

Great Commission



Baptist Church

Dr. Douglas E. Brown, Pastor/Teacher



The Suffering Servant Sunday School Curriculum

June/July 2014



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

Lesson I

Date: June 01, 2014

Lesson Scriptures: Mark 7:14 - 19

Lesson

Polluted vs. Non-Polluted Part I

Pg. 1

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(Mark 7 vs. 14-15b)

B. The Problem about Pollution
(Mark 7 vs. 15c -17)

C. The Process of Pollution
(Mark 7 vs. 18-19)

Lesson II

Date: June 08, 2014

Lesson Scriptures: Mark 7: 20 - 23

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Date: July 06, 2014

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Lesson I

Date: June 1, 2014

Lesson Scriptures:

Mark 7:14-19

Lesson Outline

A. The Parable about Pollution

(Mark 7:14-15)

B. The Problem about Pollution

(Mark 7:7:26-17)

C. The Process of Pollution

(Mark 7:18-19)

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Polluted vs. Non-Polluted Part I

And now, dear believers, this is the one thing God asks you to do: God has said that in Christ you have eternal life, the more abundant life; Christ has said to you, "I live, and ye shall live also." The Word says to us that Christ is our Peace, our Victory over every enemy, who leads us into the rest of God.

These are the words of God, and His message has come to us that Christ can do for us what Moses could not have done. Moses had no Christ to live in him. But it is told you that you can have what Moses had not; you can have a living Christ within you. And are you going to believe that, apart from any experience, and apart from any consciousness of strength? If the peace of God is to rule in your heart, it is the God of peace Himself must be there to do it. The peace is inseparable from the God. The light of the sun—can I separate that from the sun? Utterly impossible. As long as I have the sun I have the light. If I lose the sun; I lose the light. Take care! Do not seek the peace of God or the peace of Christ apart from God and Christ.

Do not be just like the Israelites; they limit the Holy One of Israel. Have you ever noticed that it is the very people whom God has blessed so wonderfully who do that? What did the Israelites say? "God hath provided water in the wilderness. But can He provide the table in the wilderness? We do not think He can." And so we find believers who say, "Yes, God has done wonders. The whole of redemption is a wonder, and God has done wonders for some whom I know. But will God take one so feeble as I, and put me entirely right?"¹

1. Do you believe in God's ability?
2. Does your faith resemble the Israelites?

¹ **The Master's Indwelling by Andrew Murray**



Lesson I
Date: June 1, 2014
Lesson Scriptures:
Mark 7: 14 - 19

Lesson Aim: To understand that the true source of defilement comes from what a person thinks in his/her heart which is the basis for his actions (Godly or ungodly).²

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²Earline Franklin

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Mark 7:14 -15(KJV)

¹⁴ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand¹⁵ There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

Mark 7:14 - 15 (NIV)

¹⁴ Again Jesus called the crowd to him and said, "Listen to me, everyone, and understand this.
¹⁵ Nothing outside a man can make him 'unclean' by going into him. Rather, it is what comes out of a man that makes him 'unclean.'"

Polluted vs. Non Polluted Part I

A. The Parable about Pollution

(Verse 14) We talked about in the last two lessons about tradition versus non-tradition. We see that the Pharisees tried to challenge Jesus with tradition and practices, but not the truth. Here in this verse we see that Jesus calls the people to come closer, evidently the Pharisees had put themselves up front and the crowd in respect stepped back. When the people got closer, Jesus said, "Hearken unto me every one of you, and understand". This word "hearken" in the Greek means, to hear, give audience, come to the ears. This word "understand" in the Greek means, to put together, mentally to comprehend, to mentally consider. Jesus brought the people closer to Him, and then got their undivided attention, as he challenges them to closely examine and put together the pieces for themselves of the information that He was about to disclose to them about pollution and non-pollution. Jesus challenges us today to do the same thing and that is to study to show thyself approve. He challenges us to not take people's view of scripture, but to study to come up with the same interpretation of scripture. Our Pastor, Dr. Douglas E. Brown, challenges us also to go get some study tools and study the scriptures. He has even provided a list of tools that he challenged us to make an investment, so that our tool shed will be able to be effective as we study on our own as we grow in the understanding of the Lord. We shouldn't just read the scripture, but we need to get an understanding (Acts 8:30).¹



Lesson I
Date: June 1, 2014
Lesson Scriptures:
Mark 7: 14 - 19

Ceremonial Holiness:
 Ceremonial holiness thus involved distinguishing between clean and unclean. Moral holiness required the Israelites to behave as a nation separated from the pollutions of contemporary society, and to live upright and righteous lives in obedience to God’s laws (Lev. 20:25-26). For the penitent transgressor a complex system of purificatory rites cleansed from both physical and moral defilement.⁴

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⁴Holman Bible Dictionary

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Mark 7:15-16 (KJV)

¹⁵ There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. ¹⁶ If any man have ears to hear, let him hear.

Mark 7:15-16 (NIV)

¹⁵ Nothing outside a man can make him 'unclean' by going into him. Rather, it is what comes out of a man that makes him 'unclean.'" ¹⁶ If any man has ears to hear, let him hear.

Polluted vs. Non Polluted Part I

A. The Parable about Pollution

(Verse 15a-b) Jesus begins to tell them of a parable in this verse. He says, “There is”, this verbal phrase in the Greek, is in the present tense, which means that of continuous action. There is nothing that is outside “man”, this word man in the Greek means, human being or a person. There is nothing outside of a person or human being that can continually enter into him or her that is able to cause pollution or defilement. There is nothing outside of us that once it enters into our bodies is able to make us ceremonial polluted or unclean (Romans 14:7).¹

B. The Problem about Pollution

(Verse 15c-d) This word problem means difficulty, dilemma or drawback. Jesus in this parable is letting the people know that it is not what enters in that is able to defile or pollute us, he says, it is those things that exit out of us. He is teaching a principle to the people by letting them know, that it is not unwashed hands that pollutes the body spiritually, but what exits the body defiles us. He is countering the idea of not washing your hands before you eat, pollutes you ceremonially and spiritually. The clean hands does not clean us up spiritually, but it is what is in our hearts that pollutes and defiles us. We can eat and drink in excess and that will cause us to experience health problems because we over indulge in our consumption, but the bottom line is that whatever we consume will never pollute or defile our spiritual man (I Cor. 10:25).²

(Verse 16) Mark 7:16 is not in some early MSS. Most textual critics believe it is a scribal gloss. The purpose is to extract and insert information in order that a particular selection is clearly understood.³



Lesson I
Date: June 1, 2014
Lesson Scriptures:
Mark 7: 14 - 19

Undeified: In the NT “undeified” is the rendering of the Gk. *amiantos*, “not defiled,” i.e., free from that by which the nature of a thing is deformed or its force and vigor impaired. Thus Jesus was undeified (Hebrews 7:26; “blameless,” NIV), i.e., pure from sin.⁴

¹ Commentary by Dr. Dale Allen DCS, BBA, TH.M. D.Min.

²⁻³ Commentary originated by Rev. Terrence Howard, TH.M. All editing and copying by permission only

⁴ New Unger's Bible Dictionary

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Mark 7:16-18(KJV)

¹⁶ If any man have ears to hear, let him hear. ¹⁷ And when he was entered into the house from the people, his disciples asked him concerning the parable. ¹⁸ And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

Mark 7:16-18(NIV)

¹⁶ If any man has ears to hear, let him hear. ¹⁷ After he had left the crowd and entered the house, his disciples asked him about this parable. ¹⁸ "Are you so dull?" he asked. "Don't you see that nothing that enters a man from the outside can make him 'unclean'?"

Polluted vs. Non Polluted Part I

B. The Problem about Pollution

(Verse 16) In other words, the scribes who copied this verse in Mark 7:16 extracted it from Mark 4:23. The purpose in this context is that the ones with ears are to hear and listen attentively to Jesus and not the scribes. (See Mark 7:14). In addition, these same words are in Mark 4:9.¹

(Verse 17) We see in this verse, after Jesus had addressed the crowd with the parable, he leaves and walks into the house. When he gets in the house, the gospel of Matthew says that Peter asked Jesus about the parable, Peter being the spokesperson for the disciples. This phrase, “disciples asked”, is in the imperfect tense, which means that Peter did not waste any time, the moment they stepped into the house he began to ask. The disciples heard, but they did not understand what Jesus was saying. They took advantage of asking him while they were alone and away from the crowd. This shows us that it is good to be involved in Sunday School and Bible Study because there will come a time that we may come across some things we do not understand, if we are involved in these areas, we will be able to ask the teacher.²

C. The Process of Pollution

(Verse 18) We see that Jesus is disappointed in His disciples, he makes the statement, “Are ye so without understanding also”, this word understanding in the Greek means, unintelligent or foolish. So he is saying, are you so foolish that you cannot (next page)³



Lesson I
Date: June 1, 2014
Lesson Scriptures:
Mark 7: 14 - 19

Question:

1. How has your understanding of “defile” changed as a result of this lesson and how will it help to strengthen your spiritual walk?

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³Earline Franklin

Questions by Earline Franklin

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Mark 7:19 (KJV)

¹⁹ Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

Mark 7:19 (NIV)

¹⁹ For it doesn't go into his heart but into his stomach, and then out of his body." (In saying this, Jesus declared all foods "clean").

Polluted vs. Non Polluted Part I

C. The Process of Pollution

(*Verse 18*) understand? The disciples were so clouded with the influence of the Jewish laws and traditions that they thought about the dietary requirements. They believed if they did not eat unclean foods, that made them clean(Lev.11).¹

(*Verse 19*) Jesus then begins to explain the parable by telling them that when you eat food or drink, it does not go to the heart, but it goes right to the belly. He was reminding what he had taught them when he instructed them on the mount. He taught them that true holiness is internal and not external (Matt. 5:8). He explains to them what we eat will eventually be digested and then purged or eliminated from the body. Jesus makes a statement here by saying that all foods are clean (Col. 2:20-23).²

Summary: Christians must understand that nothing from without can defile, but it is what is within the heart that defiles. The thoughts that enter the heart produces ones actions, Godly or ungodly. That is why Christians are encouraged to guard our hearts so that our actions are keeping with what He commands of us.³



Lesson II

Date: June 8, 2014

Lesson Scriptures:

Mark 7:20-23

Lesson Outline

A. The Purging of Pollution
(Mark 7:20)

B. The Progression of
Pollution
(Mark 7:21-22)

C. The Personality of
Pollution
(Mark 7:23)

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Polluted vs. Non-Polluted Part II

Self is the power with which God has created and endowed every intelligent creature. Self is the very center of a created being. And why did God give the angels or man a self? The object of this self was that we might bring it as an empty vessel unto God; that He might put into it His life. God gave me the power of self-determination, that I might bring this self every day and say: "Oh, God, work in it; I offer it to thee." God wanted a vessel into which He might pour out His divine fullness of beauty, wisdom, and power; and so He created the world, the sun, and the moon, and the stars, the trees, and the flowers, and the grass, which all show forth the riches of His wisdom, and beauty, and goodness. But they do it without knowing what they do.

Then God created the angels with a self and a will, to see whether they would come and voluntarily yield themselves to Him as vessels for Him to fill. But alas! they did not all do that. There was one at the head of a great company, and he began to look upon himself, and to think of the wonderful powers with which God had endowed him, and to delight in himself. He began to think: "Must such a being as I always remain dependent on God?" He exalted himself, pride asserted itself in separation from God, and that very moment he became, instead of an angel in Heaven, a devil in hell. Self-turned to God is the glory of allowing the Creator to reveal Himself in us. Self-turned away from God is the very darkness and fire of hell.¹

1. What are the works of self?
2. Do you please God or Self?

¹The Master's Indwelling by Andrew Murray



Lesson II
Date: June 08, 2014
Lesson Scriptures:
Mark 7: 20 - 23

Lesson Aim: To understand that the true source of defilement comes from what a person thinks in his heart which is the basis for his actions (godly or ungodly).³

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Mark 7:20-21 (KJV)

²⁰ And he said, That which cometh out of the man, that defileth the man. ²¹ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

Mark 7:20-21 (NIV)

²⁰ He went on: "What comes out of a man is what makes him 'unclean.' ²¹ For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery,

Polluted vs. Non Polluted Part II

A. The Purging of Pollution

(Verse 20) The last lesson at the end of verse nineteen, Jesus was mentioning the purging of all meats to His disciples. In this conversation with His disciples, he has declared that all foods are clean, regardless of the Jewish laws and traditions. Jesus continues His conversation with His disciples and he tells them again that," which cometh out of the man, that defileth the man". He was explaining to them that even the way the body is structured to the point that once a person eats, it will eliminate those items that is not healthy to the body. He says, it is not the excrements that by the levitical law was unclean, but pollution and defilement comes from the inside (Deut. 23:13). Whatever comes from the inside of a person by its content, will determine if the person is spiritually polluted.¹

B. The Progression of Pollution

(Verse 21) This word progression means a series or succession of related things or that of moving forward or onward. Jesus then begins to explain that pollution and defilement starts in the heart, then there is a progression, which will bring defilement forward, onward and soon, outward. He then says, "For from within, out of the heart of men". The hidden source and secret of pollution comes from the inside, it starts with the heart. Even Jeremiah says, the heart is wicked and polluted, the heart cannot be trusted (Jeremiah 17:9). The heart deceives us with respect to sin; it proposes it to us under the notion of pleasure; it promises us a great deal in it, but does not yield a real pleasure to us. It is all fancy and imagination; a mere illusion and a dream; and what it gives is very short lived; it is but for a season, and ends in bitterness and death. It proposes it under the notion of profit; it promises us riches, by such and such sinful ways it suggests evil ways to get it.²



Lesson II
Date: June 08, 2014
Lesson Scriptures:
Mark 7: 20 - 23

Murder: Intentional taking of human life. Human life is given great value in the Bible. Persons are created in the image of God; and persons are called to obey, serve, and glorify God. Human life is viewed as a sacred trust. It is because of this that taking human life is viewed as a serious crime in the Bible.³

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³ Holman Bible Dictionary

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Mark 7:21-22 (KJV)

²¹ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, ²² Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

Mark 7:21-22 (NIV)

²¹ For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, ²² greed, malice, deceit, lewdness, envy, slander, arrogance and folly.

Polluted vs. Non Polluted Part II

B. The Progression of Pollution

(Verse 21) When we allow the evil of riches to start in the heart, these deceitful riches choke the word, cause us to err from the faith, and pierce us through with many sorrows. Let us look at the progression because the scripture says that it starts in the heart, the next part of this verse says, "proceed evil thoughts", this word proceed in the Greek means to depart or to discharge. The word "evil", in the Greek means worthless, depraved, or injurious. Jesus is saying, that from the heart departs and discharges worthless and injurious thoughts. If these thoughts are allowed to stay in the mind, soon we will find ourselves acting out evil behaviors because we have had a conversation with ourselves and has reasoned that it is alright to behave in the evil way, that has been marinating in our minds. A lot of times we begin to talk to ourselves and try to be rational about our decisions, so that it will make us feel better about the choice that we are about to make, even if it is worldly, evil, and goes against the word of God.¹

Jesus shows us the start of pollution is from the heart and then progresses to the mind and the result is then listed as the sins of pollution. Jesus list twelve immoral problems to illustrate his point about internal defilement. The first six on the list are plural and indicates repeated acts. He starts out with the sexual sins. He says, "adulteries, fornication", these two words are translated from one Greek word meaning illicit sexual activities of various kinds. The word "adultery", is used in describing sexual activity outside of the marriage. The word "fornication" is where we get our English word pornography and is used in describing illicit sexual activity of people who are single. The activity of sex was designed by God to involve a man and a woman and then that man and woman should be married.²



Lesson II
Date: June 08, 2014
Lesson Scriptures:
Mark 7: 20-23

Lasciviousness: term for an unbridled expression of sexual urges (Mark 7:22; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; Jude 4). RSV translated the underlying Greek as licentiousness; the NAS, as sensuality. Other translations used a variety of terms: debauchery; indecency; lewdness; sexual sin.³

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Mark 7:21-22 (KJV)

²¹ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, ²² Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

Mark 7:21-22 (NIV)

²¹ For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, ²² greed, malice, deceit, lewdness, envy, slander, arrogance and folly.

Polluted vs. Non Polluted Part II

B. The Progression of Pollution

(Verse 21) He then leaves the sexual immoral problems and then goes into the social immoral problems. He says, “murders”, this means to slay someone, this is usually the slaying of someone who is innocent (Isaiah 59:7).¹

(Verse 22) In this verse he mentions “thefts”, thefts is that of stealing from another person. This act of behavior takes advantage of someone else who have worked hard for what they have received materially, just to have it taken from them by someone who is unwilling to work for what they want. Then he says, “covetousness”, this word means extortion or greediness. This is the behavior that one will exhibit in trying to get more and more material things because they want to keep up with the Joneses. The next word is “wickedness”, this word wickedness is in the plural, which describes a person who is not content in just sinning alone, but he influences others to join him in the sinful behavior. The next word is “deceit”, this word means trickery or misrepresentation of a person to gain an advantage over another person. The next word is “lasciviousness”, this word means wantonness, which takes on the idea of a person that sins open and unashamedly. It means that this person does not care what the public thinks or what the Bible says about the sin that they continue to be involved in. He then says, “an evil eye”, this means a hurtful jealousy, envy. One who focuses and is jealous of other people. The next word is “blasphemy”, this word means to speak evil of God, to slander His name. This is the sin that is unforgiving, because this person will never come to the realization that Jesus is the son of God.²



Lesson II
Date: June 08, 2014
Lesson Scriptures:
Mark 7: 20 - 23

Questions:

1. Conduct your own self-examination. Which thing(s) defiles you. What will you do to rid yourself of this defilement?

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Mark 7:22-23 (KJV)

²² Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
²³ All these evil things come from within, and defile the man.

Mark 7:22-23 (NIV)

²² greed, malice, deceit, lewdness, envy, slander, arrogance and folly.
²³ All these evils come from inside and make a man 'unclean.'"

Polluted vs. Non Polluted Part II

B. The Progression of Pollution

(*Verse 22*) He then mentions “pride”, this word means haughtiness. This speaks of a person who is arrogant and conceited, one who thinks that he is above everybody and no one is on his level. He looks down on everybody else. The next word is “foolishness”, this word means senseless and reckless. This is when one lacks that of moral judgment.¹

C. The Personality of Pollution

(*Verse 23*) Personality is what makes somebody appealing socially, their characteristics. Our personality as a believer, should not demonstrate the behaviors of the list that we have just discussed. Jesus closes this lesson by reminding them again, that evil comes from within and whenever a person allows evil to influence them from the inside, nothing but defilement will come out. Jesus was also showing the Pharisees about their own conduct and personality through this parable.²

Summary: Jesus gave a general and specific explanation of what defiles a man/woman. These are the things that renders a person unclean: evil designs (evil thoughts from which the evil action come); fornication, thefts, murders, adulteries ,covetous deeds evil deeds ,guile, wanton wickedness, envy, slander, pride and folly. These are the things that comes from the human heart and should summon us to an honest self -examination of our own hearts.³



Lesson III

Date: June 15, 2014

Lesson Scriptures:

Mark 7:24-30

Lesson Outline

- A. Jesus' Reputation
(Mark 7:20)
- B. Jesus' Relationship
(Mark 7:26-28)
- C. Jesus' Response
(Mark 7:29-30)

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The Healing of the Syrophenician's Daughter

Let us take this home to our hearts, that it may rule in our lives—this one thought, this one faith, this one aim, this one joy: Christ lived, and died, and reigns; I live and die and in His power I reign; only for this one thing, "that God may be all in all." Let it possess our whole heart, and life. How can we do this? It is a serious question, to which I wish to give you a few simple answers. And I say, first of all: Allow God to take His place in your heart and life. Luther often said to people, when they came troubling him about difficulties, "Do let God be God." Oh, give God His place. And what is that place? "That God may be all in all." Let God be all in all every day, from morning to evening. God to rule and I to obey. Ah, the blessedness of saying, "God and I!" What a privilege that I have such a partner! God first, and then I! And yet there might be secret self-exaltation in associating God with myself. And I find in the Bible a more precious word still. It is, "God and not I." It is not, "God first, and I second;" God is all, and I am nothing. Paul said, "I labored more abundantly than they all; though I be nothing." Let us try to give God His place.

"That God may be all in all," I must not only allow Him to take His place, but secondly, I must accept His will in everything. I must accept His will in every providence. Dear friends, it is "God who worketh to will and to do according to His good pleasure." It is "the God of peace," according to another passage, "who perfects you in every good thing to do His will, working in you what is well-pleasing in His sight." You complain of weakness, of feebleness, of emptiness. Never mind; that is what you are made for—to be an emptied vessel, in which God can put His fullness and His strength.¹

1. Do you desire God to be all in all?
2. Do you trust God to be all in all? Explain.

¹The Master's Indwelling by Andrew Murray



Lesson III

Date: June 15, 2014

Lesson Scriptures:

Mark 7: 24 - 30

Lesson Aim: Students will rejoice in knowing, with Jesus in our lives we only need a 'crumb' of faith, and a 'crumb' of confidence.³

¹⁻²Commentary originated by Rev. Terrence Howard, TH.M.
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³Emma Stevens

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 7:24 - 25 (KJV)

²⁴ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. ²⁵ For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

Mark 7:24 - 25 (NIV)

²⁴ Jesus left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret. ²⁵ In fact, as soon as she heard about him, a woman whose little daughter was possessed by an evil spirit came and fell at his feet.

The Healing of the Syrophenician's Daughter

A. Jesus' Reputation

(Verse 24) This word reputation means something that somebody is known for. We see in this verse that Jesus arose and went into the borders of Tyre and Sidon. This was the first time he stepped out of Israel and went to a gentile area. The cities between the borders of Tyre and Sidon, is the area of our present day Beirut, Lebanon. Jesus just did not go to the borders of this country, but he went to the heart of this pagan country. Jesus left Galilee because the excitement of the people who wanted to make Him king, he also left because there were too much bitterness among the Pharisees, and His own disciples were dull to His teaching that they could not see the truth because of tradition. We see the text says, "and entered into an house, and would have no man know it." Here Jesus again was trying to get away from the crowd in order to get some rest from His ministry. He knew that ministry is hard work and requires rest. Those who are involved in ministry understands this concept and with more help, ministry would still be work, but people could be relieved more when there is more people working. The rest of this verse says, "but he could not be hid", Jesus reputation preceded him. This pagan country even knew about Jesus to the point where he could not be hid. The fame of his ministry working miracles and healing people was spread abroad (I Tim. 5:25).¹

(Verse 25) Because of Jesus' reputation, in this verse, it caused a "certain woman", who heard about him and the miracles and healings that he had performed, to come and fall at his feet. This woman did not come for herself, but she came to get help for her little young daughter. The text says she had, "an unclean spirit", this word unclean in the Greek means that of impure or demonic. In other words, her daughter was under a demonic influence.²



Lesson III

Date: June 15, 2014

Lesson Scriptures:

Mark 7: 24 - 30

Syrophenician: A

combination of Syria and Phoenicia. The word reflects the joining of the two areas into one district under Roman rule. Prior to this era, Phoenicia was the coastal area of northern Palestine, and Syria was a separate country located farther inland.³

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³Holman Illustrated Bible Dictionary.

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 7:25-26 (KJV)

²⁵ For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: ²⁶ The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

Mark 7:25-26 (NIV)

²⁵ In fact, as soon as she heard about him, a woman whose little daughter was possessed by an evil spirit came and fell at his feet. ²⁶ The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

The Healing of the Syrophenician's Daughter

A. Jesus' Reputation

(*Verse 25*) She had a problem with her daughter, so she took her problem to the foot of Jesus. This is also a lesson for us, our children may grow up and graduate, and they may feel that they are grown and can make their own decisions and because of their behaviors, it appears that they are influenced by demons. As parents, we should do just like this "certain" woman, take our children to Jesus. We can do this through fervent prayers.¹

B. Jesus' Relationship

(*Verse 26*) In this verse, Mark begins to describe the certain woman, he says she was a Greek, a Syrophenician by nation. Mark describes in this verse this woman's religion, language, and race. He describes her as a Greek, meaning Gentile as distinguished from a Jew; she was Syrian in language, and a Phoenician in race. The verse then says, "she besought him", this word besought in the Greek is in the imperfect tense, which means that she asked him over and over again, in the form of begging that Jesus would cast out the devil out of her daughter. This word "cast out" in the Greek means, to throw out with force, and immediately. She wanted immediately for Jesus to throw out with one stroke the demon. We see that this woman is in the right position, because she is in a humble position at the feet of Jesus begging for her daughter's deliverance, her daughter's healing. What a loving parent, knowing that the Jews had no dealings with the Gentiles, but she takes desperate measures because her little girl needs help (Col. 3:11).²



Lesson III

Date: June 15, 2014

Lesson Scriptures:

Mark 7: 24 - 30

Dog: Considered an unclean animal; often wild, scavenger animal that ran in packs (Pss. 22:16-21; 59:6) but sometimes kept as domestic pet. Dogs served as watchdogs for herds (Isa. 56:10; Job 30:1) and for the dwelling (Exod. 11:7). Some were trained for hunting (Ps. 22:16), but some ran stray in the streets (Exod. 22:30; 1 Kings 14:11).³

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 7:27-28 (KJV)

²⁷ But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

²⁸ And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

Mark 7:27-28 (NIV)

²⁷ "First let the children eat all they want," he told her, "for it is not right to take the children's bread and toss it to their dogs."

²⁸ "Yes, Lord," she replied, "but even the dogs under the table eat the children's crumbs."

The Healing of the Syrophenician's Daughter

B. Jesus' Relationship

(Verse 27) In this verse we see that Jesus finally answers her request and says, "let the children first be filled." This word "filled" in the Greek means, satisfied. Jesus came first to satisfy the Jews to offer them the truth about the kingdom of God, they had first claim to accept and believe, to come out of Judaism and believe in the teachings of Jesus Christ (Matt. 10:5). Jesus then says, "for it is not meet to take the children's bread, and to cast it unto the dogs", this word "dogs" in the Greek is not a homeless dog or street dog, this term is what the Jews called the Gentiles because this scavenger dog was a dog that was unclean and lived outside of the house. The word "dogs" that Jesus uses in this text means that of a puppy or house dog. It seems that Jesus was mean and cruel, calling this woman a dog. By knowing the language, she knew that he did not call her the scavenger dog. He called her the puppy, who is in the house and that response by Jesus gave this woman hope.¹

(Verse 28) This verse we see the response of the woman and she says, "Yes Lord: yet the dogs under the table eat of the children's crumbs", first we see that she acknowledges her position. In her humility and respect to Jesus and his comments knowing that the Jews had priority and Jesus had his mission towards them. It did not depress her, but she asserted, that even the puppies eat the crumbs that fall from the children's table. She is saying here that even a crumb of mercy from the Master is more than a loaf of bread could ever do. She was looking for the overflow of mercy towards the Gentiles, which she represents in this verse (Rom. 3:29).²



Lesson III
Date: June 15, 2014
Lesson Scriptures:
Mark 7: 24 - 30

Questions:

1. Have you ever been desperate for help?

2. What did you do? Who did you go to? What were the results?

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³Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 7:29-30 (KJV)

²⁹ And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. ³⁰ And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Mark 7:29-30 (NIV)

²⁹ Then he told her, "For such a reply, you may go; the demon has left your daughter." ³⁰ She went home and found her child lying on the bed, and the demon gone.

The Healing of the Syrophenician's Daughter

C. Jesus' Response

(Verse 29) Here we see Jesus' response to the statement of this Gentile woman, showed his compassion. He says, "go thy way; the devil is gone out of thy daughter". Jesus gives her a command to go and the statement of the devil is gone out of thy daughter in the Greek means that he permanently removed the demon for good. ¹

(Verse 30) In this verse, we see that she leaves in faith believing that what Jesus had told her, had come true. We see that as she leaves Jesus and goes back to her house, she walks by faith and not by sight. As she enters the house and sees that the devil is gone, this makes her faith stronger in knowing that if she would just believe and then obey the word, then she will be able to receive the blessings of the Lord. ²

Summary: Like the mother in our lesson, we too must humble ourselves, be persistent in bringing our needs to Christ, and trust Him enough to know, He has sufficient power to meet our every need. Our faith in Christ has the ability to push the door of healing, overcoming obstacles, mending broken relationships, or whatever we might be facing today. Trust Him!!!!³



Lesson IV

Date: June 22, 2014

Lesson Scriptures:

Mark 7:31-37

Lesson Outline

A. The Place of the Curing
(Mark 7:31)

B. The Passion for the
Curing
(Mark 7:32)

C. The Process for the
Curing
(Mark 7:33-35)

D. The Proclamation about
the Curing
(Mark 7:36-37)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Deaf Man with a Speech of Problem

He received His life from God. And why is it of consequence that we should look to that? Because Christ Jesus had in that the starting-point of His whole life. He said: "The Father sent me;" "The Father hath given the Son all things;" "The Father hath given the Son to have life in Himself." Christ received it as His own life, just as God has His life in Himself. And yet, all the time it was a life given and received. "Because the Father almighty has given this life unto me, the Son of man on earth, I can count upon God to maintain it and to carry me through all." And that is the first lesson we need. We need often to meditate on it, and to pray, and to think, and to wait before God, until our hearts open to the wonderful consciousness that the everlasting God has a divine life within us which cannot exist but through Him. I believe God has given His life, it roots in Him.

He lived it in dependence on God. You know how continually He says: "The Son can do nothing of Himself. The words that I speak, I speak not of Myself." He waited unceasingly for the teaching, and the commands, and the guidance of the Father. He prayed for power from the Father. Whatever He did, He did in the name of the Father. He, the Son of God, felt the need of much prayer, of persevering prayer, of bringing down from heaven and maintaining the life of fellowship with God in prayer.¹

1. What example does Christ demonstrate relying on God?
2. What does this teach Believers about God?

¹The Master's Indwelling by Andrew Murray



Lesson IV

Date: June 22, 2014

Lesson Scriptures:

Mark 7: 31 - 37

Lesson Aim: Students will learn to approach Christ with faith that He can meet our every need, then praise Him daily because He does all things well.³

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³Emma Stevens

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Adult Sunday School Lesson

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Mark 7:31-32 (KJV)

³¹ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. ³² And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

Mark 7:31-32 (NIV)

³¹ Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis. ³² There some people brought to him a man who was deaf and could hardly talk, and they begged him to place his hand on the man.

The Deaf Man with a Speech Problem

A. The Place of the Curing

(Verse 31) In this verse we see that Jesus has left the heart of the Tyre and Sidon coast and now he goes through the sea of Galilee and arrives at the coast of Decapolis. In chapter five of this book, we remember that the countrymen ran Jesus out of town, they wanted him to go, he was no longer accepted in that place. Why would Jesus go back to a place that did not want him to be there? In scripture, the places that Jesus was not welcomed, he usually left. The thought here was that he had left the man called “legion”, back in this land to be a witness for not only his household, but for the whole country. He was out telling people about the miracle of him being healed by Jesus that the fame of Jesus began to spread abroad even in Decapolis. Jesus visits this area again to see if the people’s hearts were changed about his ministry (Mark 5:20).¹

B. The Passion for the Curing

(Verse 32) In this verse we see that Jesus is now in Decapolis and the people bring to him “one who was deaf”. Look at the passion of the people. When Jesus left them the last time, they were not worried about the man (Legion), but they had more concern about their money and materials. Now, we see that they are now passionate about one another because they bring to Jesus this man. This man had two problems, he was deaf and had a speech impediment, this speech impediment means that he had difficulty in speaking. We see that the people saw this man in his condition and they brought him to Jesus. They heard the testimony of the man formerly named legion and now they are excited to bring this man to Jesus. We should have the same passion for those who are handicapped spiritually; we know of their condition, we should bring them to Jesus.²



Lesson IV

Date: June 22, 2014

Lesson Scriptures:

Mark 7: 31 - 37

Prayer: Jesus’ example and teaching inspire prayer. Mark emphasized that Jesus prayed in crucial moments, including the disciples’ appointment (3:13), their mission (6:30-32), and the transfiguration (9:2). Jesus displayed a regular and intense prayer life (Matt. 6:5; 14:23; Mark 1:35). Luke taught that Jesus was guided by the Holy Spirit (Luke 3:22; 4:1,14,18; 10:21; Acts 10:38). John reported that Jesus sometimes prayed aloud for the benefit of those present (John 11:41-42).³

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Mark 7:33-34 (KJV)

³³ And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; ³⁴ And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

Mark 7:33-34 (NIV)

³³ After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue. ³⁴ He looked up to heaven and with a deep sigh said to him, "Ephphatha!" (which means, "Be opened!").

The Deaf Man with a Speech Problem

C. The Process for the Curing

(Verse 33) In this verse we see that Jesus takes the man away from the multitude. This shows us Jesus’ tenderness and consideration for this man. Jesus is always sensitive and wise in the way He dealt with people. We see that it says, “and put”, this word in the Greek means to thrust, so he thrust his fingers into the man’s ear, as to say I will make you hear again. He then spit and touched his tongue to let the man know, I will also fix your speech. This man was deaf and had difficulty speaking, but he could see and feel, by doing what Jesus did, he was making a connection with this man by using this process to meet the needs of this man by his sight and ability to feel. The process that Jesus uses to heal is his own unique process, he could have spoke and healed the man, but Jesus’ ways are not our ways. To us spitting on the hand and touching someone’s tongue is nasty and unheard of, just spitting on somebody is nasty. The good news is that when we do things Jesus’ way, we will always get positive results (2 Kings 4:33-34).¹

(Verse 34) In this verse we see that when Jesus touched the man he looked up to heaven and he sighed. When he looked up this was a visible picture of Jesus himself calling on the father, the one that he communed with daily. Jesus had a daily prayer life and this was visible to those who were watching. This word “sighed” in the Greek means to sigh or to groan. He was groaning and sighing in sympathy for this man, he was about to heal. He talks to the Father and he says, Be opened! When we see people who have a disability, we ought to reach out in sympathy and help in any way we can.²



Lesson IV
Date: June 22, 2014
Lesson Scriptures:
Mark 7: 31 - 37

Healing: God’s work through instruments and ways He chooses to bring health to persons sick physically, emotionally, and spiritually. The Bible not only tells of people’s spiritual status but is also concerned about their physical condition. This concern appears in the emphasis on healing, particularly in the ministry of Jesus and in the early church. Nearly one-fifth of the Gospels report Jesus’ miracles and the discussions they occasioned. The Gospels record 14 distinct instances of physical and mental healing.³

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Adult Sunday School Lesson

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Mark 7:35-36 (KJV)

³⁵ And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. ³⁶ And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

Mark 7:35-36 (NIV)

³⁵ At this, the man's ears were opened, his tongue was loosened and he began to speak plainly. ³⁶ Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it.

The Deaf Man with a Speech Problem

C. The Process for the Curing

(Verse 35) This verse tells us that this man’s ears opened up immediately, without hesitation. This verse also says that “the string of his tongue”, this word in the Greek means that of a ligament that was loosed. This allowed this man to speak clearly and plain. This man did not have to go to any speech therapy to learn how to talk and enunciate, but when Jesus heals, He is able to do it instantaneously, without any side effects. By Jesus performing this miracle, he was fulfilling prophecy (Isaiah 35:5-6). He was able to call on the Father because he communed with him daily. He had a relationship with the Father, so because of his relationship with the Father, Jesus knew that he could call on Him and things were able to happen. This is a lesson for us, not to just call on the Father in desperate times, but to develop a daily prayer life, so we can stay in tune with him, and He with us.¹

D. The Proclamation about the Curing

(Verse 36) This word proclamation means to make a public statement or announcement. In this verse we see that it says, “he charged them”, this verb “charged” in the Greek means first to separate” then “to define or distinguish”, “to command or straightly charge”. It is in the middle voice, showing the charge was given with the personal interest of Jesus in mind. It was for his sake and the future welfare of His ministry, that this command was given. The verse says, the more he charged them or commanded them, the more they talked about the miracle that God had done. We have to be sensitive (nxt pg) ²



Lesson IV
Date: June 22, 2014
Lesson Scriptures:
Mark 7: 31 - 37

Questions:

1. On a scale of 1 -10 how does your faith rate?

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³Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 7:37 (KJV)

³⁷ And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak..

Mark 7:37 (NIV)

³⁷ People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak."

The Deaf Man with a Speech Problem

D. The Proclamation about the Curing

(*Verse 36*) to the voice of Jesus. This scenario shows us that the people were disobedient to his words and commands. They went out doing what they wanted to do because it felt right to them, disregarding the word of God. We cannot do what we feel, as Christians we are no longer governed by self, but the word of God.¹

(*Verse 37*) The word translated "beyond measure" means superabundant or exceeding. The people had never seen anything like this before. They were so excited that they told the whole story. Just because we get excited about what God has done, we still have to be obedient to what thus saith the Lord.²

Summary: Today's lesson is one of faith. We don't need perfect faith for Jesus to act! He will act on any faith we have, we need only to trust him in our faith. Faith can take even the slightest discouragement and turn it into a realized promise. Continue to exercise your faith today, share that faith so that others might come to believe. Whatever faith in Christ that we have, we bring to Him those for whom we have compassion.³



Lesson V

Date: July 6, 2014

Lesson Scriptures:

Mark 8:1-4

Lesson Outline

A. The Circumstances for Providing the Food

(Mark 8:1)

B. The Compassion for Providing the Food

(Mark 8:2)

C. The Condition about Providing the Food

(Mark 8:3-4)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Jesus Does it Again Part I

We all have a relation to society, our position among men, with friends and family; there is our money, our time, our business; all these should be put in the hands of Jesus. One cannot know beforehand the blessedness of this surrender, but blessed it surely is. Come, because He is worthy; come because you know you cannot keep things right yourself, and make Christ master over all you have. Give father and mother, wife and child, house and land, and money, all to Jesus, and you will find that in giving all you blessed.

Look at the blessing of the entire surrender. You have here the remarkable words: "And it came to pass from the time that Potiphar made Joseph overseer over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake, and the blessing of the Lord was upon all that he had in the house, and in the field." I ask you Christians, If God did this to that heathen man, because he honored Joseph; if God, for Joseph's sake, blessed that Egyptian in this wonderful way, may a Christian not venture to say: "If I put my life into the hands of Jesus, I am sure God will bless all that I have?" Oh, dare to say it. Potiphar trusted Joseph implicitly and absolutely, and there was prosperity everywhere, because God was with Joseph. There will be a blessing within your own inner life, and a blessing in your outer life. He blessed Potiphar in the house, in the field, everywhere.

Oh, Christian, what is that blessing you will get? I cannot tell all, but I can tell you this: if you will come to Christ Jesus and surrender all, the blessing of God will be on all that you have. There will be a blessing for your own soul. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Try that; trust Jesus for everything, and trust everything to Him, and the blessing of God will come upon you—the sweet rest, the rest of faith. It is all in the hands of Jesus; He will guide you; He will teach you; He will work in you; He will keep you; He will be everything to you.¹

1. How much of your life do you trust God with?

2. How much of your life do you not trust God with?

¹The Master's Indwelling by Andrew Murray



Lesson V
Date: July 06, 2014
Lesson Scriptures:
Mark 8: 1 - 4

Lesson Aim: Students will be encouraged in knowing, Christ *knows, has compassion, and supplies* our every need. ³

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:1-2 (KJV)

¹ In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, ² I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

Mark 8:1-2 (NIV)

¹ During those days another large crowd gathered. Since they had nothing to eat, Jesus called his disciples to him and said, ² "I have compassion for these people; they have already been with me three days and have nothing to eat.

Jesus Does it Again Part I

A. The Circumstances for Providing the Food

(Verse 1) This word circumstance means a condition affecting a situation. Here in this first verse we see Mark giving a vivid picture of the work, toil, and the exhaustion of Jesus' ministry. He mentions first in this verse the multitude being very great. Providing food for a few is nothing special compared to providing food for a great multitude. The circumstances we see here is that Mark records that they again do not have anything to eat. We remember earlier in the book of Mark they were faced with the same circumstances. Now the multitude that was fed in Mark chapter six, only two chapters ago, were over five thousand, and they witnessed a miracle with Jesus feeding them with only two fish and five small barley loaves of bread. We see again that Jesus calls or invites his disciples to come closer to Him.¹

B. The Compassion for Providing the Food

(Verse 2) Jesus begins to speak and he says, "I have compassion", this word "compassion" in the Greek means, the bowels or inner parts which are the seats of our emotions. Today we use the heart as the seat of our affections. Out of all the feelings in that Jesus experienced, none is mentioned more that His compassion. There are some reasons that Jesus had compassion for this multitude, Jesus says, "They have now been with me three days". Some people try to justify their promotional programs at church by saying, Christ fed multitudes to get a crowd, so let us serve food and more people will come because they will want to eat. Such a conclusion is not Scriptural in the least. We should provide the food because of the circumstances. Maybe the people who will come to your event, do not have the time to stop and pick up food, you would want to make it available because it will be more convenient to the ones who will come to your event.²



Lesson V
Date: July 06, 2014
Lesson Scriptures:
Mark 8: 1 - 4

Fasting: Fasting is the laying aside of food for a period of time when the believer is seeking to know God in a deeper experience. It is to be done as an act before God in the privacy of one's own pursuit of God (Exod. 34:28; 1 Sam. 7:6; 1 Kings 19:8; Matt. 6:17). Fasting is to be done with the object of seeking to know God in a deeper experience (Isa. 58; Zech. 7:5). Fasting relates to a time of confession (Ps. 69:10). Fasting can be a time of seeking a deeper prayer experience and drawing near to God in prevailing prayer (Ezra 8:23; Joel 2:12).³

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:2-3 (KJV)

² I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

³ And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

Mark 8:2-3 (NIV)

² "I have compassion for these people; they have already been with me three days and have nothing to eat.

³ If I send them home hungry, they will collapse on the way, because some of them have come a long distance."

Jesus Does it Again Part I

B. The Compassion for Providing the Food

(Verse 2) The multitude came for Christ's teaching; then because of a great food crisis they had because of listening to Him for a lengthy period, He provided food for them. Let us take a closer look at this multitude; Jesus said that they were with him for three days straight. Can you imagine, they were listening to his teachings, they were listening, and the scripture does not record that anyone was complaining about not eating or that anybody left due to the long worship service. If we had people this hungry for the word of God, to hold on to every word that comes out of the mouth of the angel that God has placed as His mouthpiece, His ambassador, in the churches. Our schools, communities, and cities would be a lot better than they are now. It is amazing that no one left before the benediction. The good news here is that last time they needed to feed a multitude it was Jews. This time in the city of Decapolis, we have a multitude of Gentiles. This teaches us that God not only had compassion for the Jews, but also the Gentiles. The ministry he is trying to show the disciples is that his death, burial, and resurrection will be for all of those who will believe, that He is the Son of God. (John 3:16) ¹

C. The Condition about Providing the Food

(Verse 3) After Jesus has gathered the disciples together, in this verse he says, "And if I send them away fasting to their own houses, they will faint by the way", this word fasting in the Greek means without food. So Jesus brings the condition that they have to the disciples to hear their response. Here Jesus is pointing out that if he sends them away hungry back to their houses, many of them will faint. This word "faint", in the Greek means to give out. In other words, Jesus is saying that if we send them home, then they will not make it.²



Lesson V
Date: July 06, 2014
Lesson Scriptures:
Mark 8: 1 - 4

Ingredients for Bread:
 A course meal was ground from wheat (Gen. 30:14) or barley. American corn was unknown. (The use of the word in the KJV is a “Britishism” meaning grain in general.) Barley bread was less appetizing but also less expensive and therefore common among the poor. Grinding was done by a mortar and pestle or with millstones turned by an animal or human being (Num. 11:8; Matt. 24:41). For special occasions and for offerings a fine flour was ground (Gen. 18:6; Lev. 2:7).

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³ Holman Bible Dictionary

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Mark 8:3-4 (KJV)

³ And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. ⁴ And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

Mark 8:3-4 (NIV)

³ If I send them home hungry, they will collapse on the way, because some of them have come a long distance." ⁴ His disciples answered, "But where in this remote place can anyone get enough bread to feed them?"

Jesus Does it Again Part I

C. The Condition about Providing the Food

(Verse 3) This is like a teacher that is giving a test to his students. The last time they were in this predicament the disciples brought the condition that they were having to Jesus. Their answer was to send them home. This time Jesus brings the same condition to them to see if they paid attention the first time, they took this test. The teacher, Jesus, gives them a hint by saying that they will not make it home. This word “divers” means some or many. He is saying that many of them have traveled from faraway places. This is also a lesson for us because some of us think and say to ourselves, “why do I keep going through this situation? or why do I keep having this problem?” It could be that we did not learn from our first test or trial and we keep falling right back in the same situation. Sometimes he will remind us of our past conditions, and the results of the last time we experienced it, so that we will not make the same mistake. He brings back to the mind the consequences that we experienced while facing our past situations and trials. This is an opportunity for the disciples to ace their test because they have just gone through this test two chapters ago (Isaiah 40:31).¹

(Verse 4) This verse we see how the disciples answered Jesus’ question. They respond by saying, “From whence can a man satisfy these *men* with bread here in the wilderness?” This word satisfy in the Greek means, “to feed with herbs, grass, hay, to fill with food to fatten”, this word was used to describe how they would (nxt pge) ²



Lesson V
Date: July 06, 2014
Lesson Scriptures:
Mark 8: 1 - 4

Questions:

1. Have you come to the place in your spiritual life where you are hungry for God?

2. Do you desire His company and His fellowship more than the basic necessities of life?

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²Emma Stevens

Questions by Emma Stevens

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Mark 8:4 (KJV)

⁴ And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?.

Mark 8:4 (NIV)

⁴ His disciples answered, "But where in this remote place can anyone get enough bread to feed them?"

Jesus Does it Again Part I

C. The Condition about Providing the Food

(Verse 4) fatten animals with the grass and herbs that they ate, until they were satisfied. They were asking, how could we satisfy this multitude by just feeding them bread? It appears that the disciples have developed amnesia; it appears that they have failed their test again. After being around Jesus all of this time, it appears they have not matured in their faith. We cannot be too hard on these disciples because we too at times look at our conditions and because of what we see, doubt begins to enter our minds, until we pull out our file cabinet and see that I remember God had brought me through the last time and I know he is able to do it again. We will see the results in our next week's lesson.¹

Summary: The multitude had come for a sermon and when the sermon went overtime, they didn't grumble or complain nor set their digital watches to start beeping, nor did they began to walk out. They had a desire and need to hear from Jesus. As a result, because of His compassion Jesus began to fulfill both spiritual and physical need. Christ is still faithful to meet the needs of His people again, and again, and again. We have the test of time to see that this is not just a passing fancy. And yet, how often do we fail to come to Him in our need? How often do we hit the panic button and run and yell and scream and forget to turn to the One who is able to meet all of our needs? Christ already knows what we have need of. Are you willing to trust him?²



Lesson VI

Date: July 13, 2014

Lesson Scriptures:

Mark 8:5-9

Lesson Outline

A. The Challenge in Providing the Food (Mark 8:5)

B. The Command in Providing the Food (Mark 8:6-7)

C. The Consumption of the Food (Mark 8:8-9)

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Jesus Does it Again Part II

Jesus, through the indwelling of the Holy Spirit, promises He will be the river of living water in our lives. He will be the fountain of life bubbling from within.

A river or stream is persistent. It will go around obstacles; it will make a new pathway if need be. It does not stop when it meets an obstacle; it merely finds a way around it. Jesus is persistent.

Sometimes in late autumn, when all the leaves had fallen from the trees, the stream and the source of the stream would become clogged. Although it was still flowing, it would find a new path. When we would clear away the leaves, the water would flow freely again - where we directed it.

Most times, we would just take the ever-flowing stream for granted. It kept flowing, supplying us with fresh, clean water. We can take God's life-giving Spirit for granted. He is always there. His Life will not dry up.

Let's make sure we keep our hearts clean (no build up), so He is free to flow out of us. When adverse circumstances come into your life, be assured that He is still there - just keep your eyes on the Source, not on the circumstances.¹

1. What is preventing the word of God from flowing in your heart?

¹The Master's Indwelling by Andrew Murray



Lesson VI
Date: July 13, 2014
Lesson Scriptures:
Mark 8: 5 - 9

Lesson Aim: We have to put aside our abilities [what *'I'* can do], our resources [what *'I'* have] and completely trust the Lord to meet our every need.³

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³ Emma Stevens

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Mark 8:5-6 (KJV)

⁵ And he asked them, How many loaves have ye? And they said, Seven. ⁶ And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

Mark 8:5-6 (NIV)

⁵ "How many loaves do you have?" Jesus asked. "Seven," they replied. ⁶ He told the crowd to sit down on the ground. When he had taken the seven loaves and given thanks, he broke them and gave them to his disciples to set before the people, and they did so.

Jesus Does it Again Part II

A. The Challenge in Providing the Food

(Verse 5) The word challenge means test or to encounter. In this verse, we see that Jesus challenges them again by asking them how many loaves they had. Here we see that he was trying to trigger their memory because not too many days ago, he asked them the same question in Mark chapter 6. This challenge was to put their focus back in the right direction. This worked because of their response, last time he asked them the question they answered that what they had was not enough to feed the multitude. This time they did not say what they had was little because they now remembered if Jesus was able to feed a multitude last time with less resources than they had now , they knew he was able to do it again.¹

B. The Command in Providing the Food

(Verse 6) Here Jesus gives a command again. This word "command" in the Greek means to transmit a message, to charge, or to give orders. He gives them the orders to sit, now this word "sit" in the Greek means to recline. Reclining was the way they ate their meals, they would recline on one another as they ate. This time when they got the order to sit, there was no green grass for them to sit on because it was a different part of the season. Jesus again knew that this was the best way in order to feed the multitude so that everyone could be served. If he allowed them to get in a line, there would probably be people pushing and knocking people over in order to get in line to get something to eat. People would be injured and some maybe not get anything to eat because of the disorder. I am so glad that we (nxt pg)²



Lesson VI
Date: July 13, 2014
Lesson Scriptures:
Mark 8: 5 - 9

Food: There were only two main meals for the Jewish family. Breakfast was taken informally soon after getting up and normally consisted of a flat bread cake and a piece of cheese, dried fruit, or olives. Sometimes the bread was wrapped round the appetizer, and sometimes the bread was split open to make a bag where the morsels might be placed.³

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Mark 8:6-7 (KJV)

⁶ And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people. ⁷ And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

Mark 8:6-7 (NIV)

⁶ He told the crowd to sit down on the ground. When he had taken the seven loaves and given thanks, he broke them and gave them to his disciples to set before the people, and they did so. ⁷ They had a few small fish as well; he gave thanks for them also and told the disciples to distribute them.

Jesus Does it Again Part II

B. The Command in Providing the Food

(Verse 6) serve a God who is orderly. After Jesus saw the multitude obey his command the passage then says that he took the seven loaves and gave thanks. This word “thanks” in the Greek means to be grateful or to express gratitude. Here again we see Jesus first showing the people that before he does anything, he first recognizes the Father. Before he would heal people, he recognized the father and before his meals, he recognized the Father to show that it is God, who is able to supply our needs even when we have limited resources. This is a lesson for us today, that wherever we are, at restaurants, at a burger shop or before any meal we should give a prayer of thanks to the Lord showing how grateful we are to be able to eat and afford what we are eating. We should never be ashamed to pray over our meals in public because like Jesus is doing in this verse, we are showing the world that do not even know Him, that we recognize the only true and living God who is able to provide for us (Matt. 26:26). This verse then says, “and brake, and gave to his disciples to set before them”. This word “brake” is in the aorist tense and “gave” is in the imperfect tense which means that Jesus continued to break and give to the disciples to set before the people.¹

(Verse 7) In this verse we see that it says that “they had a few small fishes:”. Some theologians believe that these were the fish that were left over, from the previous feeding of the five thousand, because these were fragments of fish. The passage says now that he blessed the fish, this word “blessed” means that he praised God once again for another opportunity to provide for the people.²



Lesson VI
Date: July 13, 2014
Lesson Scriptures:
Mark 8: 5 - 9

The Evening Meal: After the midday rest, the evening meal was prepared on the fire; a vegetable or lentil stew was made in the large cooking pot, herbs and salt being used to add to the flavor. Only on special occasions such as a sacrifice or festival day was any meat added to the stew, and only on very rare occasions was the meat roasted or game or fish eaten. A blessing or thanksgiving was made, and each member of the family used a piece of bread as a scoop to take up some of the contents of the pot because there was no cutlery.³

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Mark 8:7-8 (KJV)

⁷ And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

⁸ So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

Mark 8:7-8 (NIV)

⁷ They had a few small fish as well; he gave thanks for them also and told the disciples to distribute them. ⁸ The people ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over.

Jesus Does it Again Part II

B. The Command in Providing the Food

(*Verse 7*) After Jesus gave praise to God, he gave the orders to the disciples to set the fish before the people who were reclining. We see here that even though the smallest of fragments can become much, when we surrender it and are able to put it in the Master's hand. We also see obedience from the disciples, they did not complain about having to feed the people, all they said by their actions were, yes Lord, whatever you say, yes Lord, wherever you want me to go, yes Lord. The result of their obedience also tells us that ministry is work. When we humble ourselves and listen to the Lord then our ministries will be successful.¹

C. The Consumption of the Food

(*Verse 8*) This word consumption means intake or ingestion. This verse says that they ate and were filled. This word "filled" in the Greek means satisfied. Isn't it amazing that if we humble ourselves and obey the Lord, he is able to bring satisfaction to our lives. Now we see that after they ate to satisfaction, they took up the broken meat. The word meat is in italics which means that this word is not in the original text, but was added to clarify the meaning for the reader. The word "broken" food was not scraps from partially eaten food. They referred to the pieces of food obtained when Christ "brake" the loaves and fish in the multiplying of the food. Thus the "broken" pieces were surplus food provided by Christ's miracle.²



Lesson VI
Date: July 13, 2014
Lesson Scriptures:
Mark 8: 5 - 9

Questions:

1. Do you see a need in someone's life? Perhaps the Lord is showing you that need so that you can be His instrument in meeting that need?

2. How many loaves have ye? Nothing? Not a soul? not a body? not time? not one friend, not one neighbor, not one servant, to whom a kind word may be spoken, or a kind deed done, in the name of Jesus.

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Mark 8:8-9 (KJV)

⁸ So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.
⁹ And they that had eaten were about four thousand: and he sent them away.

Mark 8:8-9 (NIV)

⁸ The people ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over.
⁹ About four thousand men were present. And having sent them away,

Jesus Does it Again Part II

C. The Consumption of the Food

(Verse 8) Though the number of baskets here was less than the number of baskets used to clean up the food in the other food miracle, these baskets were much larger (the word translated "baskets" here means a large basket often big enough to hold a man. Paul was let down from the wall in Damascus in this kind of basket). These seven baskets of food emphasize the greatness and sufficiency of the miracle.¹

(Verse 9) In this verse we see that the number of this multitude was four thousand. Matthew records that the women and children was not counted in the four thousand, just like the feeding of the five thousand earlier, only the men were counted. After they were filled, he then sent the multitude away. The number of people fed gives great proof of the miracle. God gives plenty of proof and testimony of His work. Unbelief does not have that proof.²

Summary: There is a principle here. When the Lord begins to move to meet a need, He often does it by moving His people; he used the disciples. His method was MEN. . . .and it still is. Because we want to be like Christ, we must learn to look around and see people's need, we must listen to people to hear what their need is, and see others through the eyes of Christ. That's why as Christians, we are on this earth to make a impacted on people's lives!³



Lesson VII

Date: July 20, 2014

Lesson Scriptures:

Mark 8:10-13

Lesson Outline

A. The Situation for the Pursuit
(Mark 8:10)

B. The Seekers in the Pursuit
(Mark 8:11)

C. The Scorning of the Pursuit
(Mark 8:12-13)

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Looking For a Sign

Do not look for a miracle to find truth. I want to suggest that a healthy truth to look for in a church is one that first – recognizes that Truth can only be captured within a Person who serves Jesus and second – personifies Christ in their personality. We ought to ultimately measure the truth by how God’s word is activated in the life of God’s people.

Since Jesus is the Temple according to the Gospels and since we are by extension both the Temple of God and the Body of Christ, then our communities ought look like the “place” where God dwells and the body through which God incarnates. This is truth. Nothing else comes close. So, if you see a church where you sense that Jesus is unusually present – embodying the person of Truth – then this is probably a church to embrace. “Don’t be looking at what other folks are doing. Just look for Jesus in them. He has something for us to do daily.”

Getting older and experiencing all the various stages of “body rot” sometimes causes me to wonder if I can still be fruitful. Try as we may, we will never fully stop the inevitable — getting old and frail — unless the Lord takes us home first. We can exercise, get cosmetic surgery, take vitamins galore, but that won’t delay the guarantee that our life on earth will one day come to an end. God has chosen that day, and when it comes, He will take us home.¹

1. When unbelievers and believers cannot see miracle do they see Christ you?

¹The Master's Indwelling by Andrew Murray



Lesson VII
Date: July 20, 2014
Lesson Scriptures:
Mark 8: 10 - 13

Lesson Aim: To understand that Christians do not need signs to know that God is with them because they can see God's hand at work everywhere and all times.³

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Mark 8:10-11 (KJV)

¹⁰ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

¹¹ And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

Mark 8:10-11 (NIV)

¹⁰ he got into the boat with his disciples and went to the region of Dalmanutha.

¹¹ The Pharisees came and began to question Jesus. To test him, they asked him for a sign from heaven.

Looking for a Sign

A. The Situation For the Pursuit

(Verse 10) Jesus has just fed a multitude of four thousand Gentiles and now after the collection of the food that was left over, this scripture says, "And straightway he entered into a ship with his disciples". Mark's gospel is the only gospel that mentions that he left with his disciples. We see Jesus immediately entered into the ship and crossing from the eastern shore of the Sea of Galilee, Jesus came to the district of "Dalmanutha," a Syriac word that literally means "of the harbor". Jesus had to leave immediately because after both food miracles, Christ quickly left the area. These food miracles created a crowd reaction that was not spiritual, and Christ would get away from that reaction. As an example, after the feeding of the five thousand, "Jesus... perceived that they would come and take him by force, to make him a king" (John 6:15). Christ did not want such attention. He had the cross before Him and that came before the crown. Also leaving the area of the food miracles emphasizes that His food miracles were not done to attract a crowd, as some erroneously think, but were done to meet an urgent need of the multitude who had listened to Him teach.¹

Jesus also shows us something here as he left immediately. Jesus is teaching us that ministry should not be stagnate or stable. Ministry is always on the move and in motion. Though Jesus was tired after feeding the multitude spiritually and physically, he shows us that we cannot stop when we feel that we have accomplished even one thing. He leaves one shore because he knows that there is still work that needs be done. Many people boast and gloat on accomplishments of what they have done. Jesus shows us here that we have to stay on the move. There are many people who are lost in this world; it is up to us to be the light of this world and the salt of this earth to keep reminding them of the kingdom of God.²



Lesson VII
Date: July 20, 2014
Lesson Scriptures:
Mark 8: 10 - 13

Signs: Signs which impart knowledge typically characterize God as Lord of history and champion of oppressed Israel. The goal of the Exodus signs is the knowledge that “I am the LORD (in the midst of the earth)” (Ex. 7:5; 8:22; 10:2) and that “the LORD is God; there is no other besides him”³

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Mark 8:11 (KJV)

¹¹ And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

Mark 8:11 (NIV)

¹¹ The Pharisees came and began to question Jesus. To test him, they asked him for a sign from heaven.

Looking for a Sign

B. The Seekers in the Pursuit

(Verse 11) After Jesus and his disciples anchored their boat and went ashore, this verse says that the Pharisees came forth. The news about Jesus traveled so much that everywhere Jesus traveled when he reached the shores, there were always people there to meet and receive him. Matthew says the Sadducees were with the Pharisees. It is amazing to see these two religionist groups come together that had two separate views in their own religion to team up to attack and come up against one man. The Pharisees had already joined with the Herodians about a dispute over the Sabbath (Mark 3:6). Critics seemed always to be present wherever Christ went. The religious critics seemed to be everywhere in Palestine. People who feel threatened will always be on the attack. No matter where we go, we will find opposition to our faith because of so many people who are non-believers. We see in this verse that they began to question Jesus. This word “question” in the Greek means, to discuss, to dispute, or to question; it is in the present tense and active voice, which means that they started the dispute and they kept on disputing (Matthew 21:23).¹

They began to dispute with him seeking a sign from heaven. This word “seeking” in the Greek means in this context to plot. They were plotting to discredit and put a halt to the ministry of Jesus. They began to entice and tempt Jesus to show them a sign. The Jews seek after a sign.” It is the spirit we nowadays term “sensationalism”. It is a natural desire for a certain pleasure of the mind. Fixed ideas, a sameness of mental representations, wearies and saddens the mind. The Jews, who had no science in our sense, and did not live in an interesting age like ours, wanted signs and wonders to amuse. The Jews wanted Jesus to entertain them, but not educate them. This is why they were trying to paralyze his ministry. Many people today that will come to church and they are looking for entertainment, instead of worshipping and seeking the guidance and comfort they can in the word that God has for them on that particular worship service (1 Cor. 1: 22-23).²



Lesson VII
Date: July 20, 2014
Lesson Scriptures:
Mark 8: 10 - 13

Generation: God’s people must be taught faithfulness. God is faithful to a thousand generations by His very nature (Deut. 7:9). His salvation is available through the generations; that is forever (Isa. 51:8). In the New Testament “generation” refers to a specific contemporary audience. Jesus often used the term to describe the evil nature of the people He addressed (Matt. 11:16; 12:39; Luke 17:25). The message of the New Testament can be summarized: “To him be glory in the church and in Christ Jesus to all generations, forever and ever” (Eph. 3:21 NRSV).³

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Mark 8:12-13 (KJV)

¹² And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. ¹³ And he left them, and entering into the ship again departed to the other side.

Mark 8:12-13 (NIV)

¹² He sighed deeply and said, "Why does this generation ask for a miraculous sign? I tell you the truth, no sign will be given to it." ¹³ Then he left them, got back into the boat and crossed to the other side.

Looking for a Sign

C. The Scorning of the Pursuit

(Verse 12) This word scorn means to ridicule, or despise. Jesus begins his scorn or ridicule first by sighing deeply. The word translated "sighed deeply" means to groan. Most people today would say from the bottom of his heart, the Lord’s human spirit was stirred to its depths. This speaks of the grief of mind these critics were to Christ, for they revealed great unbelief. Faith is what pleases God (Hebrews 11:6), so unbelief grieves God. These critics had plenty of signs as proof for the claims of Christ; they did not need more facts; they needed more faith. His rhetorical question reveals his amazement that this generation (represented by these stubborn religious leaders) would ask for a sign—they had already seen many miracles and heard incredible, life-changing teaching. But they chose to reject Jesus. He knew that he could have done any type of spectacular cosmic miracle and they would not believe in him for they had already chosen not to believe in him (Isaiah 53:3).¹

Jesus did not come to this earth to convince people to come to him by performing signs and wonders. He came inviting people to come to him in faith, and as a response to their faith, he performed great miracles. For these self-righteous religious leaders there was little hope. If they would not believe the past signs, they would have to suffer the consequences of unbelief. Furthermore, they would not believe if He gave them more signs. Christ does not submit to the wishes of adamant unbelief (John 12:37- 43).²



Lesson VII
Date: July 20, 2014
Lesson Scriptures:
Mark 8: 10 - 13

Questions:

1. Where in nature do you find the hand of God at work?

2. Have you ever been like the Pharisees and asked God for a sign regarding something rather than relying on his Word?

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Mark 8:13 (KJV)

¹³ And he left them, and entering into the ship again departed to the other side.

Mark 8:13 (NIV)

¹³ Then he left them, got back into the boat and crossed to the other side.

Looking for a Sign

C. The Scorning of the Pursuit

(Verse 13) We see that in this verse we see again that Jesus left and went back into the ship. Christ does not fraternize with unbelief. The Pharisees and Sadducees, who had just confronted Him with a cynical request for more signs, would not enjoy the presence and blessing of Christ. So He left them. Christ traveled by boat back across the Sea of Galilee to the east side of the sea, the opposite direction of where the critics were. The departure direction emphasizes the rejection of His critics. Spiritually He was going the opposite direction they were going (Psalm 81:12).¹

Summary: The Pharisees asked questions because they simply did not believe Jesus was the Messiah. They wanted a sign so it could be the proof they needed. They were not aware that the Messiah was with them. As Christians we must pray that our eyes and heart are opened to understand that God is everywhere in this world. We do not need signs to authenticate this fact.²



Lesson VIII

Date: July 27, 2014

Lesson Scriptures:

Mark 8:14-21

Lesson Outline

A. The Circumstances For the Precaution
(Mark 8:14)

B. The Charge in the Precaution
(Mark 8:15-16)

C. The Censure in the Precaution
(Mark 8:17-21)

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

The Safeguard of the Disciples

I once had the opportunity of being taken over a large cotton mill, and of seeing the various states of the manufacture from the raw material to the finished article. The mill covered a large area, and consisted of several floors. Entering the room on the ground floor, I saw the whole space covered with machines tended by young girls, busy at work. On the second and third floors were other sets of machinery for different stages of the work, and so on, in each division of the mill, whether large or small, I saw machinery all in full swing. Yet, in each room all that I could see were the machines at work; I looked in vain for any indication of the power that moved them. Whether each division had its own separate arrangements or whether the whole mill was worked from one source, I could not tell from what I saw. There was the effect, and nothing more.

But when I had seen every part, from first to last, the owner said, "Now come, and I will show you the man who does all the work," and he led the way to the engine-house, where I saw the one huge engine that supplied the motive power to the whole mill. There was the secret of all that moving mass of machinery. Though unseen at first, it was there, absolutely real, absolutely sufficient, and absolutely necessary, for without it the mill could do nothing.

The same is true of every part of life. Every effect must have its adequate cause; every stream must have its source; every building its foundation. As we rise higher and consider the whole of life and experience, we find the same true; there must be a Source, a Cause, a Worker, a Creator. We need hardly say that of this life, considered as a great and important whole, the only true and adequate cause is God.¹

1. What is your source of power?

¹The Master's Indwelling by Andrew Murray



Lesson VIII
Date: July 27, 2014
Lesson Scriptures:
Mark 8: 14 - 21

Lesson Aim: To be able to recognize Jesus' works and deeds in our life by recalling what He has done in the past to bring us through difficult times.³

To understand that our insufficient resources are more than sufficient when in faith we place them in the hands of Jesus.⁴

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³⁻⁴Earline Franklin

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Mark 8:14-15 (KJV)

¹⁴ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. ¹⁵ And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

Mark 8:14-15 (NIV)

¹⁴ The disciples had forgotten to bring bread, except for one loaf they had with them in the boat. ¹⁵ "Be careful," Jesus warned them. "Watch out for the yeast of the Pharisees and that of Herod."

The Safeguard of the Disciples

A. The Circumstances for the Precaution

(Verse 14) As they were crossing the Sea of Galilee to the east side and away from the west side of the sea, leaving his critics to continue to look for signs that he would not give them. The scripture says, "Now the disciples had forgotten to take bread". When Jesus gave his disciples the order to get in the boat, they may have forgotten about the other responsibilities to concentrate on getting the boat ready for sail. Remember they had seven big baskets of food left, but they left in a hurry, that Jesus wanted to leave before the religionists tried to take him by force. Remember they were out to catch him to discredit his ministry, if he was considered a false prophet, then they had the right to stone him to death. Not only had they forgotten to take bread, but they also had but one loaf in the boat. The disciples had to carry food with them, for there were no places in the land to eat as there are in our land. When traveling in those days, you generally took your food with you. The disciples also are showing in this verse once again about their forgetfulness. Jesus is showing patience to the disciples to allow them to develop the same patience that he has, they will need. It appears that every time they forgot what Jesus had taught them, their focus had been clouded by traditions and rituals.¹

B. The Charge in the Precaution

(Verse 15) This verse says, "And he charged them", this word charged is in the imperfect tense and in the indicative mood, showing that the warning was needed. The disciples came out of a Pharisaic atmosphere and they had just met it again at Dalmanutha. Jesus knowing about their forgetfulness, begins to give them orders again to remind them of the lessons that he had taught them.²



Lesson VIII
Date: July 27, 2014
Lesson Scriptures:
Mark 8: 14 - 21

Evil: The comprehensive term under which all disturbances of the divinely appointed harmony of the universe are included. Christian doctrine, in accordance with the Scriptures, carefully distinguishes between physical and moral evil. **Physical Evil.** It is often called natural evil and is disorder in the physical world. Such physical causes as militate against physical well-being are therefore called evils.³

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³ New Unger's Bible Dictionary

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Mark 8:15-16 (KJV)

¹⁵ And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. ¹⁶ And they reasoned among themselves, saying, *It is because we have no bread.*

Mark 8:15-16 (NIV)

¹⁵ "Be careful," Jesus warned them. "Watch out for the yeast of the Pharisees and that of Herod." ¹⁶ They discussed this with one another and said, "It is because we have no bread."

The Safeguard of the Disciples

B. The Charge in the Precaution

(Verse 15) The first danger Christ warned the disciples about was the danger of the Pharisees which concerned a peril in piety. Second, the leaven in politics. "And of the leaven of Herod." This peril was political. You could also say cultural. It referred to the philosophy of the Roman government run by Herod, who was the son of Herod the Great who killed all the small children in the Bethlehem area after Christ was born. Leaven was used to portray the perniciousness of the evils about which Christ was warning the disciples. Matthew's account of this incident indicates that Christ used "leaven" to speak of the "doctrine" or philosophy of these groups. To note the harmfulness of these perilous philosophies or doctrines, we see the character of leaven which is used to portray the evil of these dangers. Leaven is small but has a great effect upon the dough. Doctrines and philosophies of the Pharisees and Herod may seem trivial and insignificant at first; but they will, if accepted, have a great effect upon a person or society. Leaven, or yeast as we call it, is put in dough and cannot be seen in the dough but it still works mightily. The picture here is that it does its work in secret. Evil philosophy often works in secret to defile. A little leaven or yeast in dough will spread quickly throughout all the dough. You cannot tolerate false teaching and philosophy even a little bit or it will spread quickly throughout the church, community, state, or nation where it is tolerated (I Cor. 5: 6-8).¹

(Verse 16) We see in this verse that right after the warning, they began to reason among themselves. This word reason in the Greek means to deliberate, to reckon thoroughly. We see that they continued to argue about the information that Jesus had just shared with them. They thought Jesus was scolding and criticizing them for leaving all the bread that they missed the real message that Jesus was trying to tell them. The disciples also had a history of arguing and missing the point of the mission and ministry (Luke 9:46).²



Lesson VIII
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Mark 8: 14 - 21

Doctrine: Christian truth and teaching passed on from generation to generation as “the faith that was delivered to the saints” (Jude 3 HCSB). Specifically, doctrine refers to Christian teaching and most specifically to Christian teaching about God, the gospel, and the comprehensive pattern of Christian truth. The word itself means “teaching” and generally refers to the accepted body of beliefs held by the Christian church universally and to those beliefs specific to individual denominations and congregations in particular.³

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³ Holman Illustrated Bible Dictionary.

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Mark 8:17-18 (KJV)

¹⁷ And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? ¹⁸ Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Mark 8:17-18 (NIV)

¹⁷ Aware of their discussion, Jesus asked them: "Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened? ¹⁸ Do you have eyes but fail to see, and ears but fail to hear? And don't you remember?"

The Safeguard of the Disciples

C. The Censure in the Precaution

(*Verse 17*) The word "yet" gives us the lesson in this point. It says the disciples were too slow about believing in the power of Christ to supply bread. They should by now, after two bread miracles, have reacted better to a lack of a bread problem. Jesus says, "perceive ye not yet, neither understand?" This speaks of their spiritual dullness and lack of perceiving spiritual truths. Many in our churches today are in this category. Spiritually their understanding is so dull, they cannot perceive even the simplest of Scriptural truths, everybody is looking for a new thing to happen and something mystical. The scripture when understood will cause us to gain the wisdom and it will result in a change in our lives. True solid doctrine is the only thing that we will be able to hold on, with all of these strange doctrines that are floating around. He then mentions the heart. The root problem of unbelief is the heart, not the head. Lack of faith is not a result of lack of evidence and proof, but a hardness of the heart that will not believe regardless of the proof (Isaiah 63:17).¹

(*Verse 18*) Jesus then says, ‘having eyes, see ye not?’, this speaks of failure to learn from opportunities. The disciples had seen plenty and heard plenty to give them great faith, so their failure to have confidence in Christ about the food shortage was without excuse. He then says to them, "Do ye not remember?" As a parent when we tell our children time after time of the dangers that are out there in this world and the dangers of living without Christ in their own lives we are trying to safeguard them. Just like these disciples, they will be clouded with the worlds view or philosophy and try to experience that side of the tracks. This is not a biological memory problem that plagues people, but it is a spiritual problem, which reflects a faulty devotion to the Lord. It is the spiritual problem even mentioned in Psalms of those who "forget God" (Psalm 50:22) and who "forget the works of God" (Psalm 78:7).²



Lesson VIII
Date: July 27, 2014
Lesson Scriptures:
Mark 8: 14 - 21

Questions:

1. Share a time when your resources were insufficient to take care of a need and God demonstrated his sufficiency .
2. What are you doing to ensure that your eyes continue to see the works of God and your ears hear his voice?
3. In what way are you most like the disciples in these scriptures?

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²Earline Franklin

Questions by Earline Franklin

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Mark 8:19-21 (KJV)

¹⁹ When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
²⁰ And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. ²¹ And he said unto them, How is it that ye do not understand?

Mark 8:19-21 (NIV)

¹⁹ When I broke the five loaves for the five thousand, how many basketfuls of pieces did you pick up?" "Twelve," they replied.
²⁰ "And when I broke the seven loaves for the four thousand, how many basketfuls of pieces did you pick up?" They answered, "Seven."²¹ He said to them, "Do you still not understand?"

The Safeguard of the Disciples

C. The Illness of Tradition

(Verse 19-21) Jesus quizzed the disciples further over their lack of perception. Did they even remember the feeding of the five thousand? When he had broken only five loaves and fed more than five thousand, how many baskets full of leftovers did they collect? They remembered that there were twelve baskets full. Then Jesus asked them what had just occurred when he had broken seven loaves and fed more than four thousand. The disciples knew that there were seven large baskets full. Both times they had collected more leftovers than food that they had at the beginning

Summary: The disciples have experience the incredible works of Jesus and yet their hearts were hardened , their eyes failed to see, and their ears failed to hear. As a result, they failed to remember the works that they saw Jesus do in the past. We can be just like the disciples, when we are faced with challenges that are more than our resources can handle. We can have short memories about what Jesus has done in the past when we faced other challenges. Let us pray that we always see his works and hear his voice so that we can stand with confidence when challenges come, knowing that our God is greater than any change that He allows to come into our life.

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