals because they began to receive payment for their services (Acts 9:39).<sup>1</sup>

**Summary:** Jesus did not respond to the news of the daughter's death. Jesus challenged the man to faith instead. Jesus responded to his faith. Jesus wants us to have faith in what He can do and not to focus on the situation that we may be dealing with.<sup>2</sup>

**Questions:**

1. What situation in your life appears to be dead? How can your faith in God help you to see life merging from it?



**Lesson V**

**Date:** March 2, 2014

**Lesson Scriptures:**

Mark 5:39-43

**Lesson Outline**

**A. The Review** by the Messiah

(Mark 5:39)

**B. The Removal** by the Messiah

(Mark 5:40)

**C. The Resurrection** by the Messiah

(Mark 5:41-42)

**D. The Responsibility** Given by the Messiah

(Mark 5:43)

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

**The Death of a Child Part II**

Going to church was very much a part of our household, growing up, but I never had a personal awareness of God, until I was around 12. This was when I started asking questions about what was happening to me. I started developing anger against God, others and even life, I came to the conclusion that God did not love me, otherwise He wouldn't punish me with a disease no one understood or could do anything about. By the time was about 17, I had developed full rebellion against God and life, due to two incidents that affected me profoundly: my father had a serious car accident and I lost an aunt who was like a mother to me, to HIV/AIDS. I resolved to take away my life, I tried twice but did not succeed.

Through all of this, the sacrificial love of my family was a constant encouragement to me, even though by now I no longer went to church or read the Bible. However, I eventually learned how God could still work in lives affected by suffering, disease, and disability. I realized how sinful and ungrateful I had been, although all the while I thought I was a good person. I prayed and asked for forgiveness from God, and made a decision to trust Him from then on.

After making a decision to trust Christ, my condition continued to degenerate and I have lost almost all use of my limbs and I am wheelchair bound. I later on found out it is Muscular Dystrophy, a debilitating disease that progressively weakens the muscles. I look back now and I am truly grateful that God is using disability and weakness to draw me closer to Him, to reveal His glory and to encourage others. He has blessed and gifted me in ways that I would never have imagined and I rejoice to be a tool, albeit a weak one, in the hands of the King. Like Paul, I know His grace is sufficient to see me through the rest of this earthly journey, and look forward to the day when Christ shall return or take me home, where there will be no more pain, sorrow, suffering or wheelchairs. I consider my time here a privilege and a responsibility to point others to Jesus.<sup>1</sup>

<sup>1</sup><http://www.thoughts-about-god.com/stories/cameroon-story.html>



**Lesson V**  
**Date:** March 2, 2014  
**Lesson Scriptures:**  
**Mark 5: 39 - 43**

**Lesson Aim:** To realize that regardless of our circumstances, God urges us to have faith in Him and to move away from fear. To understand that trusting God means looking beyond what we can see to what God sees.<sup>3</sup>

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 5:39 (KJV)**

<sup>39</sup> And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

**Mark 5:39 (NIV)**

<sup>39</sup> He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep."

**The Death of a Child Part II**

**A. The Review by the Messiah**

*(Verse 39)* When Jesus, Jairus, Peter, James and John approached the house of the ruler; there were people outside mourning and wailing. In this verse, we see that they enter the house and there are more people mourning the death of this child. Can you imagine the wife of Jairus and the emotions that she may have been experiencing? Her child has died and Jairus, when he left the house said that he was going to get some help and that their baby was going to be all right. The scenery has changed and the child has died. As the mourners are making a lot of noise we see Jesus ask, "Why make ye this ado, and weep"? This word "ado" in the Greek means, to be in tumult, i.e disturb, clamor. It is in the present tense, which means continuous. Jesus is asking the people in the room why are they continuing to make such an uproar or creating a disturbance. Then Jesus makes a statement that catches their attention, He says, "the damsel is not dead, but sleepeth". The verb, is dead is in the aorist which means that she did die, but Jesus said that she sleepeth because she was not going to remain dead. Jesus has not seen the child yet, but he makes this statement before he sees the child. Jesus knew what happened, he knew what they saw, but he wanted them to review the situation and view again the status of the child, but look at her through the eyes of Jesus. Yes, she was dead, that is why the mourners are there. (Jer. 9:17).<sup>1</sup>

Jesus was giving Jairus and the people in the room a chance for hope, he knew what he was about to do, he just wanted them to hold on to hope. To the unbeliever, when they view death, to them it is final. To the believer, death is not final, but a period of sleep, rest for the body because when death occurs, we are absent from the body, but present with the Lord. Jesus was trying to encourage them to view death, not like they were use to viewing it, but to review death as a person that is resting (I Thess. 4:13-14). This is the same hope that we have as believers, that once life ends on this side of glory, our bodies will be at rest and our souls will be with the Lord, until the rapture of the church, when the dead in Christ will rise first and those that remain will be caught up to meet the Lord in the air.<sup>2</sup>



**Lesson V**  
**Date:** March 2, 2014  
**Lesson Scriptures:**  
**Mark 5: 39 - 43**

**Scorn:** Dislike which turns to contempt and derision. Scorn often appears in some Bible translations where scoff appears in others. Scorn is often expressed by laughter (2 Kings 19:21; 2 Chron. 30:10).

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 5:40(KJV)**

<sup>40</sup> And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

**Mark 5:40 (NIV)**

<sup>40</sup> But they laughed at him. After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was.

**The Death of a Child Part II**

**B. The Removal of the Messiah**

*(Verse 40)* In this verse, we see the removal of the people who does not believe. The verse says, “And they laughed him to scorn”, this phrase in the Greek mean, that they were laughing down to him, to jeer and ridicule. They went from mourning and wailing aloud, to now laughing continuously aloud. They couldn’t believe the statement because they knew what death was, they knew that when a person died, they were dead, but here comes this guy that haven’t even seen the child and he says she is not dead, but sleep. We cannot be too hard on them, how many times that Jesus has told us something and we laughed because you just could not see it. He tells you to go ahead and put in that application for that job which you are not qualified to work. You laughed and put in your application and then get a called that they want to hire you for that job. We now see the removal of the mourners (Psalm 22:7).<sup>1</sup>

The verse then says, “But when he had put them all out”, this phrase in the Greek means, to throw out. We see that Jesus had to use hard pressure to get the mourners out of the house, remember they were being paid for being there and now Jesus is telling them that they need to leave, there was some resistance to leave because Jesus is messing with their money. Now if someone is messing with your income and they come in and tell you to leave and they are not your boss, but they are telling you to leave, I can assure you that there will be some resistance. Jairus did not tell them to leave, but the stranger who they were resisting, was really the master of this house. Now that he has removed the unbelievers, he is now ready to go into the room where the child laid.<sup>2</sup>



**Lesson V**  
**Date:** March 2, 2014  
**Lesson Scriptures:**  
**Mark 5: 39 - 43**

**Resurrection:** Future, bodily rising from the dead of all persons. Believers in Christ rise to eternal life and bliss with God; unbelievers to eternal torment and separation from God.

<sup>1-2</sup>Commentary originated by Rev. Terrence Howard, TH.M.  
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<sup>3</sup> Holman Illustrated Bible Dictionary.

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**Great Commission Baptist Church**

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 5:40(KJV)**

<sup>40</sup> And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.  
<sup>41</sup> And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

**Mark 5:40(NIV)**

<sup>40</sup> But they laughed at him. After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was.  
<sup>41</sup> He took her by the hand and said to her, "Talitha koum!" (which means, "Little girl, I say to you, get up!").

**The Death of a Child Part II**

**B. The Removal by the Messiah**

*(Verse 40)* We see that Jesus "taketh" the father, mother, and the three disciples. This word "taketh", in the Greek means to receive near; it takes on the idea of one assuming an office. Jesus is taking the father, mother, and disciples under his care and his authority. This teaches us that even in our darkest hour, Jesus will take us under his care because he is always in charge (Psalm 123: 3-4).<sup>1</sup>

**C. The Resurrection by the Messiah**

*(Verse 41)* In this verse it says, "he took the damsel by the hand", this verb "took" in the Greek means, to use strength, to get possession of, to become master of, and to take hold of. The word takes the idea of a strong grip that Jesus had on the girl. The Levitical Law also said that if you touched a dead person, then you became unclean. Jesus is demonstrating here to those who are in the room, that the life of a person is more important than the law. Jesus came not to destroy the law, but to fulfill the law. Jesus then says to the girl, "Talitha cumi;" this language that Jesus spoke is Syriac, Mark translates the meaning in the Greek, to the Gentile readers that he was writing, so that they would understand that Jesus commanded the girl, to arise (John 11: 43-44).<sup>2</sup>



**Lesson V**  
**Date:** March 2, 2014  
**Lesson Scriptures:**  
**Mark 5: 39 - 43**

**Questions:**

1. Faith says that God is in control of all situations in my life. What does this mean to you ?

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<sup>3</sup>Earline Franklin

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 5:42-43 (KJV)**

<sup>42</sup> And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. <sup>43</sup> And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

**Mark 5:42-43 (NIV)**

<sup>42</sup> Immediately the girl stood up and walked around (she was twelve years old). At this they were completely astonished. <sup>43</sup> He gave strict orders not to let anyone know about this, and told them to give her something to eat.

**The Death of a Child Part II**

**C. The Resurrection by the Messiah**

*(Verse 42)* When Jesus commanded the girl to arise, she immediately responded. She was dead and now she is alive again. She was given a second chance at life. Are you glad that once we were dead to sin in our own trespasses, but God gave us a second chance through His son, Jesus Christ?<sup>1</sup>

**D. The Responsibility Given by the Messiah**

*(Verse 43)* We see that after Jesus resurrected the girl, he gave her parents a responsibility. He did what he could do and now it was up to them to give her something to eat. Jesus also gave them a command not to tell anybody about the miracle and his power over death (Luke 5:14). Jesus gave commands to others after the miracle he performed for them, not to tell, because his time had not yet come for others to know. Jesus will do what he has the power to do, but then he gives us the responsibility to do the things that we are able to do.<sup>2</sup>

**Summary:** Jesus wants us to put our faith in Him into action. He does not want us to doubt his omnipotent. He wants us to look beyond our present situation, believing that He has the power to bring life into any dead situation in our life even when we cannot see it or understand how it will occur. We should have the assurance that God will and does respond to our faith in Him.<sup>3</sup>



## Lesson VI

**Date:** March 9, 2014

### Lesson Scriptures:

Mark 6:1-6

### Lesson Outline

#### A. The Remarkable

Teaching of Jesus

(Mark 6:1-2)

#### B. The Rejection of Jesus by the People

(Mark 6:3-4)

#### C. The Reaction of Jesus because of the People

(Mark 6:5-6)

## Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

### Jesus' Homecoming

Despite his aversion to religion, Gordon found that his conversations with Neil often turned to matters of faith. For Neil, being a Christian wasn't just a cultural thing; it was about having a personal relationship with God. As they talked, Neil explained the gospel to Gordon in a way he had never heard it before. But what impressed Gordon most was that Neil never tried to push his beliefs on him. "He was just modeling the Father's love to me. Whether I became a Christian or not, I got the feeling he wouldn't love me any more—or less." Neil invited Gordon to come and spend the night. Gordon wound up spending the next three days with Neil. During that time, Neil "downloaded" the gospel to Gordon who was on drugs the drugs slowly seeped out of his bloodstream. By the third afternoon, Neil asked Gordon if he still wanted to become a Christian. Gordon did, and to accept Christ as his Savior and Lord.

The next day, Gordon was so excited that he raced off to tell his parents about his decision. On the way there, he wanted to praise God, but the only song he knew was "Jesus Loves Me." So as he drove to his parents' house, he alternated between crying and singing the song at the top of his lungs. Unfortunately, Gordon's parents weren't exactly thrilled with their son's newfound faith. "They thought I had joined a cult," Gordon says. But that didn't discourage him. He was just so excited at the new world he had discovered, especially the Scriptures. "Six months earlier, Neil had given me a copy of the New Testament called Good News for Modern Man," Gordon says. "I tried to read it, but I couldn't make sense of it. Now it suddenly seemed so clear. I could not get enough of it. I was just gulping it down."

Gordon started to attend church with a waitress he met at work. She introduced him to her friends in the college and career group. Over time, he got baptized, joined the congregation, and got married—to the waitress! Through it all, he continued working in the restaurant industry, eventually working his way into the head office of two national chains.<sup>1</sup>

<sup>1</sup>[http://www.thoughts-about-god.com/stories/fleming\\_g.html](http://www.thoughts-about-god.com/stories/fleming_g.html)





**Lesson VI**  
**Date:** March 9, 2014  
**Lesson Scriptures:**  
**Mark 6: 1 - 6**

**Lesson Aim:** Understand that unbelief insulates and isolates the power of God. Faith is the one requirement to release the Power of God in Salvation.<sup>3</sup>

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

### Mark 6:1-2 (KJV)

<sup>1</sup> And he went out from thence, and came into his own country; and his disciples follow him.  
<sup>2</sup> And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

### Mark 6:1-2 (NIV)

<sup>1</sup> Jesus left there and went to his hometown, accompanied by his disciples.  
<sup>2</sup> When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. "Where did this man get these things?" they asked. "What's this wisdom that has been given him, that he even does miracles!"

### Jesus' Homecoming

#### A. The Remarkable Teaching of Jesus

**(Verse 1)** After Jesus had brought the girl back to life, he left, this verse tells us that he went to his own country. This word "country" in the Greek means one's native place. He traveled twenty or so miles from Capernaum to Nazareth, His home. Jesus was born in Bethlehem, but raised in Nazareth. The last time Jesus was in Nazareth the people tried to kill him (Luke 4:29). The end of this verse says, "His disciples followed Him". They remembered that the last time they were with Jesus that the people tried to kill Him, but they show great confidence and courage because they are still following Jesus regardless of where he goes. This ought to be a lesson for us today, that people will not like us because we are Christians, but we should not be afraid of them, but face them with confidence and courage knowing that we are following Jesus.<sup>1</sup>

**(Verse 2)** In this verse it says, "the Sabbath was come and he began to teach in the Synagogue". Jesus was trying to get away from the crowds to get some rest and we see Him, now in the synagogue. We see that Jesus went to church on the Sabbath. When a visiting Rabbi visited the synagogue, they would invite the Rabbi to speak to those in the assembly. This verse says that Jesus began to teach and this word "teach", is in the present tense which means he continued to teach throughout the service. The rulers were the people who conducted the service and they were the ones who asked Jesus to teach. These men had the same title of Jairus, the ruler of the synagogue, where he had just left and raised his daughter from the dead.<sup>2</sup>



**Lesson VI**  
**Date:** March 9, 2014  
**Lesson Scriptures:**  
**Mark 6: 1 - 6**

**Education in Bible Times:**  
Most teaching and learning in the biblical periods consisted of informal training and concentrated on the goal of passing along an approach to life centered on guidance for a moral and religious lifestyle. Formal education was restricted to the elites of society (the rulers and their immediate workers) throughout most of the biblical period.<sup>3</sup>

<sup>1-2</sup>Commentary originated by Rev. Terrence Howard, TH.M.  
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## Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

### Mark 6:2 (KJV)

<sup>2</sup> And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

### Mark 6:2 (NIV)

<sup>2</sup> When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. "Where did this man get these things?" they asked. "What's this wisdom that has been given him, that he even does miracles!"

## Jesus' Homecoming

### A. The Remarkable Teaching of Jesus

(*Verse 2*) This verse then says, after hearing the remarkable teachings of Jesus, they were astonished. This word "astonished" in the Greek means to strike with astonishment, to expel by a blow. This verb is in the passive mood, which means that they were bringing it on themselves. It is also in the imperfect tense, which means that they continued this on themselves. In other words, they were so overwhelmed with the knowledge of listening to His teachings that they became exhausted within themselves. Then we see that they began to question about his wisdom of scripture and where did he receive it. They also questioned His mighty works, they were only twenty minutes from Capernaum, and so they heard of His miracles that he had done in that land by His own hands (Acts 3:13-14).<sup>1</sup>

This word "mighty" in this verse again is "dunamis", this is where we get our English word for dynamite. The way the word is used in the Greek in this verse, it takes on the idea; to speak of miracles from the standpoint of the supernatural power. Here to start the chapter, we see that Jesus is back at home and among the people that saw him grow up for almost thirty years. They knew him as Mary and Joseph's son. They saw him as a normal person, so now they are questioning, who gave Him all of this wisdom about scripture? Who gave Him the ability to do miracles with His own hands? They knew that his name was all over the land because of the miracles that he has performed (John 7:15).<sup>2</sup>



**Lesson VI**  
**Date:** March 9, 2014  
**Lesson Scriptures:**  
**Mark 6: 1 - 6**

**Carpenter:** That the Jewish carpenters must have been able to carve with some skill is evident from Isai 41:7; 44:13 In the New Testament the occupation of a carpenter is mentioned in connection with Joseph the husband of the Virgin Mary, and ascribed to our Lord himself. Matt 13:55; Mark 6:3 The trade included our cabinet work as well as carpentering.<sup>3</sup>

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<sup>3</sup>Smith's Bible Dictionary

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

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

<sup>3</sup> Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. <sup>4</sup> But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

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

<sup>3</sup> Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him. <sup>4</sup> Jesus said to them, "Only in his hometown, among his relatives and in his own house is a prophet without honor."

**Jesus' Homecoming**

**B. The Rejection of Jesus by the People**

*(Verse 3)* In this verse, we see that they begin not to see Jesus as a Rabbi, but just a carpenter. This is the only place in scripture where Jesus is called a carpenter. This word "carpenter" in the Greek means, an artificer, a skilled worker. The Jewish culture was that the boy took on the trade of his father. Jesus, the one who created the trees, now is constructing masterpieces out of the trees. This teaches us that if we allow Him, Jesus is able to work in our lives to create a beautiful masterpiece. We then see that they then insult Jesus by calling Him, the son of Mary. In the Jewish culture, for someone to call somebody using his or her mother's name was a derogatory remark. In the Jewish culture, even if the father was dead, they still called the person by the name of the father. He would have been called, the son of Joseph. We see next they called out his siblings and they were, "offended". This word, offended in the Greek means, to entrap, i.e. to trip up, stumble. This word offended is where we get our English word "scandal". His own siblings didn't believe in Him and who he was (John 6: 60-61).<sup>1</sup>

*(Verse 4)* We see the rejection in this verse, because Jesus said that a prophet is without honor. This meant that he was not accepted even in His hometown. What a homecoming. He was coming home to let them know that he had forgiven them and to teach the truth. We see that they refused to believe who he was.<sup>2</sup>



**Lesson VI**  
**Date:** March 9, 2014  
**Lesson Scriptures:**  
**Mark 6: 1 - 6**

**Questions:**

1. Jesus was rejected in his hometown. How are you rejecting Him in your life today?
  
2. What great work is Jesus performing in your life? What might be preventing Him from performing greater works in your life?

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 6:5-6 (KJV)**

<sup>5</sup> And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. <sup>6</sup> And he marvelled because of their unbelief. And he went round about the villages, teaching.

**Mark 6:5-6 (NIV)**

<sup>5</sup> He could not do any miracles there, except lay his hands on a few sick people and heal them. <sup>6</sup> And he was amazed at their lack of faith. Then Jesus went around teaching from village to village.

**Jesus' Homecoming**

**C. The Reaction of Jesus because of the People**

*(Verse 5)* In this verse we see that he could not do anymore work. His message and His ministry were rejected because the people were too familiar with the earlier life of Jesus and who His earthly parents were. They could not believe that anybody from there neighborhood could be the Son of God. They began to show their jealousy, by not believing anything good could come out of Nazareth. Jesus limited his work here in Nazareth because of the hardness of the people's hearts (Heb. 4:2). As a nation, we have done the same thing; we have tried to take God out of everything that this country was built upon because we do not want people to be offended or stumble.<sup>1</sup>

*(Verse 6)* Jesus was amazed by their unbelief, he had proved to them that he was God's anointed by the miracles he had performed, but they refused. Therefore, Jesus' reaction was to leave and teach at the surrounding towns to people who would listen and believe His teachings.<sup>2</sup>

**Summary:** Jesus could not perform mighty works in his own hometown because of the unbelief of those who thought they really knew who He was. Their familiarity led to their inability to believe that He could do what he was really capable of doing. Jesus is almighty, all wise, all present, and all loving. Why would someone not trust Him. God is able to do all things, but faith is the one requirement to release the power of God. Unbelief today still insulates and isolates the power of God to perform mighty works in our own lives. We can help the work of Jesus Christ through our faith in Him or hinder His work through our unbelief.<sup>3</sup>



**Lesson VII**

**Date:** March 16, 2014

**Lesson Scriptures:**

Mark 6:7-13

**Lesson Outline**

**A. The Ministry** Given to the Disciples  
(Mark 6:7)

**B. The Materials** Needed by the Disciples  
(Mark 6:8-9)

**C. The Method** Used by the Disciples  
(Mark 6:10-11)

**D. The Message** Delivered by the Disciples  
(Mark 6:12-13)

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Adult Sunday School Lesson  
Dr. Douglas E. Brown, Pastor/Teacher

**The Commission of the Twelve**

Ken met his first wife, Dorie. But even as his family life developed, his drive to learn and achieve still came first. “I was a workaholic,” Ken says. “When you take these new positions, you’re expected to create miracles, so I created miracles. Everywhere except at home.” This marriage was put to the ultimate test when Ken and Dorie lost two daughters within a year of each other. The marriage did not survive, but the tragedies pushed Ken to find a deeper meaning to life. In the midst of his grief, Ken was invited to a Bible study. He was impressed by what he saw there. The peoples’ lives were not perfect by any means, but they were still full of joy, and Ken wanted some of that joy for himself. That night, Ken decided to would turn his life over to God. “That was the beginning of a tremendous ride,” Ken says. “Up to that point, I’d planned every step. And although the business steps seemed to go just fine, the rest of my life was in a shambles.”

Shortly afterwards, Ken established a business venture with two other men that combined investments, insurance, real estate and business consulting services. Things ran well for the first year, but when Ken refused to alter his role according to his partners’ demands, he was ousted from the company.

Still desiring to help businesses in need, Ken decided to strike out on his own as a consultant. Ken sacrificed everything to get Prototype off the ground. “I slept in a sleeping bag on the floor of my office that was leased, in a car that was mortgaged,” he says. But it wasn’t long before Ken rolled up his sleeping bag for good. Prototype grew quickly, and soon he was hiring more staff, one of which became his second wife, Ginni.

Ken admits it took time for his faith to influence his business practices, but he credits his focus on people for Prototype’s success. “Once the Lord started moving in my heart, it was more about people and more about how to speak into their lives in a way that helped them become all they could be.”

Would you like to help other people reach their potential? Why not let Jesus show you how to do this?¹

¹<http://www.thoughts-about-god.com/stories/kolek.htm>



**Lesson VII**

**Date:** March 16, 2014

**Lesson Scriptures:**

**Mark 6: 7 - 13**

**Lesson Aim:** Students will commit to using the power Christ has invested in each one of us to effectively share Christ, by sharing His Word

<sup>1-2</sup>Commentary originated by Rev. Terrence Howard, TH.M. All editing and copying by permission only.

<sup>3</sup> Emma Stevens

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Adult Sunday School Lesson

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**Mark 6:7 (KJV)**

<sup>7</sup> And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

**Mark 6:7 (NIV)**

<sup>7</sup> Calling the Twelve to him, he sent them out two by two and gave them authority over evil spirits.

**The Commission of the Twelve**

**A. The Ministry given to the Disciples**

*(Verse 7)* This verse starts with Jesus calling the twelve disciples to come to Him. When they arrive, we see that the scripture says, “And began to send them forth two by two”. Jesus had been teaching the disciples and also showing them miracles since he called them from their jobs to come and follow Him. Now, we see that after they had been taught, He is ready to send them out into ministry. No longer will they be spectators, but now they will actually go do the work. This word “send” is where we get our English word, “apostle”. This word in the Greek means to send out, to send someone with a special commission to represent someone and to give their message. Now it was their time to share with others what they had been taught. They were to remember that they were not their own, but they represented Jesus and His message. This is also a lesson for us today, God has called us to go out and share His message, we also need to remember that we are His and we are not our own, this is not an option for us, but a command to be ambassadors of Him while we are living on this earth. He sends them out two by two, Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, James (the son of Alphaeus) and Lebbaeus (who was also named Judas and Thaddaeus), and the final pair is Simon the Canaanite and Judas Iscariot. Some theologians believe that Simon the Canaanite was paired with Judas Iscariot because Simon was a former Zealot, which was a radical political party who were known as assassins. They believe that Judas Iscariot would not attempt to bully or mislead Simon to collaborate with him as he plotted and planned to betray our Lord and Savior. (Matthew 10:1-4), (Ecc. 4:9).<sup>1</sup>

Then the scripture says, “and gave them power over unclean spirits”, this word “power” in the Greek is different from the other word for power in the previous lessons which meant, force, miraculous power. This word “power”, in the Greek means that of a delegated authority. Jesus was delegating them to have authority over the unclean, impure, and foul spirits.<sup>2</sup>



**Lesson VII**

**Date:** March 16, 2014

**Lesson Scriptures:**

**Mark 6: 7 - 13**

**Staff:** Rod designates a straight, slender stick growing on (Jer. 1:11) or cut from (Gen. 30:37-41) a tree. Rod is sometimes used interchangeably with staff (Isa. 10:5; Rev. 11:1). Elsewhere, rod designates a shorter, clublike stick (Ps. 23:4). Rods and staffs were used as walking sticks (Gen. 32:10), for defense (Ps. 23:4), for punishment (Ex. 21:20; Num. 22:27; Prov. 13:24; 1 Cor. 4:21), and for measurement (Rev. 11:1).

<sup>1-2</sup>Commentary originated by Rev. Terrence Howard, TH.M. All editing and copying by permission only.

<sup>3</sup>Holman Bible Dictionary

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 6:8-9 (KJV)**

<sup>8</sup> And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: <sup>9</sup> But *be* shod with sandals; and not put on two coats.

**Mark 6:8-9 (NIV)**

<sup>8</sup> These were his instructions: "Take nothing for the journey except a staff--no bread, no bag, no money in your belts. <sup>9</sup> Wear sandals but not an extra tunic.

**The Commission of the Twelve**

**B. The Materials Needed by the Disciples**

**(Verse 8)** In this verse, we see that Jesus is telling the disciples the materials that they will need for their journey. He commands them that they should take nothing for their journey. This was a training mission for the twelve, to leave immediately, travel light, taking only minimal materials. This is command is different because today when we make travel plans, we see how many days that we will be gone, we prepare by making reservations and we pack for the amount of days that we will be away, and some usually take more than what they need. Then he gives them a list of materials that they would need. He says that they could take a "staff". This word "staff", in the Greek means that of a walking stick. It was a stick like the shepherds used when walking with their sheep. They were not to take "scrip", a travel bag used by those who went around begging for money, no bread, and no money in their purse (Matthew 10: 9-10).<sup>1</sup>

**(Verse 9)** We see in this verse that Jesus tells them to put on their sandals and take only one coat. Jesus knew that they would cover much ground and needed to wear the sandals. They were not to take anything extra; these disciples were to walk by faith and not by sight. Jesus wanted them to take the minimum so that their faith would increase in trusting and depending on Jesus for all of the things that they would need. Jesus wanted them to understand that he was their resource, because his resources never run out. How many times have we lost jobs and income, or went to a job making less and we had to depend and trust in God. We see that every bill was paid, did not go hungry, still had a roof over our heads and we know that it was nobody but God and His resources that allowed us to keep what we had.<sup>2</sup>



**Lesson VII**

**Date:** March 16, 2014

**Lesson Scriptures:**

**Mark 6: 7 - 13**

**Sodom and Gomorrha:**

Sodom and Gomorrah were renowned for their wickedness (Gen. 18:20). Despite Abraham’s successful plea (18:22-32) not even ten righteous men could be found in Sodom, and the cities were judged by the Lord, then destroyed by “brimstone and fire” (19:24; NIV, “burning sulfur”).<sup>3</sup>

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

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**Great Commission Baptist Church**

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 6:10-11 (KJV)**

<sup>10</sup> And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.<sup>11</sup> And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

**Mark 6:10-11 (NIV)**

<sup>10</sup> Whenever you enter a house, stay there until you leave that town.  
<sup>11</sup> And if any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them."

**The Commission of the Twelve**

**C. The Method Used by the Disciples**

*(Verse 10)* The method Jesus wanted them to use was to go into a town and find a place to live. When the two disciples went into a town, they were to stay with the first person that allowed them to stay in their house. Any person that would allow two disciples to come in and lodge with them, it showed that they were believers. They were to be content with the first house and not go around the same town looking for a better place to stay. The Jewish custom was that if someone received you as a guest and then you left that house and lived with someone else in that same town, it was a sign of dishonor for that host. They were to use that house as a base as they began to spread the word about Jesus Christ. They were commanded not to leave that home, until they left that town to go to another town (Acts 16:15).<sup>1</sup>

*(Verse 11)* He then tells them that for those who do not receive them. This word “receive” in the Greek means, to take by the hand, it takes on the idea of welcoming someone. Therefore, he says, whoever refuses to accept them and His message, he tells them to depart and shake the dust off their feet. It was a Jewish custom; whoever walked in heathen lands that after they left the land would shake the dust off their feet. This act symbolized separation from the heathen and an intense dislike in their ways (Acts 18:6).<sup>2</sup>





**Lesson VII**  
**Date:** March 16, 2014  
**Lesson Scriptures:**  
**Mark 6: 7 - 13**

**Questions:**

1. How would you define 'Commission'?
  
2. How have you handled rejection when sharing God's Word?

<sup>1-2</sup>Commentary originated by Rev. Terrence Howard, TH.M.  
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<sup>3</sup>Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 6:12-13 (KJV)**

<sup>12</sup> And they went out, and preached that men should repent.  
<sup>13</sup> And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

**Mark 6:12-13 (NIV)**

<sup>12</sup> They went out and preached that people should repent.  
<sup>13</sup> They drove out many demons and anointed many sick people with oil and healed them.

**The Commission of the Twelve**

**D. The Message Delivered by the Disciples**

*(Verse 12)* In this verse, we see the message that was delivered was that the kingdom of God was at hand. They preached that men should repent. This word "repent" means to think differently, to reconsider. It was a call to change the way they thought, acted, and believed about who was the true and living God (2 Cor. 7: 9-10).<sup>1</sup>

*(Verse 13)* This verse shows us that they were able to exercise the authority that Jesus gave them by driving out demons and healing the sick. This word "oil" in this verse in the Greek means, olive oil. The olive oil was used at this time as a remedy for all sickness. It was usually taken internally, unless the person had an open wound, which then they would put the oil on the wound. In other words, the people would take their medicine (internally), the disciples prayed for them, and they were healed. There was no healing in the oil, but in the prayer of the disciples (James 5: 14-15) .<sup>2</sup>

**Summary:** It was true for the twelve apostles and it remains true for all of us today: We are commissioned [authorized to carry out a duty] to share Jesus by sharing His Word. When we proclaim His Word, we can expect to be rejected, yet we can also expect to see Jesus' amazing power at work through it. You can be confident in knowing Christ's greatest power is still present in you today as you proclaim the same message the twelve apostles did. Jesus gave his disciples [and us] only what is needed most: a mission and the authority to carry it out with faith. Christ is calling and commissioning you to take a faith journey!<sup>3</sup>



**Lesson VIII**

**Date:** March 23, 2014

**Lesson Scriptures:**

Mark 6:14-20

**Lesson Outline**

**A.** The Identity of Jesus Christ (Mark 6:14-15)

**B.** The Imprisonment of John the Baptist (Mark 6:16-17)

**C.** The Illegitimate Position of King Herod (Mark 6:18-20)

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

**The Death of John the Baptist Part I**

Whether you're a new CEO, a new team leader, or the President of the U.S., the pressure to descend from the mountain and present the Tablets of Truth can be overwhelming. It is also a trap. The first thing you ought to do if you're the new person in charge is nothing! Resist the temptation to 'Hit The Ground Running.' It is almost certain to be wrong. One, you don't know as much as you think you know. And if you start off by imposing your views on people, you're not going to have what you most need when you most need it—namely, the commitment of the people you need to get the work done.

Dr. James Emery White wrote on crosswalk.com and asked, "Are Christians in America under attack?" He mentions how the United States is becoming a secular country. Not only is the United States very secular, it's anti-Christian. He rightfully declares, however, that Christians in America are not persecuted nearly to the degree that they are in such places as "Nigeria, Iran, Pakistan, Egypt or Syria." He is right, we are not, but it is increasing. Mr. White mentions the growing pressure to marginalize Christianity and ultimately dominate it by using law to suppress religious freedom. He cites the following: A Charities in Illinois shut down its adoption services rather than place children with same-sex couples (as the state required). A Christian counselor was penalized for refusing to advise gay couples. A court clerk in New York was told to issue same-sex marriage licenses, despite religious reservations. A wedding photographer was sued for refusing to shoot a same-sex wedding.

In each of the cases listed above, the Christians were not trying to impose their values on anyone else. Instead, the secularists are the ones doing the imposing and using anti-discrimination laws to do it.<sup>1</sup>

<sup>1</sup><http://www.thoughts-about-god.com/stories/#illness>



**Lesson VIII**

**Date:** March 23, 2014

**Lesson Scriptures:**

**Mark 6: 14 - 20**

**Lesson Aim:** To understand that fear of human opinion disables us. Constantly worrying about what other people think about you is a dangerous trap that will cause you to do things that you do not want to do simply because you want to avoid disapproval of others.<sup>3</sup>

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 6:14-15 (KJV)**

<sup>14</sup> And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.<sup>15</sup> Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

**Mark 6:14-15 (NIV)**

<sup>14</sup> King Herod heard about this, for Jesus' name had become well known. Some were saying, "John the Baptist has been raised from the dead, and that is why miraculous powers are at work in him." <sup>15</sup> Others said, "He is Elijah." And still others claimed, "He is a prophet, like one of the prophets of long ago."

**The Death of John the Baptist Part I**

**A. The Identity of Jesus Christ**

*(Verse 14)* After the disciples ministry of going out two by two, we see in this verse that it caused King Herod to hear about Jesus. The disciples' ministry allowed Jesus not only to be the talk of the town, but also the land. The fame of Jesus grew to the point where it made it to the palace. This verse says, "King Herod heard of him", this king Herod is king Herod Antipas. He is the son of King Herod the Great, who tried to kill all of the male children in Bethlehem when he heard that there would be born a king, who will become king of the Jews. The wise men that stopped by the palace and told King Herod, they were looking for the one, who was born king of the Jews. King Herod asked them after they found where he was born, to come back and tell him. The wise men after they found the baby Jesus did not go back to the King. They were warned in a dream by God not to return to King Herod, so they left another way. This King was the King that beheaded John the Baptist. He gave Jesus the identity of John the Baptist who had risen from the dead (Luke 23: 7-12).<sup>1</sup>

*(Verse 15)* We see in this verse that other people were trying to give Jesus the identity of Elijah. Elijah was a powerful prophet who never saw death, but was taken to heaven in a whirlwind. Other people thought that he might have been the prophet that was spoken of in the book of Deuteronomy that would be above all the other prophets. This prophet, God would speak through directly (Deuteronomy 18:18). The people even asked John the Baptist was he the prophet that would stand out above all the other prophets (John 1:21).<sup>2</sup>



**Lesson VIII**

**Date:** March 23, 2014

**Lesson Scriptures:**

**Mark 6: 14 - 20**

**Prison:** Persons were confined in royal prisons for offending the king (Gen. 40:1-3), perhaps by political intrigue. In Israel, prophets were jailed for denouncing royal policy (2 Chron. 16:10), predicting ill of the king (1 Kings 22:26-27), and suspected collaboration with the enemy (Jer. 37:11-15).<sup>3</sup>

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 6:16-17 (KJV)**

<sup>16</sup> But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. <sup>17</sup> For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

**Mark 6:16-17 (NIV)**

<sup>16</sup> But when Herod heard this, he said, "John, the man I beheaded, has been raised from the dead!" <sup>17</sup> For Herod himself had given orders to have John arrested, and he had him bound and put in prison. He did this because of Herodias, his brother Philip's wife, whom he had married.

**The Death of John the Baptist Part I**

**B. The Imprisonment of John the Baptist**

*(Verse 16)* In this verse, we see that it says, "When Herod heard therefore, he said". This word "said" is in the imperfect tense, which means he kept saying repeatedly to answer the theories and questions of the other people of whom Jesus was. He repeatedly said, "it is John, whom, I beheaded". The emphatic words in the Greek are at the beginning of the sentence. "Him whom, I beheaded"; Herod could get that picture out of his mind the image of the head of John the Baptist that was presented to him on a platter. He was in fear because he beheaded John the Baptist for his wife Herodias (Matt. 27:4).<sup>1</sup>

*(Verse 17)* We see in this verse that he had put John in prison for Herodias' sake. He had him arrested because John was telling King Herod the truth about his marriage with his brother's wife. John confronted him with the truth about his adulterous relationship with his brother's wife. In truth, Herodias was the wife of Herod's brother, named Herod Philip. Herodias was the daughter of Aristobulus, another son of Herod the Great. She married Herod Philip, who was also a son of Herod the Great and, therefore, was her half uncle. After spending some time in that marriage, Herodias left Herod Philip and moved in with Herod Antipas, another half uncle. It was Herodias who requested that John be killed (Matt. 14:3). We see why King Herod was so adamant about believing that Jesus was John the Baptist because he never repented of the sin that he was in and the guilt of taking an innocent man's life was weighing heavy on him. This is what unconfessed sin will do to us, if we do not confess.<sup>2</sup>



**Lesson VIII**  
**Date:** March 23, 2014  
**Lesson Scriptures:**  
**Mark 6: 14 - 20**

**Herodias:** the wife of Herod Antipas. She was the daughter of Aristobulus and Bernice. She was first married to the half brother of her father, identified in Mark 6:17 as Philip. By Philip she bore a daughter named Salome. Antipas, however, who was Philip's brother, divorced his own wife and wooed Herodias away from Philip. It was this gross marital misconduct that was denounced by John the Baptist.

<sup>1-2</sup>Commentary originated by Rev. Terrence Howard, TH.M.  
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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 6:18-20 (KJV)**

<sup>18</sup> For John had said unto Herod, It is not lawful for thee to have thy brother's wife. <sup>19</sup> Therefore Herodias had a quarrel against him, and would have killed him; but she could not.

**Mark 6:18-20 (NIV)**

<sup>18</sup> For John had been saying to Herod, "It is not lawful for you to have your brother's wife."  
<sup>19</sup> So Herodias nursed a grudge against John and wanted to kill him. But she was not able to,

**The Death of John the Baptist Part I**

**C. The Illegitimate Position of King Herod**

*(Verse 18)* This word illegitimate means against the law or rules. This marriage was against the Jewish law. It was against the law for someone to marry their brother's wife and they were still alive. King Herod divorced his wife to marry his brother's wife. John did not only denounce this marriage privately, but he also did it publicly. We need more folks today, like John the Baptist that will stand up against sin and not just accept it. Our society today, with polygamy, gay and lesbian marriages, many people look the other way and not say anything. They say that they do not want to offend nobody. Regardless of the consequences, John stood up for truth and righteousness (Lev. 20:21).<sup>1</sup>

*(Verse 19)* In this verse, we see that Herodias had a quarrel with John. This word "quarrel", in the Greek means, to be enraged with, set one's self against, or to hold a grudge against another, she had it out for John because she was making them shameful in the public's eye. This word is in the imperfect tense, which means that she never let up for anything and was waiting for the right moment to seek her revenge to have John the Baptist killed. She was a godless person who was immoral and just wanted to do her own thing the way she wanted to do regardless of what the law said. When people are confronted about their own sins, they are usually offensive and ready to launch out at the one who is confronting them. If they are not believers, they could care less about what they do or who sees them as long as they feel good (Ecc. 7:9).<sup>2</sup>



**Lesson VIII**  
**Date:** March 23, 2014  
**Lesson Scriptures:**  
**Mark 6: 14 - 20**

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 6:20 (KJV)**

<sup>20</sup> For Herod feared John,  
 knowing that he was a just man  
 and an holy, and observed him;  
 and when he heard him, he did  
 many things, and heard him  
 gladly.

**Mark 6:20 (NIV)**

<sup>20</sup> because Herod feared John and  
 protected him, knowing him to  
 be a righteous and holy man.  
 When Herod heard John, he was  
 greatly puzzled; yet he liked to  
 listen to him.

**The Death of John the Baptist Part I**

**C. The Illegitimate Position of King Herod**

*(Verse 20)* We see in this verse why Herodias could do nothing to John the Baptist, Herod feared John. This word “fear” is in the imperfect tense, which means he continually feared John. He knew John was an innocent and righteous man. He was an evil King, but had no backbone when it came to standing up to his wife. He knew Herodias was raged, so he locked John up in prison to keep an eye on him and protect him from any attempts at his life.<sup>1</sup>

**Summary:** Many people had a wrong viewpoint or explanation of the person, presence and power of Jesus Christ at that time and it caused confusion which led to much fear in Herod. Herod had received the message of John’s teachings but was led to plot his death as a result of desiring to please Herodias. Failure to have moral courage to do the right thing will cause you to do the opposite of what you know is right to do in God’s sight.<sup>2</sup>

**Questions:**

- 1.** When have you demonstrated moral courage to do the right thing?



## Lesson IX

Date: March 30, 2014

### Lesson Scriptures:

Mark 6:21-29

### Lesson Outline

**A. The Party** of Herod the King

(Mark 6:21-22)

**B. The Plea** of Herodias' Daughter

(Mark 6:23-25)

**C. The Promise** of Herod the King

(Mark 6:26-28)

**D. The Placement** of John the Baptist

(Mark 6:29)

## Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

### The Death of John the Baptist Part II

Are you comfortable? Do you feel safe in the Lord? I hope so. You should. Comfort and peace are great blessings from the Lord. He loves us so much that He gave His Son and sent the Holy Spirit who is called The Comforter (John 14:26, KJV). We are secure in Him (John 10:27-28), can rest in Him (Matt. 11:28), and don't need to be anxious for anything (Phil. 4:6). We have a great and awesome God who has made all this possible.

However, sometimes comfort can be a stumbling block. Sometimes comfort can rob us of our strength and dependence on God. Think of a man who is so comfortable in his life with so few problems that he doesn't do much of anything let alone worry about anything. He relaxes and enjoys life. He also becomes weak and dependent upon his routine and life. So too the Christian who is very comfortable in his life, can also become weak and dependent upon the securities of life instead of the Lord. There is nothing wrong with being comfortable, unless that comfort makes us depend on God less and cause us to become complacent about the lost around us.

Where the early Christians had to rely on God for their every need, today in America and much of the modern world, creature-comforts and drive-through churches have made many Christians complacent and sluggish. Most (I hope) are saved, but it seems that far too many have settled into the church routine: Sunday service; maybe Wednesday, too; don't share their faith much; pray when a need arises; enjoy life; tithe occasionally; let pastors and missionaries do the hard spiritual work, etc. In this mode, the call of God to make disciples of every nation is a faint whisper that if listened to, can only cause inconvenience and a disruption of Christian comforts. Are you one of those Christians? Are you so comfortable in your life that you aren't concerned about the lost, don't depend on God, tithe infrequently, and hardly seek God's face?

God sometimes allows trials and tribulations in our lives in order to get us to look to Him. Struggle tends to strengthen faith because in struggle we turn to God. He answers our prayers and provides our needs and we in turn praise Him<sup>1</sup>

<sup>1</sup><http://carm.org/are-you-comfortable>



**Lesson IX**  
**Date:** March 30, 2014  
**Lesson Scriptures:**  
**Mark 6: 21 - 29**

**Lesson Aim:** To understand that fear of human opinion disables us. Constantly worrying about what other people think about you is a dangerous trap that will cause you to do things that you do not want to do simply because you want to avoid disapproval of others.<sup>3</sup>

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 6:14-15 (KJV)**

<sup>21</sup> And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; <sup>22</sup> And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

**Mark 6:21-22 (NIV)**

<sup>21</sup> Finally the opportune time came. On his birthday Herod gave a banquet for his high officials and military commanders and the leading men of Galilee. <sup>22</sup> When the daughter of Herodias came in and danced, she pleased Herod and his dinner guests. The king said to the girl, "Ask me for anything you want, and I'll give it to you."

**The Death of John the Baptist Part II**

**A. The Party of Herod the King**

*(Verse 21)* This verse starts out by saying, "And when a convenient day", this word "convenient" in the Greek means, well timed, or opportune time. We see that Herodias saw that this day, the day of Herod's birthday was the opportunity to put her plan together to get rid of John the Baptist. This was a day Herod prepared a great celebration and invited the top people in his court. He invited his high officials, his military commanders, and the leading men of Galilee. It was common that the Herodians on their birthday had these parties filled with a lot of food and a lot of drinking. It was common that also that these parties were filled with immoral behavior, corruption, and much sin (Dan. 5: 1-4). In our society today there are parties that are given that is such as sinful, parties where married couples go to have group sex with other married couples, immoral and ungodly behavior. <sup>1</sup>

*(Verse 22)* We see in this verse, here enters the entertainment. Normally this dance would have been by the professional court dancers and prostitutes, but Herodias put forth her daughter. Her sensuous, voluptuous dance, unheard of among women of rank, was outrageous. Young Salome pleased Herod and his guests. This was definitely a treat indeed for King Herod to have his niece, Herodias' daughter dance. Herod begged Salome to ask him for anything and that he would be determine to make her wish or dream come true, because she pleased him and his guest. Can you imagine, he is thinking, boy these people will talk about my party for years; I will be the talk of the town.<sup>2</sup>





**Lesson IX**

**Date:** March 30, 2014

**Lesson Scriptures:**

**Mark 6: 21 - 29**

**Charger:** a shallow vessel for receiving water or blood, also for presenting offerings of fine flour with oil. Numb 7:79 The daughter of Herodias brought the head of St. John the Baptist in a charger, Matt 14:8 probably a trencher or platter.<sup>4</sup>

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<sup>4</sup>Smith's Bible Dictionary

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 6:23-25 (KJV)**

<sup>23</sup> And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.<sup>24</sup> And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.<sup>25</sup> And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

**Mark 6:23-25 (NIV)**

<sup>23</sup> And he promised her with an oath, "Whatever you ask I will give you, up to half my kingdom." <sup>24</sup> She went out and said to her mother, "What shall I ask for?" "The head of John the Baptist," she answered.<sup>25</sup> At once the girl hurried in to the king with the request: "I want you to give me right now the head of John the Baptist on a platter."

**The Death of John the Baptist Part II**

**B. The Plea of Herodias' Daughter**

**(Verse 23)** In this verse we see the word "sware", this word in the Greek means to take an oath, or promise. He promised that she could have up to half of the kingdom. He was so determined to do anything for the entertainment that he received. Remember he is filled with wine, like his other guest when he makes this promise. The mixture of wine and lust made him crazy about his young niece. Many people today will get drunk with wine and begin to do things and make promises that they regret later after they sober up (Esther 5:6).<sup>1</sup>

**(Verse 24)** We see that Salome left Herod to go and ask her mother, "what shall I ask for"? This word "ask", in the Greek means to desire or crave. Salome could have asked for anything, wealth even the position and power her mom had. Being young, she asked her mom, what she so desired for. Herodias said the head of John the Baptist. She had been so scandalous, but now she will see her wicked plan come to completion (Psalm 37:14).<sup>2</sup>

**(Verse 25)** In this verse, we see that she came back to Herod with a sense of power and control and made her request. She not only asked for the head of John the Baptist, but she put her own twist on the request and asked that it be put on a plate. We see that she was just as wicked as her own mother was. We have to be careful how we live in front of our children, because they will pick up our habits (Num. 7:13)<sup>3</sup>



**Lesson IX**

**Date:** March 30, 2014

**Lesson Scriptures:**

**Mark 6: 21 - 29**

**Crime Punishments:** There are altogether thirty six or thirty seven cases in the Pentateuch in which this formula is used. We may perhaps conclude that the primary meaning of "cutting off" is a sentence of death to be executed in some cases without remission, but in others voidable—(1) by immediate atonement on the offender's part;(2) by direct interposition of the Almighty i.e., a sentence of death always "regarded," but not always executed. *Kinds of punishments.*—Punishments are twofold, Capital and Secondary.<sup>3</sup>

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Adult Sunday School Lesson

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**Mark 6:26-27 (KJV)**

<sup>26</sup> And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

<sup>27</sup> And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

**Mark 6:26-27 (NIV)**

**Mark 6:26-27 (NIV)**

<sup>26</sup> The king was greatly distressed, but because of his oaths and his dinner guests, he did not want to refuse her. <sup>27</sup> So he immediately sent an executioner with orders to bring John's head. The man went, beheaded John in the prison,

**The Death of John the Baptist Part II**

**C. The Promise of Herod the King**

**(Verse 26)** In this text we see that it says, “And the king was exceeding sorry”, this word in the Greek means grieved all around, and due to the language it indicates an entrance into a new condition. We see that the King was having a joyous time, I mean a party of a lifetime. Being filled with wine, he made a request and did not know that his niece/daughter would come back with such a request. This request even though he was filled with wine, changed his whole condition; he was happy and now sad because John whom he protected for a long time and now his niece/daughter is asking for his life. Then it says, “he would not reject her”, because of the public announcement he could not treat it as a joke, but knew he had to fulfill the request (Matt. 27:3-5). What a tragedy! Herod's conscience had begun to live, and he stifled it because of what he feared others would think. How many people's consciences have been awakened to eternal things and their own sinful plight, and yet they have buried it all because of what they feared their friends, family, fiancé, spouse.<sup>1</sup>

**(Verse 27)** In this verse, we see that because of his promise to Salome, and her request was issued for him to act at once, he immediately responded. He commanded that John the Baptist head be brought to him. Most kings did not have a party unless their executioners surrounded them. This word “executioners” mean in the Greek, speculator, a watcher. This person was on watch like that of a spy, but was always around the king.<sup>2</sup>



**Lesson IX**  
**Date:** March 30, 2014  
**Lesson Scriptures:**  
**Mark 6: 21 - 29**

**Questions:**

1. What have you done on impulse that you later regretted?
  
2. When have you found yourself doing something that you knew was not the right thing to do? How do you guard yourself against such actions in the future?

<sup>1-2</sup>Commentary originated by Rev. Terrence Howard, TH.M. All editing and copying by permission only

<sup>3</sup>Earline Franklin

Questions by Earline Franklin

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**Great Commission Baptist Church**

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

**Mark 6:28-29 (KJV)**

<sup>28</sup> And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. <sup>29</sup> And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

**Mark 6:28-29 (NIV)**

<sup>28</sup> and brought back his head on a platter. He presented it to the girl, and she gave it to her mother. <sup>29</sup> On hearing of this, John's disciples came and took his body and laid it in a tomb.

**The Death of John the Baptist Part II**

**C. The Promise of Herod the King**

*(Verse 28)* Herod fulfilled his promise to his niece/daughter so not to embarrass him front of all the high important people. We see here in this verse that the promise was fulfilled. The guilt of him killing an innocent man came back to imprison his conscience, that is why he thought Jesus was John the Baptist. He knew that he had killed a righteous man.<sup>1</sup>

**D. The Placement of John the Baptist**

*(Verse 29)* When they heard that John had been beheaded, they came and buried him. They wanted to place their leader in the proper place. They wanted to give their leader an honorable burial instead of having his body disposed of by the guards in the prison. Matthew added that after burying the body, “they told Jesus” (Matt. 14:12).<sup>2</sup>

**Summary:** Herod was a man who acted on impulse and was afraid of what his friends might think and say about him. He kept his promise to Salome because it was made in public and he was afraid of being laughed at, or being considered weak. We too might be guilty of doing things because of what our friends might think about us even though the action may not be the moral thing to do. We too might want to silence the one that brings the truth to us and causes us to meet our sin face to face. Therefore, we must constantly seek to please God and not man.<sup>3</sup>

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