

*Great
Commission*
Baptist Church



Dr. Douglas E. Brown, Pastor/Teacher



**The Suffering Servant
The Book of Mark
Sunday School
Curriculum
January 2015**



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

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Date: January 4, 2015

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Lesson I

Date: January 4, 2015

Lesson Scriptures:

Mark 10: 32-34

Lesson Outline

A. The Walk of Jesus
(Mark 10 vs.32)

B. The Work in Jerusalem
(Mark 10 vs.33)

C. The Wickedness of the Jews
(Mark 10 vs.34)

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On the Way to Jerusalem

The crucifixion of Christ is recorded in all four gospels: Matthew 27:33-44; Mark 15:22-32; Luke 23:33-43; John 19:17-30.

Crucifixion is the process where a person is nailed or bound to a cross or a stake. It was first used by the Persians and later by the Egyptians, Carthaginians, and Romans as a form of capital punishment. Alexander the Great introduced it to the Mediterranean area and the Romans perfected it as a means of capital punishment.

Normally, there was a permanent stake in the ground. The victim carried the crossbar on his back to the stake. The crossbar usually weighed between 50 and 75 lbs. Sometimes the person was nailed to the crossbar, other times he was tied to it. The crossbar, and victim, were then hoisted into place. One method was to hoist the crossbar into a notch on top of the stake so the whole thing looked like a T. Another method was to place the crossbeam a few feet below the top making a cross. Yet another method was to nail or tie the person to a single stake in the ground. Usually a small sign on a pole with the crime written on it was carried ahead of the victim in front of the procession to the cross. It was then nailed to the cross above the head of the victim. When nails were used, they were driven through the wrists between the radial and ulna bones and not through the palms since the nail would have ripped through the palm because the palm could not withstand all the weight of the body.¹

1. Did you ever consider exactly what took place on Calvary?



Lesson I

Date: January 4, 2015

Lesson Scriptures:

Mark 10: 32 - 34

Lesson Aim: Students will understand that there are times when they must face certain things alone. Yet they are assured that they are comforted by God as they complete their assigned task in obedience.³

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³Earline Franklin

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Mark 10:32 (KJV)

³² And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him.

Mark 10:32 (NIV)

³² They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him.

On the Way to Jerusalem

A. The Walk of Jesus

(*Verse 32*) The text here says that “they were in the way going up to Jerusalem.” In this text we see that the position of the city of Jerusalem is up. Jerusalem is located near the highest point of the backbone of Palestine. Mark is not describing the road in this text, but he is describing the route and the location of Jerusalem. Then we see in the text that “Jesus went before them”. When we look at the culture and biblical days, Jesus would always walk ahead of his disciples and they would always follow behind. This is an example of leadership, people who have to make decisions in leading people are usually walking ahead and are usually lonely. There is a cliché that says “it’s lonely at the top.” This is so true, because as a leader, you will discover that you cannot please everyone with the decisions that you make, but you will have to follow the directions that God has given to you and continue on with what God has confirmed in you to do. The text says, “and they were amazed”, this word “amazed” in the Greek means, to stupefy (with surprise), or amazed. They were surprised and astound that Jesus would travel now to Jerusalem, knowing that the religious leaders were out to get him.¹

The disciples were not optimistic about this trip. John's Gospel records the pessimism of the disciples about coming to Jerusalem. The disciples protested going to Jerusalem by saying, "Master, the Jews of late sought to stone thee; and goest thou thither [to Jerusalem] again?" (John 11:8). And Thomas' pessimistic comment about going to Jerusalem said, "Let us also go [to Jerusalem] that we may die with him" (John 11:16). So the disciples were truly dismayed about going back to Jerusalem. They seemed to hang back as men foreboding peril, and were amazed that their Master should throw himself into such danger, as he began to walk with confidence.²



Lesson I

Date: January 4, 2015

Lesson Scriptures:

Mark 10: 32 - 34

Jerusalem: Jerusalem is a city set high on a plateau in the hills of Judah, considered sacred by Judaism, Christianity, and Islam. Its biblical-theological significance lies in its status as Yahweh’s chosen center of His divine kingship and of the human kingship of David and his sons, Yahweh’s vice-regents. Besides the name “Jerusalem,” the city is also called “the City of David” and “Zion”.³

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²Compiled by Rev. Terrence Howard, TH.M., Analytical Bible Expositor – Mark.

³Holman Illustrated Bible Dictionary.

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Mark 10:32 - 33 (KJV)

³² And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, ³³ *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

Mark 10:32 - 33 (NIV)

³² They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. ³³ "We are going up to Jerusalem," he said, "and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles.

On the Way to Jerusalem

A. The Walk of Jesus

(Verse 32) With the disturbance so great among those following Him, Christ speaks again to the disciples about Calvary. The verse then says, "Took again the twelve". The twelve were a special group who followed Christ more devotedly than the multitudes. Those who walk the closest to Christ will be given more spiritual illumination than those who are not as committed to following Him. Jesus again was worried about the disciples and the fear that they had as they were following him, that he brought them to him again to explain the journey that he was about to travel.¹

B. The Work in Jerusalem

(Verse 33) We see in this verse that Jesus begins to remind them of the work that he must complete. Christ gave ample details about Calvary to duly inform the disciples. So Jesus tells them, “we go up to Jerusalem”, The city where the religious hierarchy was located was the city which would crucify Jesus Christ. The religious hierarchy of every age is prone to lead in the rejection of Jesus Christ. Then Jesus says, “the Son of Man will be delivered”, this word delivered means "betrayed" in many other texts. The word here speaks of the conspiracy, which Judas Iscariot was involved in with the religious hierarchy to betray Jesus into their hands.²



Lesson I

Date: January 4, 2015

Lesson Scriptures:

Mark 10: 32 - 34

The Son of Man: The references to the future coming yield the following important insights: (1) The Son of Man will come in glory with angels and bring about end-time judgment (Matt. 16:27; 25:31; 26:64; John 5:27). (2) This glorious coming will be a time of renewal and regeneration. Christ will be enthroned and His apostles will be given special places of honor (Matt. 19:28).⁴

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⁴ Holman Illustrated Bible Dictionary.

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Mark 10:33-34 (KJV)

³³ *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: ³⁴ And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Mark 10:33-34 (NIV)

³³ "We are going up to Jerusalem," he said, "and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles, ³⁴ who will mock him and spit on him, flog him and kill him. Three days later he will rise."

On the Way to Jerusalem

B. The Work in Jerusalem

(*Verse 33*) Then the passage says, "They shall condemn him to death.". The "they" in this passage refers to the religious hierarchy. They condemned Jesus Christ. That does not say much for the religious leaders. But as we have already noted, religious leaders are often guilty of rejecting Jesus Christ, there are a lot that will turn away from the truth of God's word and make up their own interpretation of the bible. The next thing we see in this passage is that it says, "Condemn him to death." The rejection was not trivial. It was very great. They wanted Jesus dead. Opposition to Christ is bloodthirsty. Those who oppose Christ and His Word can be very vicious as persecution attests. The scripture then says, "shall deliver him to the Gentiles". This predicted that the Jews would take Jesus to the Roman authorities for the crucifixion. Under the Roman rule the Jews were not permitted to execute criminals. That could only be done by Rome. Therefore, the religious hierarchy in Jerusalem had to bring Christ to Pilate to be executed. (Acts 13:27)¹

This reminds us that there are going to be people who are blood thirsty to see us fail or fall when we are serving the Lord and building up His kingdom. The good news is that our work or our labor for the kingdom of God will not be in vain, as long as it is done with the right motive.(1Cor. 15:58)²

C. The Wickedness of the Jews

(*Verse 34*) As we look at this verse we will see the wickedness of the Jews. This word "wickedness", means evil, mischievous and out to cause harm and danger to another.³



Lesson I

Date: January 4, 2015

Lesson Scriptures:

Mark 10: 32 - 34

Questions:

1. What has God called you to do that you must do it along regardless of what people might say?

2. What area in your life do you need to seek God's and direction to get you back on the direct path upon which God will guide you?

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²Earline Franklin

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Mark 10:34 (KJV)

³⁴ And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Mark 10:34 (NIV)

³⁴ who will mock him and spit on him, flog him and kill him. Three days later he will rise."

On the Way to Jerusalem

C. The Wickedness of the Jews

(Verse 34) This verse says, "They shall mock him", this word mock means to jeer at, deride or put down. This was the contempt shown Christ by the Roman soldiers. The Jewish leaders also showed great contempt for Christ, and this encouraged the Roman soldiers to do the same. When you dishonor Christ, you influence others to do the same. The world mocks what heaven honors. We then see the phrase, "Scourge him". This was a bloody whipping of Christ, which occurred several times. The next wicked thing the text says is, "Spit upon him". When those who spit on Christ stand before Him in the judgment, they will be horrified. We then see more details that Jesus is telling his disciples again. The scripture says, "and shall kill him", that predicts the method of execution. The Romans crucified; some stoned, some executed by hanging, but the Romans crucified. So, if the Romans "kill" Christ, it will be by crucifixion as predicted. Then Jesus ends this verse with what will happen in the end after all of this wickedness. He says, "The third day he shall rise again". In spite of all the betrayal, scorning, and bloody treatment of Christ, He will conquer and be resurrected. The disciples obviously did not listen to this last statement, for they certainly did not anticipate the resurrection.¹

Summary: Jesus demonstrated a steadfast determination to complete the task given him. Even though he knew danger awaited him he still moved toward the cross for mankind. There are times as Christians that we are called to do something that may not be an easy task but just as Jesus, we must have courage to continue. Jesus turned his face to God and we must strive to do the same thing so that we are not distracted. God will give us the courage we need when we operate out of our obedience and commitment to Him.²



Lesson II

Date: January 11, 2015

Lesson Scriptures:

Mark 10: 35-40

Lesson Outline

A. The Request by the Two Disciples

(Mark 10 vs.35-37)

B. The Response by the Divine

(Mark 10 vs.38)

C. The Requirement by the Divine

(Mark 10 vs.39-40)

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The Best Seats

Discipleship is not just a matter of bending your will to Jesus' will; it's melting your heart into a whole new shape. A disciple is not someone who simply sets a new priority; a disciple finds a new identity. We see this in Luke 9:23–25. At first sight verse 23 looks like it's just another way of saying set a new priority: "If anyone would come after me, he must deny himself and take up his cross daily and follow me." But there's more to it than that. In Semitic literature, the second and third sentences often restate the first. And here the second and third sentences say, "For whoever wants to save his life will lose it, and whoever loses his life for me will save it." The word life is not the word for physical life. There's a good Greek word for that: *bios*, from which we get our word biology. The Greek word that's translated "life" is *psyche*, meaning "self." He's talking—pretty radically—about the psychological, inner life. "Your old way of having an identity, of gaining a sense of self, has got to end. In a sense you have to die to it. And I can give you a whole new identity. You'll get a whole new true self."

We should observe our obsession with finding and fulfilling our deepest desires as the main thing we are supposed to do in life. It almost seems that Jesus has us in mind when he says, "You're never going to find out who you really are by trying to find out who you really are. You're going to have to lose yourself in serving me." Some things happen only as a byproduct, and identity is one of them. But Jesus doesn't stop at, "I want you to lose yourself." He says, "Lose yourself to find yourself," which means, "I want you to die to your old approach to identity, and get a new sense of individual self."¹

1. Since your conversation is there a difference in how you view things? Explain!

¹Ferguson, David. *The Great Commandment Principle*. Wheaton, Ill.: Tyndale House, 1998.



Lesson II

Date: January 11, 2015

Lesson Scriptures:

Mark 10: 35 - 40

Lesson Aim: Students will fully understand that it is better to serve others than to seek honor for themselves.³

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Mark 10:35-36 (KJV)

³⁵ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.³⁶ And he said unto them, What would ye that I should do for you?

Mark 10:35-36 (NIV)

³⁵ Then James and John, the sons of Zebedee, came to him. "Teacher," they said, "we want you to do for us whatever we ask." ³⁶ "What do you want me to do for you?" he asked.

The Best Seats

A. The Request by the Two Disciples

(Verse 35) This word request means to ask politely for something, or to ask somebody for something. Here we see James and John coming to Jesus and they address him as "teacher". They ask Jesus to grant their desire. This word "desire" in the Greek means a craving. They were craving something that they knew that Jesus was able to grant. In Matthew's gospel, Matthew says, that it was their mother, Salome, who actually took her boys to the master to make the request on behalf of them. Matthew says that Salome approaches with her sons and prostrates herself, and privately as to be kept a secret, she makes her request. This shows the maternal instinct of a mother. A mother is always trying to look at for her children. She is always trying to make the most out of them, so that their lives will be a life without difficulties and struggles. When a child messes up, regardless if they are grown and out of the house, the mother will, by any means necessary, provide the means to keep their baby out of trouble. The father usually practices tough love if it is a boy, but if it is a girl, he shows more compassion for the child (1 Kings 2:20).¹

B. The Response by the Divine

(Verse 36) After they came to the master, they came in respect in their approach, as they approached him as a king and they were his subjects, knowing that the king would be able to grant their request. They waited for the response. Jesus says, "what do you want me to do?" Jesus is omniscient, but he wanted to hear their request.²



Lesson II
Date: January 11, 2015
Lesson Scriptures:
Mark 10: 35 - 40

Kingdom of God: God’s kingdom may be understood in terms of “reign” or “realm.” Reign conveys the fact that God exerts His divine authority over His subjects/kingdom. Realm suggests location, and God’s realm is universal. God’s reign extends over all things. He is universally sovereign over the nations, humankind, the angels, the dominion of darkness and its inhabitants, and even the cosmos, individual believers, and the church.³

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Mark 10:37-38 (KJV)

³⁷ They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. ³⁸ But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Mark 10:37-38 (NIV)

³⁷ They replied, "Let one of us sit at your right and the other at your left in your glory." ³⁸ "You don't know what you are asking," Jesus said. "Can you drink the cup I drink or be baptized with the baptism I am baptized with?"

The Best Seats

B. The Response by the Divine

(Verse 37) After Jesus responds with a question, they begin to ask in detail of their request. The disciples, like most Jews of that day, had the wrong idea of the Messiah’s Kingdom as predicted by the Old Testament prophets. They thought Jesus would establish an earthly kingdom that would free Israel from Rome’s oppression. As the disciples followed Jesus toward Jerusalem, they realized that something was about to happen; they certainly hoped Jesus would be inaugurating his Kingdom. James and John wanted to sit in places of honor next to Christ in his glory. In ancient royal courts, the persons chosen to sit at the right and left hands of the king were the most powerful people in the Kingdom. James and John were asking for the equivalent of those positions in Jesus’ court. They understood that Jesus would have a Kingdom; they understood that Jesus would be glorified (they had seen the Transfiguration). Like in Matthew’s gospel, the mother knew this and wanted to see her boys with a position and power. She wanted to see her boys being productive in society and not a menace to society. This is every parents wish, that their children are doing what is right and not allowing the evil of this world to draw them to get involved in criminal activities (1 Kings 22:19).¹

(Verse 38) Jesus responded to James and John that in making such a self-centered request, they did not know what they were asking. To request positions of highest honor meant also to request deep suffering, for they could not have one without the other.²



Lesson II

Date: January 11, 2015

Lesson Scriptures:

Mark 10: 35 - 40

Patmos: Small island (10 miles by six miles) in the Aegean Sea located about 37 miles southwest of Miletus. The Romans used such places for political exiles. John’s mention of the island in Rev. 1:9 probably means that he was such a prisoner, having been sent there for preaching the gospel. Eusebius (an early church father) wrote that John was sent to Patmos by Emperor Domitian in A.D. 95 and released after one and one-half years.³

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Mark 10:38-39 (KJV)

³⁸ But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? ³⁹ And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

Mark 10:38-39 (NIV)

³⁸ "You don't know what you are asking," Jesus said. "Can you drink the cup I drink or be baptized with the baptism I am baptized with?" ³⁹ "We can," they answered. Jesus said to them, "You will drink the cup I drink and be baptized with the baptism I am baptized with,

The Best Seats

B. The Response by the Divine

(Verse 38) Jesus asked first if they were able to drink from the bitter cup of sorrow that he would drink. The “cup” to which Jesus referred was the cup of suffering that he would have to drink in order to accomplish salvation for sinners. Then Jesus asked if they were able to be baptized with the baptism of suffering he would face. The reference to “baptism” picks up an Old Testament metaphor for a person being overwhelmed by suffering. The “cup” and the “baptism” refer to what Jesus would face on the cross. In both questions, Jesus was asking James and John if they were ready to suffer for the sake of the Kingdom (Psalm 75:8).¹

C. The Requirement by the Divine

(Verse 39) James and John replied confidently to Jesus’ question. Their answer may not have revealed bravado or pride as much as it showed their willingness to follow Jesus whatever the cost. They said they were willing to face any trial for Christ. Jesus replied that they would indeed be called upon to drink from Jesus’ cup and be baptized with his baptism of suffering: James died as a martyr (Acts 12:2); John lived through many years of persecution before being forced to live the last years of his life in exile on the island of Patmos (Revelation 1:9). He requires us as followers of Christ, to profess that we are believers even at the point of death. We are not to deny our relationship in the midst of persecution (John 17:14).²



Lesson II

Date: January 12, 2014

Lesson Scriptures:

Mark 10: 35 - 40

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²Earline Franklin

Questions by Earline Franklin

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Mark 10:40 (KJV)

⁴⁰ But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

Mark 10:40 (NIV)

⁴⁰ but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared."

The Best Seats

C. The Requirement by the Divine

(Verse 40) Although these two disciples would face great suffering, that still would not mean that Jesus would grant their request for great honor. Jesus would not make that decision; instead, those places were prepared . . . for the ones he has chosen. God's omniscience is revealed in the statement that he already knew who would gain those places of great honor (John 17:24).¹

Summary: James and John sought places of honor for themselves but Jesus showed them that it is better to serve others. He taught them that we are to choose a path of service and let God choose one for honor when He sees fit. However, like the disciples, a desire for greatness can creep into the life of the church and Ministry Leaders, musicians and well as pastors can vie for honor and power. The goal of the church should be to serve one another and to become like Christ.²

Questions:

1. How do Christians fall prey to similar attitudes in the church as John and James?

2. What specific act of service is God asking you to perform this week and in the weeks to come?



Lesson III

Date: January 18, 2015

Lesson Scriptures:

Mark 10: 41-45

Lesson Outline

A. The Problem of the Disciples

(Mark 10 vs.41)

B. The Purpose of the Disciples

(Mark 10 vs.42-43)

C. The Promise to the Disciples

(Mark 10 vs.44-45)

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The Conflict Resolved

Notice two practical things about being a disciple. First, discipleship is not an option. Jesus says that if anyone would come after me, he must follow me. If you want to come after me—it's a general term—if you want to have any experience of me, any relationship with me, you have to be a disciple. There are not two kinds of Christians: regular Christians and people who are really disciples. There's only one: to be a Christian is to be a disciple. To have anything to do with me is to follow me in the way I define it: setting a new priority, finding a new identity, experiencing living out of a new mercy.

Second, having said that it's not an option—on the other hand, it is a journey. Jesus sets out on a journey toward Jerusalem. It's Jesus' journey of discipleship, "He sets his face to go to Jerusalem." And it's from the moment he begins his journey toward the cross that he begins all his teaching about discipleship. All the teaching on discipleship, comes as he's going on a journey. This is Mark's way of saying that discipleship is a journey. In other words, on the one hand, there is a decisiveness. You have to leave. Have you left? To go on the journey means saying, "I take my hands off my life." To go on the journey means saying, "I give up my right to self-determination." To go on the journey means saying, "I will obey you, Lord, and I'll get rid of all the ifs. Not 'obey you if,' but obey. Period. I drop my conditions. I drop the ifs; they're gone!" Not until you say that have you begun the journey. However, after your decisive beginning, the fact remains that it's a journey. It's a process that takes time.¹

1. Does being a disciple mean you are trying to maintain your salvation. Explain!

¹Ferguson, David. *The Great Commandment Principle*. Wheaton, Ill.: Tyndale House, 1998.



Lesson III
Date: January 18, 2015
Lesson Scriptures:
Mark 10: 41 - 45

Lesson Aim: Students will grip this fact to follow Jesus - *a servant Messiah*, means, well, to be a servant.³

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³Emma Stevens

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Mark 10:41-42 (KJV)

⁴¹ And when the ten heard *it*, they began to be much displeased with James and John. ⁴² But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

Mark 10:41-42 (NIV)

⁴¹ When the ten heard about this, they became indignant with James and John. ⁴² Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them.

The Conflict Resolved

A. The Problem of the Disciples

(Verse 41) The passage says, "When the ten heard it, they began to be much displeased with James and John". One is not surprised to find that the request of James and John did not bring amiable feelings to the rest of the disciples. They would not only be upset because of the crafty and secretive way in which the two had tried to gain position, but they would also be upset for, like the two brothers, they also wanted high position and begrudged the fact that James and John were able to sneak in a request for position before they could. The indignation here was not holy indignation but was more of jealousy than anything else. There are times we feel the same way that these disciples felt, when we discover that someone has tried secretly to undercut us in trying to gain a higher position than we have in our work places (Phil. 2:3).¹

B. The Purpose of the Disciples

(Verse 42) We see here again, Jesus calling his disciples unto himself because they have not learned what they needed to know. Christ begins the instruction by noting the world's attitude about position, which is not the way God's kingdom works. Two problems in the matter of worldly position are seen here. The gaining of position. "Accounted to rule". There is suggested in the word translated "accounted to rule" the idea that the person thinks himself as one of high position. So they often do the same thing the disciples were doing, manipulating for high position because they wanted to be over others. Most politicians are of this character. They think more highly of themselves than they really are.²



Lesson III

Date: January 18, 2015

Lesson Scriptures:

Mark 10: 41 - 45

Pride: A reasonable or justifiable self-respect; or improper and excessive self-esteem known as conceit or arrogance. The apostle Paul expressed a positive kind of pride when speaking of confidence in Christians (2 Cor 7:4) or of strength in the Lord (12:5, 9). However, it is the latter, sinful meaning of "pride" that most frequently appears in the Bible, both in the OT and the NT.³

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

³ Tyndale Bible Dictionary

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 10:42-44 (KJV)

⁴² But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. ⁴³ But so shall it not be among you: but whosoever will be great among you, shall be your minister: ⁴⁴ And whosoever of you will be the chiefest, shall be servant of all.

Mark 10:42-44 (NIV)

⁴² Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. ⁴³ Not so with you. Instead, whoever wants to become great among you must be your servant, ⁴⁴ and whoever wants to be first must be slave of all.

The Conflict Resolved

B. The Purpose of the Disciples

(Verse 42) Then the scripture says, "and their great ones exercise authority upon you". Jesus explained to them the difference between the kingdoms they saw in the world and God's Kingdom, which they had not yet experienced. The kingdoms of the world (an obvious example being the Roman Empire) have tyrants and high officials who lord it over people, exercising authority and demanding submission (1 Peter 5:3).¹

(Verse 43) Here we see the transition We see that Jesus is saying, instead of exercising authority like the Gentiles, he said that it will not happen among them. He then gives them the purpose of being a disciple. He said, "but whosoever will be great among you, shall be your minister", this word "minister" means, an attendant, one who waits tables. He reminds them that their purpose will be to serve others, as he has been teaching and demonstrating to them, since they started to follow Him. The disciples were looking for positions to be over other people, but he clearly tells them they are to be willing and voluntarily waiting on others. This is a message for us, if we want to be exalted, if we want to have a high position, we will have to humble ourselves and begin to wait and serve others. We cannot have too much pride that we are not willing to help other people. Jesus said that people will know that we are his disciples by the love we have one for another. If we are to prideful, it will lead to destruction. (Gal. 5:13).²



Lesson III

Date: January 18, 2015

Lesson Scriptures:

Mark 10: 41 - 45

Ransom: In the NT there is just one family of words used for ransom. The term basically means "to loose" or "to set free." It denotes releasing, redeeming, or liberating on payment of the ransom price. The translation "ransom" is restricted to approximately eight instances where there is a clear reference to the payment of some sort of price. The translators of the Septuagint restricted their use of this Greek word to those instances where the three Hebrew terms clearly meant ransom payment.³

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³ Tyndale Bible Dictionary.

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 10:44-45 (KJV)

⁴⁴ And whosoever of you will be the chiefest, shall be servant of all. ⁴⁵ For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mark 10:44-45 (NIV)

⁴⁴ and whoever wants to be first must be slave of all. ⁴⁵ For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

The Conflict Resolved

C. The Promise to the Disciples

(Verse 44) In this verse it says, "whosoever of you will", this word "will" in the Greek means to choose or prefer to be the "chiefest". This word "chiefest" means foremost or first. So he is saying, whoever chooses or prefers to be first, shall be a servant. This word "servant" in the Greek means a slave. This word is different from the word "minister", in verse 43, which means to wait tables or serve. We serve Christ, not that we are to be the servants of men and to take instructions from them and act according to rules prescribed by them. We are not to even seek to please men, for then we would not be the servants of Christ, but we become servants to all that we may win souls to Christ, and increase his churches, and enlarge his interest. In doing this, we are honoured by Christ and esteemed by his people. The world esteems position and the pride that comes with it. God esteems humbleness. That is why it is so important that we as believers get involved in ministry to help build up God's kingdom. Once we are saved, it ought to motivate us to voluntarily get busy and serve in ministry because ministry is reaching out and helping others.¹

(Verse 45) In this verse, Jesus delivered the stunning summary of all his teaching on servanthood in the Gospel of Mark. He gave the disciples the supreme example of servanthood: himself. And they had seen him serve. They had seen him touch the unclean. They had seen him heal the multitudes. They had seen him feed thousands. Before it was over, they would see him wash the grime from their feet. They had seen the only one who truly deserved to be called "Lord" place himself in humble service to others. This verse reveals not only the motive for Jesus' ministry, but also the basis for our salvation. A ransom was the price paid to release a slave. Jesus paid a ransom for us because we could not pay it ourselves. His death released all of us from our slavery to sin. The disciples thought Jesus' life and power would save them from Rome. ²



Lesson III

Date: January 18, 2015

Lesson Scriptures:

Mark 10: 41 - 45

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²Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 10:45 (KJV)

⁴⁵ For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mark 10:45 (NIV)

⁴⁵ For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

The Conflict Resolved

C. The Promise to the Disciples

(Verse 45) Jesus said his death would save them from sin, an even greater slavery than Rome's. His life wasn't "taken"; he "gave" it, offered it up as a sacrifice for people's sins. A ransom was the price paid to release a slave from bondage. Jesus paid a ransom for us, and the demanded price was his life. Jesus took our place; he died the death we deserved. (1 Peter 1:18-19).¹

Summary: Today's lesson is one on humility and service. We must seek to be a church filled with people of service, and not domineering leaders that create conflict as James and John did. There is no place in any church for domineering leaders. Jesus was the supreme example of servant leadership. Our King of kings and Lord of lords surrendered His privileges and gave His life as a selfless sacrifice in serving others. Let us not be guilty in 2015 of creating conflict amongst ourselves. We must humbly serve others, rather than benefiting from the efforts of others.²

Questions:

1. Would you agree that serving is not just the path to greatness in the kingdom, but also to true happiness?

2. Jesus serves even now, as our High Priest who intercedes for us . .

T or F



Lesson IV

Date: January 25, 2015

Lesson Scriptures:

Mark 10: 46-52

Lesson Outline

A. The Cause of His Cry
(Mark 10 vs.46-47)

B. The Challenge of His Cry
(Mark 10 vs.48)

C. The Command of Christ
(Mark 10 vs.49-50)

D. The Compassion of Christ
(Mark 10 vs.51-52)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Cry Out!

Some of us may fear what we do not understand or may have reason to distrust other peoples' promises. And many of us simply fear losing control. To come to Jesus for healing, we must relinquish the idea that our life is in our hands. We must admit that we need to be healed and that our own efforts have made a mess of things. To allow ourselves to be embraced by God's love, we must face the truth of how desperately we long for it. To be made whole, we must grow discontent with our misery and want something more from the Lord.

To step into the abundance God intends, we must be awake to Him as well as to our pain and everything in us (and our world) that is not well. We must allow the tears and the joy and the promises of God to resurrect the places in our hearts that have grown cold.

We often abandon our desire for wholeness because we are deeply afraid. While the reality of our life may be far less than what we had expected, over time we make a certain kind of compromise with our brokenness. It becomes what we know. It's a fearful thing to surrender the security of the present (no matter how disappointing or painful it may be) for the uncertainty of the future.

When Jesus speaks, however, hope is always kindled. The heart's embers are stirred. A crippled man made a disheartened reply, to Jesus one day and Jesus looked him in the eye, pushed aside his gloom and spoke with authority: "Get up, pick up your pallet and walk". The man had a choice. To be well required obedience and willingness to embrace the joy and healing Jesus offered. The man had to move and take a risk.¹

1. Explain a situation in your life, which lead you to cry out to God.

¹Ferguson, David. *The Great Commandment Principle*. Wheaton, Ill.: Tyndale House, 1998.



Lesson IV

Date: January 25, 2015

Lesson Scriptures:

Mark 10: 46 - 52

Lesson Aim: Students will see how Bartimaeus was determined to get near to the one person who could meet his need. He was determined to get Jesus' attention, and he was persistent in the face of opposition.³

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 10:46-47 (KJV)

⁴⁶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. ⁴⁷ And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

Mark 10:46-47 (NIV)

⁴⁶ Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (that is, the Son of Timaeus), was sitting by the roadside begging. ⁴⁷ When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!"

Cry Out!

A. The Cause of his Cry

(Verse 46) This verse says, "they came to Jericho", Jesus is on His way to Jerusalem for the final days of His ministry and the crucifixion. On the way He passes through the town of Jericho. Outside of the town is where He encountered the blind man and worked the healing miracle. This miracle is the only miracle of Christ recorded in Scripture that was associated with Jericho. The physical problem of this man was blindness. Blindness, especially in those days, was a real handicap. While blindness is always a serious handicap, today we do, however, have means by which the blind can do so much more than they used to be able to do. Blindness and poverty went hand in hand in those days. Being blind, the man had no way of earning a living through normal means; so he had to beg for a living. This only aggravated his adverse situation.¹

(Verse 47) While Jesus knew about the blind man and could have gone to him and healed him, He waited for the blind man to plead for help before He healed the man. This verse says, "When he heard that it was Jesus of Nazareth". The ministry of Christ was well-known; and when the blind man heard that the commotion near him was because Christ was present, he immediately began seeking help from Christ for his blindness. The blind man was a good steward of his opportunities. He did not let this once-in-a-lifetime opportunity to get help from Christ pass by. This cry was loud. In fact, the word can be translated "scream." The blind man had to be loud because of the noise of the crowd around Jesus, and his loudness also showed his earnestness. This crying out by the blind man indicated that he forsook his begging in order to get help from Christ. Normally he would be crying out for donations, but getting help from Christ was more important than getting money from people.²



Lesson IV

Date: January 25, 2015

Lesson Scriptures:

Mark 10: 46 - 52

Beggars: One who asks for charity, especially one who lives by begging, a mendicant. Biblical references to begging are limited to such Hebrew verbs as "to seek" or "to ask," and, as a noun, to "the poor and needy"; in the NT, Greek terms refer to being "poor" or "miserable," and to those who "ask for more." Professional beggars were unknown in Moses' time, since the law made ample provision for taking care of the poor.³

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³ Tyndale Bible Dictionary.

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 10:48-49 (KJV)

⁴⁸ And many charged him that he should hold his peace: but he cried the more a great deal, *Thou Son of David, have mercy on me.*
⁴⁹ And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

Mark 10:48-49 (NIV)

⁴⁸ Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!"
⁴⁹ Jesus stopped and said, "Call him." So they called to the blind man, "Cheer up! On your feet! He's calling you."

Cry Out!

B. The Challenge of his Cry

(Verse 48) Any time a man wants to come to Christ for help, there will be opposition of some sort; the devil will see to that. Satan does not want folk coming to Christ for help. The scripture says, "Many charged him that he should hold his peace". When you get excited about seeking Jesus, there will always be some around who will try to discourage your enthusiasm for the Lord. Then it says, "Charged him". This is strong language. It was strong opposition. The crowd was strongly opposed to the blind man seeking help from Christ. The world is not friend to those who want help from Jesus. The blind man did not let opposition stop his seeking of Christ. We see this as the scripture says, "He cried the more a great deal". Opposition only made him more earnest in seeking Christ. That is the best way to fight the opposition to our seeking Christ. Opposition wants to stop our seeking Christ or at least diminish our dedication, but the blind man wisely got more earnest. Next we see it says, "Thou Son of David", the blind man did not stop honoring Christ. He repeated "Son of David." Opposition did not change his doctrine. He only reaffirmed it. Opposition not only wants to stop our dedication but it also wants to corrupt our doctrine (Psalm 62:12).¹

C. The Command of Christ

(Verse 49) Hearing his voice this verse says, "Jesus stood still". This is good news to us today that when we cry out to him, he pays attention to our cries. Then we see that Jesus commands that blind Bartimaeus be brought to him. This is interesting because we see the same people who were telling him to be quiet, is now bringing him to Jesus.²



Lesson IV

Date: January 25, 2015

Lesson Scriptures:

Mark 10: 46 - 52

Blindness: Condition of lacking the ability to see. Physical blindness was common in the ancient Near East and is still prevalent among the poor and tribal peoples lacking the benefits of modern medicine. Medical causes of blindness are not specified in the Bible, but poor personal hygiene and unsanitary living conditions were undoubtedly contributing factors. Newborn babies were especially susceptible.⁴

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⁴ Tyndale Bible Dictionary.

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Mark 10:49-50 (KJV)

⁴⁹ And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. ⁵⁰ And he, casting away his garment, rose, and came to Jesus. ⁵¹ And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

Mark 10:49-50 (NIV)

⁴⁹ Jesus stopped and said, "Call him." So they called to the blind man, "Cheer up! On your feet! He's calling you." ⁵⁰ Throwing his cloak aside, he jumped to his feet and came to Jesus. ⁵¹ "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see."

Cry Out!

C. The Command of Christ

(Verse 49) Christ could have called Bartimaeus directly, but He gives men the privilege of service by involving men in His work. Service is a privilege from God. The verse then says, "Be of good comfort." No message is more comforting than to be told to come to Jesus. The command was now to "Rise." The blind man was sitting. You will not get anything from God by just sitting and doing nothing. You must rise and come to the Lord. Furthermore, when you come to Christ, you always rise not just physically but spiritually and morally. Then the verse says, "He calleth thee." This message is very evangelical. It is the message which calls people for help (Matt. 11:28).¹

(Verse 50) The blind man cast aside that which would hinder his coming to Christ. Both in salvation and in service, folk need to do some casting off. In salvation, folk need to cast off the garment of self-righteousness. The verse then says, "He... rose". As we noted earlier, when a person heads for Christ, he is on the rise. Sin lowers a person, but Christ raises a person (Phil. 3: 7-9).²

D. The Compassion of Christ

(Verse 51) The reason Christ asked Bartimaeus about his need was not because Christ was ignorant of the need. Christ is omniscient so He knew what Bartimaeus wanted and needed. Rather, Christ asked the question in order to get the blind man to confess his need (John 1:9).³



Lesson IV

Date: January 25, 2015

Lesson Scriptures:

Mark 10: 46 - 52

Summary: and go to meet Jesus. May God grant you the grace to seek sight, and the courage to cry out that you be blind no more.³

Questions:

1. Bartimaeus was healed because of his faith. Do you have the faith today to step forth to receive what is God's will for you?
2. Do you recognize your need for God's healing grace, and do you cry out with persistent faith, trusting in His goodness and mercy?

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³Emma Stevens

Questions by Emma Stevens

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Mark 10:51-52 (KJV)

⁵¹ And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. ⁵² And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the

Mark 10:51-52 (NIV)

⁵¹ "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see."
⁵² "Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road.

Cry Out!

C. The Compassion of Christ

(Verse 51) Then the verse says, "Lord, that I might receive my sight". The word "Lord" shows the praise in the confession. He acknowledged his need, but he also acknowledged the Savior's position. You do not get help from Christ if you will not honor Him. The blind man confessed his need in public and was also required to come to Christ in public. He had to show his faith in Christ in public. Being a secret disciple will not work. Our faith is to be public (Phil. 4:6).¹

(Verse 52) The blind man was not disappointed, for Christ healed the blind man of his blindness. The verse then says, "Thy faith hath made thee whole". Faith was an important prerequisite for Christ to work in a person's life. If you do not believe in Christ, you will not see Him working miraculously in your life in any way. For we walk by faith and not by sight. Then it says, "He received his sight, and followed Jesus in the way." The healing resulted in the blind man following Christ. Our healings and blessings are to help our devotion for Christ. If Christ blesses you with great blessings, it is primarily to help you follow Christ better. Too often, however, we look at great blessings as a means to satisfy our own fleshly passions rather than improve our devotion for Christ (Acts 26:18).²

Summary: Isn't it ironic that a man without physical sight was able to see things that others had missed? Bartimaeus could have sat in silence as Jesus passed. He could have obeyed the crowd's orders that he be quiet after his first cry out. When they came to bring him to Jesus, he could have refused. But he was granted the courage to get up

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