

Great Commission



Baptist Church

Dr. Douglas E. Brown, Pastor/Teacher



The Suffering Servant Sunday School Curriculum

October 2014



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

Lesson I

Date: October 5, 2014

Lesson Scriptures: Mark 9:33- 37

Lesson Who is the Greatest?

Pg. 1

A. The Problem of the Disciples
(Mark 9 vs.33-34)

B. The Petition to the Disciples
(Mark 9 vs.35)

C. The Position of their Decision
(Mark 9 vs.36-37)

Lesson II

Date: October 12, 2014

Lesson Scriptures: Mark 9: 38- 42

Lesson Are You on the Lord's Side? Part I

Pg. 6

A. The Observation of the Disciples
(Mark 9 vs.38)

B. The Order for the Disciples
(Mark 9 vs. 39-40)

C. The Opportunity for the Disciples
(Mark 9 vs. 41-42)



Lesson I

Date: October 5, 2014

Lesson Scriptures:

Mark 9:33-37

Lesson Outline

A. The Problem of the Disciples

(Mark 9:33-34)

B. The Petition to the Disciples

(Mark 9:35)

C. The Position of their Decision

(Mark 9:36-37)

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Who is the Greatest?

“Pride is your greatest enemy; humility is your greatest friend.”

So said the late John R.W. Stott, a remarkably humble man of great abilities and accomplishments who is often said to have made the greatest impact for Christ of anyone in the twentieth century. His succinct statement about pride and humility goes straight to the heart of what the Bible teaches about the deadly root of our sins and sorrows.

How many recent sermons have you heard on pride or humility? Probably not many. One hears surprisingly little from church or parachurch leaders about either of these subjects. In fact, what throughout history has been recognized as the deadliest of vices is now almost celebrated as a virtue in our culture. Pride and arrogance are conspicuous among the rich, the powerful, the successful, the famous, and celebrities of all sorts, and even some religious leaders. And it is also alive and well in ordinary people, including each of us. Yet few of us realize how dangerous it is to our souls and how greatly it hinders our intimacy with God and love for others. Humility, on the other hand, is often seen as weakness, and few of us know much about it or pursue it. For the good of our souls, then, we need to gain a clearer understanding of pride and humility and of how to forsake the one and embrace the other.

Pride also affects religious people. Few people today seem to be aware of the danger of spiritual pride, but spiritual leaders throughout the history of the church have always seen it as a great plague and tool of the devil. It would be easy to conclude that pride is the special problem of those who are rich, powerful, successful, famous, or self-righteous. But that is wrong. It takes many shapes and forms and affects all of us to some degree.¹

1. What is the danger of pride for a Christian?

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson I
Date: October 5, 2014
Lesson Scriptures:
Mark 9: 33 - 37

Lesson Aim: To understand that true greatness in God's Kingdom is not determined by status or position, but by attending to the needs of others. Selflessness is greater than Selfishness.³

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:33-34 (KJV)

³³ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? ³⁴ But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

Mark 9:33-34 (NIV)

³³ They came to Capernaum. When he was in the house, he asked them, "What were you arguing about on the road?" ³⁴ But they kept quiet because on the way they had argued about who was the greatest.

Who is the Greatest?

A. The Problem of the Disciples

(Verse 33) We see in this verse that Jesus is returning to Capernaum from Galilee. The house that he entered, most theologians believe that this was the house of Peter, which he visited frequently and every time he was in this town, he would make his abode at this house. The scripture says, being in the house he asked them, as they were traveling what were disputing. This word "disputed" in the Greek means "to reckon thoroughly", "to deliberate", "to cast into the mind", or "to consider". It is in the imperfect tense, which means, an action continually or repeatedly happening in past time. It portrays the action as going on, for some extended period of time in the past. This let us know in this verse that when they left Galilee, it does not tell us when they started this deliberation, but it does let us know that it went on for a long time as they walked along the road. We see that Jesus could have stopped them on the road and asked them, because he is omniscience, so we know that he knew what they were considering in their minds (Psalm 139:1-4). He just wanted to lay it out before them, but he waited until they got in the house and alone. This teaches us that if there are disagreements between us as believers, we should not let it out in public, but wait until we get the person or persons alone and then settle any disagreements or disputes. This will keep the unity and harmony amongst the brethren.¹

(Verse 34) In this verse we see that the scripture says, "but they held their peace". This word "peace" is used ten times in the New Testament and the Greek means, a silence, a hush, a voluntary refusal or disposition to speak.²



Lesson I
Date: October 5, 2014
Lesson Scriptures:
Mark 9: 33 - 37

Disciple: The first disciples could be taught by Christ only little by little, not only because of the need to remove their misconceptions (Matt.16:21), but also because the full significance of what Jesus said and did could not be most fully appreciated until after the events of his death and resurrection.³

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³ Tyndale Bible Dictionary

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Mark 9:34-35 (KJV)

³⁴ But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. ³⁵ And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

Mark 9:34-35 (NIV)

³⁴ But they kept quiet because on the way they had argued about who was the greatest. ³⁵ Sitting down, Jesus called the Twelve and said, "If anyone wants to be first, he must be the very last, and the servant of all."

Who is the Greatest?

A. The Problem of the Disciples

(Verse 34) The disciples were quiet because they thought if they told Jesus of what they were disputing, then they might have gotten reprimanded. They were ashamed that Jesus had discovered their jealous rivalry. Can you imagine the conversation as they were traveling down the road? Look at the pride that Peter, James, and John may have felt because of their experience at the top of Mount Transfiguration. They had such an experience that they did not want to leave, but Jesus told them no, because there was still much work to do. The other disciples not knowing what they experienced, but they also wanted to be the greatest when Jesus established his kingdom. They wanted a high position, so they may have been prideful also. This scenario reminds me of children that are disputing and a parent then ask them, (knowing what they were arguing about), what are you all arguing about? They soon get quiet because they are ashamed of the content and reason of their argument. This is why the disciples voluntarily kept quiet (Phil. 2:3-7).¹

B. The Petition to the Disciples

(Verse 35) This word petition means something requested or to plead stating a cause of action. We see Jesus sits down in the house and then he calls his twelve disciples to come and join him. As we have seen in other chapters, this is Jesus' mode of teaching, he will sit down and then call the disciples to him. Imagine what they might have been thinking, knowing a lesson was coming.²



Lesson I
Date: October 5, 2014
Lesson Scriptures:
Mark 9: 33 - 37

Child: Children were very important to the family and were considered proof of God’s love (Ps. 127:3-5). They were under absolute authority and control of the father. Sons were especially important and were considered second to the father in significance. Descent was through the male which also determined the perpetuation of the family name and the personality. Therefore, sons were trained in the traditions of the community and in the meaning of wisdom.

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³ Homan Bible Dictionary.

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Adult Sunday School Lesson

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Mark 9:35-36 (KJV)

³⁵ And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. ³⁶ And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

Mark 9:35-36 (NIV)

³⁵ Sitting down, Jesus called the Twelve and said, "If anyone wants to be first, he must be the very last, and the servant of all." ³⁶ He took a little child and had him stand among them. Taking him in his arms, he said to them,

Who is the Greatest?

B. The Petition to the Disciples

(Verse 35) Jesus did not need them to answer his question, so he started to teach them. He said, “If any man desire to be first,” this word for “desire”, in the Greek means a determination or will, it is in the present tense which means a continuous action. Jesus is saying that if anyone has a continuous, not for one day, but an ongoing will, to be first, or chief, he then must be last. This word last in the Greek is where we get our English word “eschatology”, which means a study of the end of times. He is telling them in order to be first you have to be willing to be last and that of a servant. This word “servant” in the Greek is not the servant that means that of a slave. This word “slave” in this text means that of an attendant or waiter. If we want to be great, then we will have to wait or serve others. Jesus is giving them a lesson on pride. One will have to develop an attitude change and humble their own self, before they are able to be great. All throughout the Bible, we see where pride will cause us to go downward (James4:6).¹

C. The Position of their Decision

(Verse 36) In this verse, we see Jesus and his teaching style, after he teaches Jesus would also use visual objects to demonstrate the lesson that he was teaching. The passage says, that “he took a child”, this word “took”, in the Greek means to get hold of. Jesus grabs a child and places him in the middle of the disciples. The society in this day and time according to their custom, viewed a child as insignificant. For Jesus to grab a child would have been out of the norm for their own customs, This verse later says, have taken him in His arms. This phrase “taken in his arms”, in the Greek means that he put him in the crook of his arms in an affectionate way (Matt. 19:14-15).²



Lesson I
Date: October 5, 2014
Lesson Scriptures:
Mark 9: 33 - 37

Questions:

1. What things do you see the church doing that would make it great in God's Kingdom?
2. What are you doing personally that makes you great in God's Kingdom?
3. What are some things that you can do or may be doing already to help the needy?

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²Earline Franklin

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Mark 9:37 (KJV)

³⁷ Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Mark 9:37 (NIV)

³⁷ "Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me."

Who is the Greatest?

C. The Position of their Decision

(Verse 37) This may have surprised the disciples for Jesus to take a child, who had no status or rights and then to embrace him the way he did, was not seen in those days. Jesus was still giving a lesson on humility and stated that if anyone would show love to the least and become a servant, will receive him. Humility humbles the heart so that the word of God can grow and mature us as believers. "To 'receive' or 'welcome'" means to be concerned about, to care for, to show kindness to. To do so in the name of Jesus means to do as he would do, to do so for his sake, to do so as a Christian. To accept the outcasts and oppressed is a way of accepting both God and Jesus. Greatness in the kingdom consists not of position but of ministry"¹

Summary: Jesus taught his disciples that true greatness was not in positions that were often important to them. But it was in tending to the needs of those who could not give anything to them nor advance their ambitions but who were in need of their help. By welcoming the helpless persons (like children) they are welcoming Him and also the father. We too must be careful that we do not seek positions in the church to merely advance our status We must make sure that we do things selflessly and not selfishly.²



Lesson II

Date: October 12, 2014

Lesson Scriptures:

Mark 9:38-42

Lesson Outline

A. The Observation of the Disciples
(Mark 9:38)

B. The Order for the Disciples
(Mark 9:39-40)

C. The Opportunity for the Disciples
(Mark 9:41-42)

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Are you on the Lord's Side Part I?

We should have great respect for golfers and tennis players, but my experience with athletics is that they understand it is centered on team sports. As part of a team, you understand that your success can be realized only as you fit into a larger whole. The skills and abilities of each team member must complement and even foster the skills of others so that together you achieve what no one member ever could alone. Further, your own training is enhanced by the encouragement of the team, as together you endure the physical and psychological rigors and discipline of working toward a common goal. In this light I contend that Christian discipleship must be seen as a team sport.

I ground this contention, first, in the fundamental mandate given by our Lord—the Great Commission of Matthew 28:19–20: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.”¹ A disciple of Jesus is one who follows Him in faith in a relationship that creates solidarity with the Master. This relationship is visibly expressed in baptism—that outward expression of our union with Christ in His death and resurrection (see Rom. 6:3–5). But our “vertical” union with Christ also has important “horizontal” implications.

We each come alone to Christ, but in coming to Christ we do not remain alone; we are simultaneously constituted into the corporate body of believers. If in union with Christ, God becomes our Father, then all other believers similarly united to Christ become our brothers and sisters. And if, by virtue of our union with Christ, we are a part of His body, then we are fellow members of that body with every other person who is also in communion with Christ (see 1 Cor. 10:16-17; 12:27).¹

1. What are your commitments about the Christian team?

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson II

Date: October 12, 2014

Lesson Scriptures:

Mark 9: 38 - 42

Lesson Aim: To be careful not to criticize nor judge others when they do things differently in their churches as long as they do it in the name of Jesus. To understand that no one church has a monopoly on salvation .³

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Mark 9:38 (KJV)

³⁸ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

Mark 9:38 (NIV)

³⁸ "Teacher," said John, "we saw a man driving out demons in your name and we told him to stop, because he was not one of us."

Are You on the Lord's Side? Part I

A. The Observation of the Disciples

(Verse 38) Jesus had just given a visible illustration of not being prideful and becoming humble. In this verse we see that John is still trying to differentiate them from others, he is still trying to point out to Jesus who is in and who is not. John says, "Master, we saw one casting out devils in thy name, and he followeth not us:" We see that they also may have discussed this person, among themselves. He addresses Jesus again as Master or teacher like a student who is puzzled about the information that he received. John begins to say, "we saw one casting out devils in thy name, and he followeth not us." Here John is telling Jesus that they observed a man pretending to be like them and he was using the name of Jesus to cast out demons, but he is not a disciple. In many ancient societies, if exorcists wanted to cast a demon out of someone, they would cast it out in the name of someone stronger (Num. 11:26-29). We see here that John told Jesus that they told him not to do it again, because they felt that only they were the only ones able to cast out demons in the name of Jesus. John thought that he would get praises from Jesus, since the master was teaching them about humiliation. He then waited to see if Jesus would say if they were right or if they were wrong. Many times we feel that, if we are assigned a task, that now we are privilege to look down on others who were not chosen for the task.¹

We see that the disciples must have soon forgot the experience that they had just encountered. Just a few verses ago, man bringing his son to them, and they could not cast the demon out of him. They had to wait until Jesus and the three disciples return from the Mount Transfiguration in order for Jesus to cast the demon out of the boy (Mark 9:18).²



Lesson II

Date: October 12, 2014

Lesson Scriptures:

Mark 9: 38 - 42

Miracles: Events which unmistakably involve an immediate and powerful action of God designed to reveal His character or purposes. Words used in the Scriptures to describe the miraculous include sign, wonder, work, mighty work, portent, power. These point out the inspired authors' sense of God's pervasive activity in nature, history, and people.³

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³ Holman Bible Dictionary

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Mark 9:39-40 (KJV)

³⁹ But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. ⁴⁰ For he that is not against us is on our part.

Mark 9:39-40 (NIV)

³⁹ "Do not stop him," Jesus said. "No one who does a miracle in my name can in the next moment say anything bad about me, ⁴⁰ for whoever is not against us is for us.

Are You on the Lord's Side ? Part I

B. The Order for the Disciples

(Verse 39) This verse starts with the word "but" which is a conjunction that ties verse 38 to this one. This word is a contrast conjunction, which means that an idea or thought earlier mentioned will have a different outcome. The Scripture says, "But Jesus said, Forbid him not". This word "forbid" in the Greek means "to prevent". Jesus was saying to prevent them not or do not stop them. This verb is in the present tense, which means continuous. He is letting them know do not ever stop them, if they are doing the work of the Lord. John was looking to see if Jesus approved of what they did, because John is still trying to separate the disciple's status from the others. So as He gives this order to his disciples, he says "for there is no man which shall do a miracle in my name, that can lightly speak evil of me." Jesus explained that no one would do such a miracle as exorcising a demon in Jesus' name and then turn around and publicly speak evil against Jesus. The man, whatever his motivation, had at least done a deed of mercy for a possessed person and had stood against Satan. When Jesus had been accused of casting out demons because he was in league with Satan, he had said that Satan would not work against himself (Mark 3:22-29).¹

(Verse 40) In this verse Jesus says, "For he that is not against us is on our part". Jesus is saying here that whoever is not against us is for us. He is telling the disciples that this man is on the Lord's side. He is letting them know that a person cannot be neutral, either you are on His side, or you are not. There is no way you can straddle the fence. If you are trying to tear down the kingdom of God then you are not on the Lord's side, but if you are being constructive in service and you are building up God's kingdom then you are on His side. He is letting His disciples know that there may be some differences in our character and the way we look, but if we are followers of Jesus Christ we are on the same side and need to work together in unity (Matt. 12:30).²



Lesson II
Date: October 12, 2014
Lesson Scriptures:
Mark 9: 38 - 42

Millstone: Two kinds of millstones were in use; the one turned by hand, the other, and larger, by an donkey.³

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³ Vincent's Word Studies in the New Testament

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Mark 9:41 (KJV)

⁴¹ For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Mark 9:41 (NIV)

⁴¹ I tell you the truth, anyone who gives you a cup of water in my name because you belong to Christ will certainly not lose his reward.

Are You on the Lord's Side? Part I

C. The Opportunity for the Disciples

(Verse 41) Opportunity means a chance, especially one that offers some kind of advantage or a combination of favorable circumstances or situations. This verse Jesus begins to tell them about opportunities that may come their way. He says, "For whosoever shall give you a cup of water to drink in my name because ye belong to Christ", look at the opportunities; because we belong to Christ we will have favor with other people. That is the bond of universal brotherhood, goodwill, and unity of the redeemed. It breaks over the lines of nation, race, class, sex, everything. No service is too small, even a cup of cold water, if done for Christ's sake. The man the disciples tried to stop was doing his work in the name of Christ. That is the important criteria for judgment. Even a cup of cold water given in Christ's name needs to be recognized as the Lord's work whether or not the giver of the water belongs to our group. God is a God, who is able to have our enemies become our footstool, those who are against us, give to us (2 Cor. 2:7).¹

At the end of this verse we see that Jesus says, "he shall not lose his reward", this word lose in the Greek means to destroy or perish. He is saying that there is no service or ministry that is too small, if we do it in the name of Jesus, then we our rewards for the service will not be destroyed or perish. This is where opportunities that come into our lives that when we take advantage of serving God and building His kingdom up, our reward will be in heaven. He created us to worship and serve Him, so in serving Him, we ought to be willing to serve others in the name of Jesus. By doing this, we will not get the glory, but all glory and honor is accredited to the Lord.²



Lesson II
Date: October 12, 2014
Lesson Scriptures:
Mark 9: 38 - 42

Questions:

1. What do you hear being said about the different churches or ministers that indicate that intolerance exist in our churches?

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Mark 9:42 (KJV)

⁴² And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. You'd be better off dropped in the middle of the lake with a millstone around your neck.

Mark 9:42 (NIV)

⁴² "And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck.

Are You on the Lord's? Side Part I

C. The Opportunity for the Disciples

(Verse 42) While even small acts of kindness to believers carry great rewards, so acts of misguidance toward believers carry great penalties. Little ones could mean children or anyone considered to be insignificant or weak in faith. To cause a child or someone weak in the faith to lose faith means to purposely put a stumbling block in the way to make him or her trip and fall. Jesus warned that anyone who turns someone away from him will receive severe punishment. A millstone was a heavy, flat stone used to grind grain. To have a millstone tied around one's neck and then be thrown into the sea meant certain death. Even the horror of such a death was minor compared to what this person would face in eternity.¹

Summary: Jesus thought His disciples what it means to be tolerant of others and helped them to understand that "whoever is not against Jesus is for Him." One who does work in the name of Jesus cannot work against Him at the same time. Differences in the manner that we do the work of Christ will occur , but we must be careful not to judge and feel that it is not of God(unless it clearly is not) because something is not done the way a church or individual would have done it.²



Lesson III

Date: October 19, 2014

Lesson Scriptures:

Mark 9:43-50

Lesson Outline

A. The Description of Body Parts

(Mark 9:43-47a)

B. The Description of the Benefits

(Mark 9:47b-48)

C. The Description of the Believers Life

(Mark 9:49-50)

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Adult Sunday School Lesson

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Are you on the Lord's Side Part II?

Discipleship must include our loving fellowship with other believers simply because that is a primary goal of the discipleship process. The Great Commission not only calls for baptism, it also demands teaching believers to obey Jesus as Lord—the One in whom all authority in heaven and on earth has been given (Matt. 28:18). Jesus wants us to become like Him—to share His heart and life—and to become like Christ is to love His family: “By this everyone will know that you are my disciples, if you love one another” (John 13:35). You can’t be a disciple if you don’t love other disciples.

But the loving community of the church is not only a goal of discipleship, it is also its means. The apostle Paul speaks of the church as “a holy temple in the Lord” (Eph. 2:21). We are like “living stones” (1 Pet. 2:5), “being built together to become a dwelling in which God lives by his Spirit” (Eph. 2:22). The Spirit unites us as one body, and our social distinctions (and even the distinction between Jew and Gentile) no longer divide us (1 Cor. 12:13). But that same Spirit also distributes various gifts which that equip and empower believers to serve one another in the body of Christ and so build up one another in the faith. This is a wonderful body, a body full of variety, with people of all sorts, differing in their interests and skills and gifts, but each playing a vital part in the well-being of the whole.¹

1. Do understand why you have this relationship with God through Jesus?

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson III

Date: October 19, 2014

Lesson Scriptures:

Mark 9: 43 - 50

Lesson Aim: To understand that it is worth any sacrifice, any discipline, any self denial to do the will of God and be at peace with Him.³

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Mark 9:43 (KJV)

⁴³ And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Mark 9:43 (NIV)

⁴³ If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out.

Are You on the Lord's Side? Part II

A. The Description of Body Parts

(Verse 43) The word “offend” in the Greek,” In this verse, it seems as though Jesus was adding even more condemnation to the disciples’ ambition. While prideful ambition is bad, Jesus’ statement here includes anything that might cause another person to stumble. All who desire to follow Jesus must remove any stumbling blocks that cause sin. Jesus did not mean to literally, cut off a part of the body; he meant that any relationship, practice, or activity that leads to sin should be stopped. As a person would submit to losing a diseased appendage (hand or foot) or a sense (eyes) in order to save his or her life, so believers should be just as willing to “cut off” any temptation, habit, or part of their nature that could lead them to hold onto this world and turn away from Christ. Just cutting off a limb that committed sin or gouging out an eye that looked lustfully would still not get rid of sin, for that begins in the heart and mind. Jesus was saying that people need to take drastic action to keep from stumbling (Rom. 8:13).¹

What is the reasoning? Jesus explained that it would be better to have lost some worldly possession, attitude, or action than to keep it and be thrown into hell because of it. This word “hell” in the Greek is not Hades, but Gehenna. The word “quench” in the Greek means, not extinguished or inextinguishable, and is where we get our English word, asbestos. Matthew 18:8 has “into the eternal fire”. This is true, radical discipleship. While none of us will ever be completely sin-free until we get new bodies, what God wants is an attitude that renounces sin instead of one that holds on to sin. This passage gives us evidence; there will be a lake of fire. A person will be in this lake of fire for eternity, if one does not choose to be on the Lord’s side.²



Lesson III
Date: October 19, 2014
Lesson Scriptures:
Mark 9: 43 - 50

Valley of Hinnom: The valley had a somewhat unglamorous history during the Old Testament period. The worshipers of the pagan deities, Baal and Molech, practiced child sacrifice in the valley of Hinnom (2 Kings 23:10). Because of its ancient association with fiery sacrifices, the valley came to symbolize the place of torment reserved for those who reject God's offer of salvation.³

¹⁻² Commentary originated by Rev. Terrence Howard, TH.M. All editing and copying by permission only.

³ Holman Bible Dictionary.

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:44-45 (KJV)

⁴⁴ Where their worm dieth not, and the fire is not quenched.
⁴⁵ And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Mark 9:44-45 (NIV)

⁴⁴ Where/ there worm does not die/ and the fire is not quenched.⁴⁵ And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell.

Are You on the Lord's Side Part II

A. The Description of Body Parts

(Verse 44, 46 and 48) These words in these three verses are a quotation from Isaiah 66:24. They are repeated three times in the Authorized Version. But the best ancient authorities omit them in the two first places, retaining them at ver. 48. Jesus is really making it graphic about the eternal torment that is to come. The point of these verses is both punishment and duration. The punishment shall be just like the punishment inflicted by a worm and fire, and the punishment shall be forever. This word "worm" Christ used meant one of two things. There is a "worm" in hell that afflicts man; therefore, it can be called "their worm." This is, of course, a picture of something within hell that would prey upon man, wound him, and inflict a biting, gnawing, and consuming pain. And note, it "dies not"; it never ends. The next illustration of this word "worm" within man in hell, is a "worm" within, a worm created by his own sinful hands, a worm within that bites, gnaws, and consumes him. Perhaps the worm is memory and conscience that never leaves the man alone. It disturbs and reminds him of what he has missed and lost (Luke 16:19-31).¹

(Verse 45) Jesus then says, "And if thy foot offend thee, cut it off:", this word "offend", in the Greek means cause to stumble. He says, if your foot causes you to stumble then cut it off, get rid of it. Some early church fathers took verses such as these literally and mutilated themselves in order to attain heaven. This verse is a literary device known as hyperbole, which uses exaggeration to make a point. Jesus was saying that the judgment he had just spoken of was so serious that it would be better to sacrifice yourself than to sin. Do not cause others to sin and do what you have to do to keep from sinning yourself. Sin is so serious that it calls for drastic measures to remove it from our lives.²



Lesson III

Date: October 19, 2014

Lesson Scriptures:

Mark 9: 43 - 50

Salt: Sodium chloride is an abundant mineral, used as a seasoning for food (Job 6:6) and offerings (Lev. 2:13; Ezek. 43:24). As a preservative, salt was symbolic of covenants (Num. 18:19; 2 Chron. 13:5). Both meanings are present in Jesus' comparison of the disciples to salt (Matt. 5:13). Salt was also a symbol of desolation and barrenness, perhaps because of the barrenness of the Dead Sea, the biblical Salt Sea.⁴

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⁴ Holman Bible Dictionary

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:47;49 (KJV)

⁴⁷ And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

⁴⁹ For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Mark 9:47;49 (NIV)

⁴⁷ And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,

⁴⁹ Everyone will be salted with fire.

Are You on the Lord's Side? Part II

A. The Description of Body Parts

(Verse 47a) This word "pluck" in the Greek means, to eject, to cast out or to take out. Just like the foot, if the eye is causing you to sin, then we need to get it under control or under subjection. In the Garden of Eden, it was Eve, whose eyes caused her to disobey what God had told her to do (Gen. 3:5-7).¹

B. The Description of the Benefits

(Verse 47b) Jesus in this verse then says, "it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire." This word "better" in the Greek means beautiful, good or valuable. Jesus is saying it is more valuable and beneficial to you to enter into heaven with one eye. The opposite is that if we continue to fulfill the lust of the flesh and not follow him, then our destination would be then to be put into the lake of fire. The idea here is that you are on the lord's side then you will sacrifice our own desires to satisfy our father. If we are on the other side, then we will continue to live in sin and have no conscious of doing wrong or being in sin (Phil. 3: 7-8).²

C. The Description of the Believers Life

(Verse 49) This verse then says, "For every one shall be salted with fire, and every sacrifice shall be salted with salt." In the old testament the grain sacrifice required that they put salt on it before it was offered to God and then God told them that every sacrifice that is offered unto him should first have salt added to it. (Leviticus 2:13).³



Lesson III

Date: October 19, 2014

Lesson Scriptures:

Mark 9: 43 - 50

Questions:

1. What is one thing that you need to remove because it is drawing you away from God?

2. Once you have identified it, what actions do you need to take in order to remove it?

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²Earline Franklin

Questions by Earline Franklin

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:50 (KJV)

⁵⁰ Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Mark 9:50 (NIV)

⁵⁰ "Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other."

Are You on the Lord's Side Part II

C. The Description of the Believers Life

(Verse 50) Jesus goes on in this verse to say, "Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it?" Salt can purify; it also symbolizes the disciples and the work they were called to do. "Salt is good for seasoning," Jesus said, for in the ancient world salt was both a condiment and a preservative for food. Jesus had said to the disciples, "You are the salt of the earth" (Matt. 5:13). They were to be life-producing agents in a dying world; they were to be preservatives in a world spoiled by sin. However, if salt loses its flavor, the flavor cannot be returned and it is of no value to anyone. Jesus stressed the responsibility of each disciple toward God. The disciples will be held accountable by God to maintain their "saltiness" (that is, their usefulness) by maintaining a close relationship with him.¹

Summary: A life that is acceptable to God is one that is obedient and led by the Hand of God . It is a life that is cleansed of self and filled with Christ which can live in fellowship with men. Anything that would draw you away from your allegiance to Him should be removed immediately.²



Lesson IV

Date: October 26, 2014

Lesson Scriptures:

Mark 10:1-5

Lesson Outline

A. The Arrival of Christ
(Mark 10:1)

B. The Appeal to Christ
(Mark 10:2)

C. The Authorization by the
Commandments
(Mark 10:3-5)

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Adult Sunday School Lesson
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The Lesson about Marriage Part I

Can you think of a better way to define what stewardship really is than with this phrase—keeping the heart of God at the heart of living. Stewardship is all about carrying out the wishes of the Owner. The Owner is God, and we are merely the caretakers of His property. Psalm 24:1 states it clearly, “The earth is the LORD’s and all it contains, the world and all who live in it”. I think this encompasses everything we will ever get our hands on in this lifetime.

As I have said, this concept of stewardship is critically important yet so often misunderstood. Even those who intellectually acknowledge that God owns everything do not functionally live as though He does. Let me illustrate my point by asking you to choose which one of the three questions below is the question we should be asking in regard to our material possessions:

1. What do I want to do with all my wealth?
2. What do I want to do with God’s wealth?
3. What does God want me to do with His wealth?

No doubt you chose number 3 as the proper question. In about thirty years of asking this question, every believer chooses number 3. Intellectually, everyone is able to get this part of it. But practically speaking, we live as though number 2 is the right question. We are more than happy to acknowledge that it all belongs to God, but when it comes to making decisions about what to do with what we oversee, we seldom, if ever, seek direction from the Owner. Stewardship is so challenging to practice is that we must get self out of the way. As long as we are fallen creatures with a fallen nature, we will have to wrestle daily with the lingering ghosts of our own selfishness until we someday finally shed this “dirt body” and move on to better things. In the meantime, we must resist with every ounce of our being the temptation to inappropriately assume the throne and play little gods over stuff that does not even belong to us.¹

1. Do believe you should seek Godly wisdom for your conduct in marriage?

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson IV
Date: October 26, 2014
Lesson Scriptures:
Mark 10: 1 - 5

Lesson Aim: Students will see what a truly biblical basis for understanding marriage and divorce really should be.³

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³Emma Stevens

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Adult Sunday School Lesson

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Mark 10:1 (KJV)

¹ And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

Mark 10:1 (NIV)

¹ Jesus then left that place and went into the region of Judea and across the Jordan. Again crowds of people came to him, and as was his custom, he taught them.

The Lesson about Marriage Part I

A. The Arrival of Christ

(Verse 1) A great deal has intervened between the events at the close of Mark 9 and those in the beginning of Mark 10. For these events See Matthew 18; John 7-11; Luke 9:57-18:14 (one-third of Luke's Gospel comes in here). It was a little over six months to the end at the close of Mark 9. It is just a few weeks now in Mark 10. Jesus has begun his last journey to Jerusalem. Our Lord was now on his last progress towards Jerusalem. It would appear from Luke (Luke 9:51) that in the earlier part of his journey he touched the frontier of Samaria. Putting the accounts together, we conclude that, being refused by the Samaritans, he passed eastwards along their frontier, having Galilee on his left, and Samaria on his right; and then crossed the Jordan, perhaps at Scythopolis, where was a bridge, and so entered Peraea. As Judaea and Galilee both lay west of the Jordan, this route above described would be literally coming "to the borders of Judaea and beyond Jordan."¹

We see that once again that when Jesus arrived on the coast that "the people resort unto him again; and, as he was wont, he taught them again". We see here that the people once again were hungry to hear what Jesus had to teach them. They had heard him teach before and the words he spoke were powerful. They were amazed at His teachings because they had never heard anyone speak the truth the way he did. If we had more people today, that was hungry for the word of God like these people in our text. Our Sunday School classes would be filled, our Bible Study classes would be over running with people wanting and having the desire to learn more about the truth. People wanting to learn more about the man that laid down his life for us, so that we could have a relationship with the Father because the word of God is truth and is able to direct our lives in the direction so that we can live righteously (Matt. 5:6).²



Lesson IV

Date: October 26, 2014

Lesson Scriptures:

Mark 10: 1 - 5

Divorce: In the bible days they had two school of thoughts concerning divorce: The more conservative school, that of Sham-mai, stated that the only justifiable ground for divorce was adultery. The school of Hillel taught that any displeasure with a wife—including her cooking or her looks—justified a husband's seeking a divorce.

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³ Holman New Testament Commentary

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Mark 10:2 (KJV)

² And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him ³ And he answered and said unto them, What did Moses command you?

Mark 10:2 (NIV)

² Some Pharisees came and tested him by asking, "Is it lawful for a man to divorce his wife?" ³ "What did Moses command you?" he replied.

The Lesson about Marriage Part I

B. The Appeal to Christ

(Verse 2) This word appeal means to urge, ask, or to petition. In this verse, we see that the Pharisees show up again. They approach Jesus again with the mindset to test and trap Jesus, so they make their appeal. They were still upset with the following that Jesus had. So they would show up to try and discredit him, so that the people would leave and come back to hear their teachings. Remember, these are the ones, who knew the law, but still ask, "Is it lawful for a man to put away *his* wife? tempting him". It was not out of order for Jesus to ask the crowd if they had any questions, he usually did this as he taught. The only way as a teacher that you know if your students is listening and understanding is you will have to ask, does anyone have any questions? Out of all the questions to ask, why would they ask Jesus this question? As we learned in verse 1 the location of where Jesus is, he is now in the province that is governed by King Herod. We learned earlier in this book of Mark, that John the Baptist was beheaded for standing up against King Herod about his issue of divorce (Mark 6: 16-17).¹

What an opportunity to see him answer this question to see if they could trap him. They realized that there were two different views on this subject. In other words, the house was divided on this issue. If Jesus supported divorce, he would be upholding the Pharisees' procedures; they doubted that Jesus would do that. If Jesus chose sides in the controversy, some members of the crowd would dislike his position, for some may have used the law to their advantage to divorce their wives. Or, if he spoke against divorce altogether, he would appear to be speaking against Moses' law (which allowed divorce).²



Lesson IV
Date: October 26, 2014
Lesson Scriptures:
Mark 10: 1 - 5

Dowry: is money and property that, in some cultures, a woman's family gives to her husband when they get married.⁴

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⁴ Life Application Concise New Testament
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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 10:3-4 (KJV)

³ And he answered and said unto them, What did Moses command you? ⁴ And they said, Moses suffered to write a bill of divorcement, and to put *her* away. ⁵ And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

Mark 10:3-4 (NIV)

³ "What did Moses command you?" he replied. ⁴ They said, "Moses permitted a man to write a certificate of divorce and send her away." ⁵ "It was because your hearts were hard that Moses wrote you this law," Jesus replied.

The Lesson about Marriage Part I

C. The Authorization by the Commandments

(Verse 3) With these words, Jesus removed any possible condemnation of laxity about divorce or ignorance of God's law. Jesus turned the Pharisees from their wrangling about his possible answers and sent them directly to the Pentateuch (the books of Genesis through Deuteronomy). Jesus was wise in dealing with his enemies, he turned around and asked them the question, because they knew the law, he wanted to know their response.¹

(Verse 4) In their answer, the Pharisees summarized the law recorded in Deuteronomy 24:1-4. Moses permitted divorce, recognizing its presence and giving instructions on how it should be carried out. Because sinful human nature made divorce inevitable, Moses instituted laws to help its victims. Under Jewish law, only a husband could initiate and carry out a divorce. The civil laws protected the women who, in that culture, were quite vulnerable when living alone. Because of Moses' law, a man could no longer just throw his wife out—he had to write an official letter of divorce so she could remarry and reclaim her dowry.²

(Verse 5) Christ answered the inquiry, but not as they wanted Him to answer it, for they were not able to ensnare Him in His words. One would think the enemies of Christ would learn; for every time they tried to ensnare Christ in His words, they got tangled up in their own words and were shamed before the people.³



Lesson IV

Date: October 26, 2014

Lesson Scriptures:

Mark 10: 1 - 5

Questions:

1. How would you describe a hardened heart?
2. Do you believe divorce is rather insignificant, to be taken lightly, and to be granted because of “incompatibility” alone?
3. Do you believe divorce is very serious? Should it be granted only under extremely limited conditions?

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 10:5 (KJV)

⁵ And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

Mark 10:5 (NIV)

⁵ "It was because your hearts were hard that Moses wrote you this law," Jesus replied.

The Lesson on Marriage Part I

C. The Authorization by the Commandments

(Verse 5) In Moses’ day, as well as in Jesus’ day, the practice of marriage fell far short of God’s intention. Jesus said that Moses gave this law only because of the people’s hard-hearted wickedness; in other words, they were completely insensitive to God’s will for marriage. Many refused to follow through with their marriages as God had intended, so God allowed divorce as a concession or special consideration to their sinfulness. Divorce was not approved, because God wants married people to consider marriage permanent.¹

Summary: In 2014, we see too many men/women handling marital issues on their own. Too often they respond to the natural inclination of the flesh, which is to do what he/she feels like doing and not pay attention to what God reveals about it. Marriage is more than a human issue – it has divine origins. God is the authority, and if there are challenges in the marriage, we should seek God’s word. There is a great danger for Christians, a danger of absorbing the values prevalent in this world and in so doing departing from God’s word. Nonetheless, God’s Word is still given to us from the posture of grace. As Christians, we have to show a lot of grace and seek God for wisdom on applying the truth of the gospel regarding marriage.²

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