

Great Commission



Baptist Church

Dr. Douglas E. Brown, Pastor/Teacher



The Suffering Servant Sunday School Curriculum

August/September 2014



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

Lesson V

Date: August 31, 2014

Lesson Scriptures: Mark 9: 1 - 6

Lesson **Christ's Transfiguration Part I** **Pg. 21**

A. The Inner Circle of the Transfiguration

(Mark 9 vs. 1-2)

B. The Conversation of the Transfiguration

(Mark 9 vs. 3-4)

C. The Contentment of the Transfiguration

(Mark 9 vs. 5-6)

Lesson VI

Date: September 7, 2014

Lesson Scriptures: Mark 9: 7 - 13

Lesson **Christ's Transfiguration Part II** **Pg. 26**

A. The Cloud of the Transfiguration

(Mark 9 vs.7-8)

B. The Charge after the Transfiguration

(Mark 9 vs. 9-10)

C. The Concern after the Transfiguration

(Mark 9: 11-13)



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

Lesson IX

Date: September 28, 2014

Lesson Scriptures: Mark 9: 30 - 32

Lesson

The Teachings about Calvary

Pg. 41

A. The Place for the Teaching

(Mark 9 vs. 30a)

B. The Privacy for the Teaching

(Mark 9 vs. 30b)

C. The Particulars in the Teaching

(Mark 9 vs. 31)

D. The Mental Process of the Teaching

(Mark 9 vs. 32)



Lesson I

Date: August 3, 2014

Lesson Scriptures:

Mark 8:22-26

Lesson Outline

A. The Coming of Christ
(Mark 8:22)

B. The Cure by Christ
(Mark 8:23-25)

C. The Command by Christ
(Mark 8:26)

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

The Healing of a Blind Man

I was once trying to explain to a physician, who had charge of a large hospital, what consecration meant, and its necessity, but he seemed unable to understand.

At last I said to him, "Suppose, in going your rounds among your patients, you should meet with one man who entreated you earnestly to take his case under your especial care in order to cure him, but who should at the same time refuse to tell you all the symptoms, or to take all your prescribed remedies; and should say to you, 'I am quite willing to follow your directions as to certain things, because they commend themselves to my mind as good, but in other matters I prefer judging for myself and following my own directions.' What would you do in such a case?" I asked. "Do!" he replied with indignation, -- "do! I would soon leave such a man as that to his own care.

For of course," he added, "I could do nothing for him, unless he would put his whole case into my hands without any reserves, and would obey my directions implicitly." "It is necessary then," I said, "for doctors to be obeyed, if they are to have any chance to cure their patients?" "Implicitly obeyed!" was his emphatic reply. "And that is consecration," I continued. "God must have the whole case put into His hands without any reserves, and His directions must be implicitly followed." "I see it," he exclaimed, -- "I see it! And I will do it. God shall have His own way with me from henceforth."¹

1. Do you have friends that understand the ability of God, explain?

¹The Christian's Secret to a Happy Life by Hannah Whitall Smith



Lesson I

Date: Aug. 3, 2014

Lesson Scriptures:

Mark 8: 22 - 26

Lesson Aim: To understand that a true understanding of Jesus comes from a personal relationship apart from the crowds. The more time you spend with Him in His Word the more you will understand His truths.³

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

³Earline Franklin

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:22-23 (KJV)

²²And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

Mark 8:22-23 (NIV)

²²They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him.

The Healing of a Blind Man

A. The Coming of Christ

(Verse 22) We see in this verse that it says that Jesus cometh to Bethsaida. This word cometh is in the present tense to let us know that he did not just appear to let them see him and then disappeared, but he kept coming toward the people. The town Bethsaida in the Greek means, “A house or place of fishing”. This town was northeast of the Sea of Galilee. This town was also the home of Andrew, Peter, and Philip. This town was not too far from the miracle of the feeding of the five thousand who were Jews (Luke 9:10). When they saw Jesus coming, it created an excitement in them that they could not wait until He got to them, but they brought a blind man to him. They knew what Jesus was able to do and they brought the man that needed help to Jesus. We should have that same excitement every time we are able to come to the house of the Lord and worship Him, because we as believers know that he is coming back. We see the compassion of this man’s friends to take Him to Jesus. That should be our agenda as each day approaches and that is to go and bring people to church, so that they can hear about Jesus. He is the only person by believing that He is the Son of God, they can receive salvation. Many people will not come, we have to go and bring them. If we can get away from just thinking about ourselves, that we have our lives fixed, and we do not have the compassion to help no one else, this brings about a selfish disposition and character that is not of God.¹

The passage then says, “and besought him to touch him.” We see here that his friends interceded and cried out and begged Jesus to touch their friend. This word “touch” in the Greek means to attach oneself. They had heard about what Jesus was able to do, so they waited in anticipation of what Jesus was going to do. That is what we need to do and that is for those that do not know Jesus, intercede and cry out to Jesus, that he will attach himself to them.²



Lesson I
Date: Aug. 3, 2014
Lesson Scriptures:
Mark 8: 22 - 26

Eye: The organ of sight. Literal uses. The eyes were especially valued organs. If a master struck a slave, blinding him in an eye, the slave was to go free as compensation for the eye (Ex. 21:26). The Old Testament law of retribution limited vengeance of personal loss to “an eye for an eye” (Lev. 24:20).³

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

All editing and copying by permission only.

³Holman Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:23-24 (KJV)

²³ And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

Mark 8:23-24 (NIV)

²³ He took the blind man by the hand and led him outside the village. When he had spit on the man's eyes and put his hands on him, Jesus asked, "Do you see anything?" trees walking around."

The Healing of a Blind Man

B. The Cure by Christ

(Verse 23) This word “cure” means, to heal somebody, to treat an illness successfully or to resolve a problem. The text says, “And he took the blind man by the hand, and led him out of town”. We see Jesus again because of His compassion for the blind man, did not want to heal the man in public. He did not want to embarrass the man, so he led him out of the town and away from the crowd and commotion. Jesus healed in private not only because of the shame that may be brought to the individual, but also he did not want the people to isolate him and begin to worship Him instead of the father. Jesus did not want the people to treat him as if it was a circus and they came to see what tricks that Jesus would do next. There are a lot of people today that will try to gain popularity with their charisma in trying to get people by the eloquent words, that are not biblical or by the show they try to put on. Jesus did not want any part of a side show. The good thing is that the blind man trusted Jesus to follow Him out of the town, remember he now was walking in faith, not knowing what was going to happen, but he followed Jesus. This is a lesson for us today, to walk by faith and not by sight. Though we might not know when, or we may not see how our problem is going to be handled or solved, we have to just trust Jesus and follow Him (Heb. 8:9).¹

Then the passage says, “and when he had spit on his eyes”, not only did this man feel the hand of Jesus lead him, but he heard Jesus spit and felt the spit on his eyes. This method of saliva was a way to lubricate the eyes of an individual who was blind because their eyelids would gum together and the lubrication would loosen up the eyelids to open. Then Jesus asked him a question if he could see.²



Lesson I
Date: Aug. 3, 2014
Lesson Scriptures:
Mark 8: 22 - 26

Healing: Certainly healing is an important aspect of Jesus' ministry. The healings expressed not only his compassion for those suffering but also constituted a revelation of his person. This is brought out by the climactic statement of Jesus in healing the paralytic: "that you may know that the Son of man has authority on earth to forgive sins" (Mark 2:10) RSV).³

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

³ Tyndale Bible Dictionary.

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:24-25 (KJV)

²⁴ And he looked up, and said, I see men as trees, walking.
²⁵ After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Mark 8:24-25 (NIV)

²⁴ He looked up and said, "I see people; they look like trees walking around." ²⁵ Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly.

The Healing of a Blind Man

B. The Cure by Christ

(Verse. 24) We see in this verse that after Jesus had asked the man if he could see, the man responded that he saw men as trees, walking. We understand that Jesus is omniscient, meaning he knows all things. He knew that the man could not see completely, but he asked the question so that the man could verbalize what he saw. I know many may wonder, why did Jesus not heal him instantly, but this looks to be a gradual healing. This is a lesson for us as when we are in our own conditions and situations that it may take steps to have complete healing or deliverance out of our circumstances. This is to teach us that sometimes our healing is gradual and not immediately. This lets us know that even spiritual maturity is a growing process (Phil. 1:6). When this happens, this teaches us to hold on to our faith and believe that complete deliverance will happen.¹

(Verse 25) In this verse, we see that Jesus put His hands on the man's eyes again. The text said that he made the man look up. Jesus touches the man, and then moves his head in a position that he would have to look up. Jesus wanted the man that after he received the fullness of his healing and could see clearly, he wanted him to be looking toward God. He did not want the man's attention on Him, but the Father. The text says that "he was restored, and saw every man clearly". This word "saw" in the Greek means to look on, to observe fixedly or steadfastly. We see that when Jesus removed his hands from the man's eyes. The man's focus was on what he could see above and not only could he see those things that were above, he continued to see everything around him, clearly. This teaches us that if we are able to look up and not around at our blinded or blurred problems or situations, Jesus is able to give us a clear spiritual focus of how to deal with our own situations (2 Peter 3:18).²



Lesson I

Date: Aug. 3, 2014

Lesson Scriptures:

Mark 8: 22 - 26

Questions:

1. The blind man's sight was restored gradually. How does your spiritual growth compare to the man's healing?

2. How has your relationship with Jesus opened your life to His truths?

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

²Earline Franklin

Questions by Earline Franklin

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:26 (KJV)

²⁶ And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

Mark 8:26 (NIV)

²⁶ Jesus sent him home, saying, "Don't go into the village."

The Healing of a Blind Man

C. The Command by Christ

(Verse 26) We see that after the man was healed, Jesus gives the man a command, he says, "Neither go into the town, nor tell *it* to any in the town". We see Jesus again tell a man, not to go back into the town or tell people about the miracle or even go into the town, but he tells him to go home. Jesus wanted this man to go back to his home because Jesus was still focused on His mission and that was to heal the sin sick souls and not just infirmities. He knew that if the man went into the town, it may have fueled the anger of the Pharisees and through all of the commotion; he could have been in danger before his time.¹

Summary: Jesus has the power to heal instantly, however, in today's lesson, He chose to do it gradually. He did this so that the faith of the man and those who observed would be increased. Jesus knows the needs of each believer and He knows the best manner in which to meet those needs. Believers should feel confident in Jesus' power to take care of their every need even when it may appear to be taking a long time.²



Lesson II

Date: August 10 2014

Lesson Scriptures:

Mark 8:27-30

Lesson Outline

A. The Area of Affirmation
(Mark 8:27)

B. The Answer in the
Affirmation
(Mark 8:28-29)

C. The Action after the
Affirmation
(Mark 8:30)

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

Peter's Affirmation

Do you recollect the delicious sense of rest with which you have sometimes gone to bed at night, after a day of great exertion and weariness? How delightful was the sensation of relaxing every muscle, and letting your body go in a perfect abandonment of ease and comfort. The strain of the day had ceased for a few hours at least, and the work of the day had been thrown off. You no longer had to hold up an aching head or a weary back. You trusted yourself to the bed in an absolute confidence, and it held you up, without effort, or strain, or even thought on your part. You rested.

But suppose you had doubted the strength or the stability of your bed, and had dreaded each moment to find it giving away beneath you and landing you on the floor; could you have rested then? Would not every muscle have been strained in a fruitless effort to hold yourself up, and would not the weariness have been greater than not to have gone to bed at all?

Let this analogy teach you what it means to rest in the Lord. Let your souls lie down upon His sweet will, as your bodies lie down in your beds at night. Relax every strain and lay off every burden. Let yourselves go in perfect abandonment of ease and comfort, sure that when He holds you up you are perfectly safe.

Your part is simply to rest. His part is to sustain you, and He cannot fail.¹

1. Do you remember when you got to this point in your life?
2. What were some of your challenges to get to this point?

¹The Christian's Secret to a Happy Life by Hannah Whitall Smith



Lesson II

Date: August 10, 2014

Lesson Scriptures:

Mark 8: 27 - 30

Lesson Aim: To affirm to others that Jesus is the Servant messiah sent from heaven to redeem mankind.³

¹ Holman Dictionary

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

³ Earline Franklin

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:27 (KJV)

²⁷ And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

Mark 8:27 (NIV)

²⁷ Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, "Who do people say I am?"

Peter's Affirmation

A. The Area of the Affirmation

(Verse 27) We see that in this verse that Jesus did leave Bethsaida after he had healed the blind man to get away from the crowd and commotion and we see that Him and his disciples are now entering Caesarea Philippi. Caesarea Philippi is located on a triangular plain in the upper Jordan Valley along the southwestern slopes of Mt. Hermon. Behind it rise bluffs and rugged mountain peaks. The area is one of the most lush and beautiful in Palestine, with groves of trees and grassy fields abounding. Water is in abundance, for the city is near the spot where the spring Nahr Baniyas, one of the sources of the Jordan, gushes from a cave in the bluffs. This place was 25 miles north of Bethsaida. The city lay in the territory ruled by Philip (Herod Antipas's brother, mentioned in Mark 6:17). The influence of Greek and Roman culture was everywhere. The city was primarily non-Jewish, known for its worship of Greek gods and its temples devoted to the ancient god Pan. When Philip became ruler, he rebuilt and renamed the city after Caesar Tiberius and himself. It had been a stronghold of Baalism in Old Testament times and later was named Paneion in honor of the pagan god Pan.¹

As Jesus and the disciples went into the towns of Caesarea Philippi, as they are surrounded by all of the different Greek gods, he then asked his disciples in a casual conversation, "Whom do men say that I am?" The gospel of Matthew says, "Whom do men say the Son of Man is". This is an indirect question that Jesus is asking to gain information about, what has the disciples learned since they have been walking with Him. He knows that in the area they are in, what others say of the pagan gods and so do they. So, he is probing to see if anyone of them really knew His identity (Matthew 16:13).²



Lesson II

Date: August 10, 2014

Lesson Scriptures:

Mark 8: 27 - 30

Son of God: The first is his eternal, personal sonship. Jesus' personal sonship is revealed in Peter's confession, "You are the Christ, the Son of the living God" (Mt 16:16) and in Jesus' identification of himself at his trial: "'Are you the Christ, the Son of the Blessed One?'... 'I am,' said Jesus" (Mk 14:61-62). In both instances, the issue is his personal being or essence, his eternal identity.³

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

³ Tyndale Bible Dictionary.

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:28-29 (KJV)

²⁸ And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets. ²⁹ And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

Mark 8:28-29 (NIV)

²⁸ They replied, "Some say John the Baptist; others say Elijah; and still others, one of the prophets." ²⁹ "But what about you?" he asked. "Who do you say I am?" Peter answered, "You are the Christ."

Peter's Affirmation

B. The Answer in the Affirmation

(Verse 28) This verse says, "And they answered, John the Baptist," We noted in an earlier chapter of Mark that Herod, who killed John the Baptist, was one of those who insisted that Christ was John the Baptist resurrected from the grave. This public opinion or this was the word on the streets. Not only did they think He was John the Baptist, but also Elias and in Matthew's Gospel, he mentions the name of Jeremiah. It is amazing about the number of different opinions that the people had about Jesus. They knew that he worked miracles and they wanted to be around for the next miracle to see the awesome power that Jesus possessed. They came to Him with expectation that he was going to heal someone who had an infirmity. See Jesus could not have been these men because John the Baptist came "in the spirit and power of Elijah" and they saw John and Jesus together (Luke 1:17), in a ministry of judgment, whereas Jesus came in a spirit of meekness and service. John performed no miracles (John 10:41), but Jesus was a miracle-worker. John even dressed like the Prophet Elijah (2 Kings 1:8; Mark 1:6). How could these people confuse the two? ¹

Some said that Jesus was one of the prophets, perhaps Jeremiah (Matt. 16:14). Jeremiah was "the weeping prophet," and Jesus was a Man of sorrows; so there is a definite parallel. Jeremiah called the people to true repentance from the heart, and so did Jesus. Both men were misunderstood and rejected by their own people. Both condemned the false religious leaders and their hypocritical worship in the temple, and both were persecuted by those in authority. In His words and His works, Jesus gave every evidence to the people that He was the Son of God, the Messiah, and yet they did not get the message. Instead of diligently seeking for the truth, the people listened to popular opinion and followed it, just as many people do today. They had opinions instead of convictions, and this is what led them astray.²



Lesson II

Date: August 10, 2014

Lesson Scriptures:

Mark 8: 27 - 30

Messiah: Parallels between Jesus and Moses are abundant. As mediators, innovators, and propagators of new phases of spiritual life for the people, they are unexcelled. both commune "face to face" with God (Ex 34:29-30; 2 Cor 3:7); and each mediates a covenant of redemption (Dt 29:1; Heb 8:6-7). But, as Luther observes, "Christ is no Moses." In the final analysis Moses is but a household servant; the Messiah is the maker and master of all things (Heb 3:3-6; cf. Jn 1:1-2, 18).³

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

³ Tyndale Bible Dictionary.

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:29-30(KJV)

²⁹ And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. ³⁰ And he charged them that they should tell no man of him.

Mark 8:29-30(NIV)

²⁹ "But what about you?" he asked. "Who do you say I am?" Peter answered, "You are the Christ." ³⁰ Jesus warned them not to tell anyone about him.

Peter's Affirmation

B. The Answer in the Affirmation

(Verse 29) Here Jesus had heard the opinions of others, so he then asked them, "But whom say ye that I am?" This phrase, "But whom," in the Greek, is emphatic and calls for a deeper, and personal response. He then turns it from what do others say, to their own personal view, to see if their answer have been influenced by public or popular opinions. See this is an illustration that people can hang around the church; they can appear to know the language, know how to dress and act, but still do not have a personal relationship with Christ or know whom he is. There are people today, that think that Jesus was no one greater than another prophet, some think that he is a myth and some just believe he was an ordinary man (1 Peter 2:7).¹

In part c and d of this verse, we see Peter said, "Thou art the Christ". In Matthew's Gospel he writes, that Peter said, "You are the Christ, the Son of the living God". Peter was the spokesperson for the disciples and most theologians believe that is why he answered first. Most theologians believe that in the Gospel of Mark, Peter left the part that he said, "the son of the living God", to be humble and not to draw attention to what he had said. Jesus" is the name of God's Son, and "Christ" is his title. "Christ" is the Greek rendering of the Hebrew title "Messiah" and means "Anointed One." Peter's identifying Jesus as the Christ, the Messiah, the Anointed One meant the disciples believed that Jesus was the One Israel had been waiting for since the time of David—a superhuman leader who would overthrow Israel's enemies, regather God's earthly people from the four corners of the world, and make Jerusalem and Palestine the center of the world, establishing the perfect reign of God. Peter said it, but they all believed it, and had believed it for some time (1 John 5:1).² Today we have the same opportunity by hearing the word of God, to believe that Jesus is the Son of the Living God.²



Lesson II

Date: August 10, 2014

Lesson Scriptures:

Mark 8: 27 - 30

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

²Earline Franklin

Questions by Earline Franklin

All lesson outlines by Rev. Terrence
Howard, TH.M.

All editing by Rev. Terrence Howard,
TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:30 (KJV)

³⁰ And he charged them that they
should tell no man of him.

Mark 8:30 (NIV)

³⁰ Jesus warned them not to tell
anyone about him.

Peter's Affirmation

C. The Action after the Affirmation

(Verse 30) Here we see the action that takes place after Peter's Affirmation. This verse says, "And he charged them", this word charge again means "to strictly warn". His command to tell no one was a response to the popular misunderstanding that the Messiah would be a military conqueror. Jesus had to teach His disciples that the Messiah would actually suffer and die. He also taught them in the command not to tell anyone, because he had first come to the Jews, but they rejected Him.¹

Summary: When Jesus pressed the disciples to give their personal opinion as to who he was, it was Peter who spoke up and said He was indeed the Messiah the world had been looking for. Peter's revelation was from God. As believers we have an obligation to respond to the Savior and acknowledge who He is as revealed by the Holy Spirit and by His Word.²

Questions:

1. Who is Jesus Christ according to your understanding?
2. Why is it important for you to understand who Jesus is?
3. In what way do you acknowledge that Jesus is the Messiah?



Lesson III

Date: August 17 2014

Lesson Scriptures:

Mark 8:31-34

Lesson Outline

A. The Rejection by the People

(Mark 8:31)

B. The Rebuke of Peter

(Mark 8:32-33)

C. The Response of a Spiritual Personality

(Mark 8:34)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Lessons about the Cross Part I

The greatest burden we have to carry in life is self. The most difficult thing we have to manage is self. Our own daily living, our frames and feelings, our especial weaknesses and temptations, and our peculiar temperaments, our inward affairs of every kind, these are the things that perplex and worry us more than anything else, and that bring us oftenest into bondage and darkness. In laying off your burdens, therefore, the first one you must get rid of is yourself. You must hand yourself and all your inward experiences, your temptations, your temperament, your frames and feelings, all over into the care and keeping of your God, and leave them there.

He made you, and therefore He understands you and knows how to manage you, and you must trust Him to do it. Say to Him, "Here, Lord, I abandon myself to thee. I have tried in every way I could think of to manage myself, and to make myself what I know I ought to be, but have always failed.

Now I give it up to thee. Do thou take entire possession of me. Work in me all the good pleasure of thy will. Mould and fashion me into such a vessel as seemeth good to thee. I leave myself in thy hands, and I believe thou wilt, according to thy promise, make me into a vessel unto thine honor, `sanctified, and meet for the Master's use, and prepared unto every good work.'" And here you must rest, trusting yourself thus to Him continually and absolutely.¹

1. What areas of your life of does God control?
2. What areas of your life you do not trust God's control?

¹The Christian's Secret to a Happy Life by Hannah Whitall Smith



Lesson III

Date: August 17, 2014

Lesson Scriptures:

Mark 8: 31 – 34

Lesson Aim: Students will realize, if you want to successfully follow Jesus, you cannot do so on your own terms. There is a real cost in following him.²

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

²Emma Stevens

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:31 (KJV)

³¹ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Mark 8:31 (NIV)

³¹ He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.

The Lessons about the Cross Part I

A. The Rejection by the People

(Verse 31) When we left the last lesson, we saw that Peter was the spokesperson for the disciples and he had declared that Jesus was the Christ, the son of the living God. Now that the disciples confessed that this is what they believed, this verse says, “And he began to teach them”, Mark is fond of writing in this style because again he uses a idiom or phrase to express, from that time he began to teach and continued to teach about his suffering. They had to be told soon about the approaching death of Jesus. The confession of faith in Jesus indicated that this was a good time to begin. Jesus then tells them that “the Son of man must suffer many things”, Christ taught the disciples repeatedly about the coming crucifixion experience, and the disciples simply would not listen. First, the suffering. "The Son of man must suffer many things". Christ was headed for some dark days in Jerusalem. He had already suffered much from the abuse of the religious leaders and even the people such as in the synagogue in Nazareth when they tried to kill Him. But this suffering was just the beginning of greater suffering. Second, the scorning. "Be rejected of the elders, and of the chief priests, and scribes". This scorning was not just words but it was action which brought much agony upon Christ. Third, the slaying. "And be killed". This was the crucifixion. On Christ's schedule was a crown, but before the crown was an agonizing cross. Fourth, the supernatural. "And after three days rise again". This was the bright spot of this teaching, but the disciples missed it. Had they paid attention, they would not have been so quick to fuss about the other teachings of Christ.¹



Lesson III

Date: August 17, 2014

Lesson Scriptures:

Mark 8: 31 – 34

Scribe: Luke refers to the scribes as "lawyers," thereby describing their chief function as interpreters of the Jewish law in a way that communicated to his gentile audience. It is often found, therefore, that the scribes were critical members of Jesus' audience, accusing him of violating the law on numerous occasions: in forgiving sins (Mt 9:1-3; Lk 5:17-26), in breaking their notion of Sabbath observance through work.³

¹Commentary compiled by Rev. Terrence Howard, TH.M.

²Commentary originated by Rev. Terrence Howard, TH.M.

All editing and copying by permission only.

³ Tyndale Bible Dictionary. All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:31-32 (KJV)

³¹ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. ³²And he spake that saying openly. And Peter took him, and began to rebuke him.

Mark 8:31-32 (NIV)

³¹ He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again. ³² He spoke plainly about this, and Peter took him aside and began to rebuke him.

The Lessons about the Cross Part I

A. The Rejection by the People

(Verse 31) Interestingly, the critics did not miss the teaching about the resurrection, for they believed that Christ taught it (Matthew 27:63) though they did not believe, He would be resurrected from the grave.¹

B. The Rebuke of Peter

(Verse 32) In this verse we see that it says, “spake that saying openly”, this word “openly” in the Greek means that he spoke with boldness and did not hold anything back. The word speak is in the imperfect tense which means that Jesus said it over and over again about his suffering and he spoke clearly, plainly without any parable or mystery. He wanted them to understand without any doubt about what was going to happen. He had been speaking in parables before explaining that he would have to suffer, but they still had no idea (Mark 2:20; John 16:25&29). After he had spoke clearly the text says, “and Peter took him”, this word took in the Greek means “to take to oneself”. This phrase with the preposition takes on the idea that Peter took Jesus to the side, away from the disciples and then turned him to face him. Can you imagine what was going on in the disciples head and Peter’s, this is the Messiah who is suppose to rescue them, this is the Christ who is suppose to reign and tear down the Roman Empire. This was not the way this story is suppose to end. Then the scripture says that Peter began to rebuke Jesus. It does not say what Peter said, but we do know that this word rebuke means to tax upon, or forbid.²



Lesson III

Date: August 17, 2014

Lesson Scriptures:

Mark 8: 31 – 34

Carnal: Anything related to the fleshly or worldly appetites and desires rather than to the godly and spiritual desires. Basic human nature is carnal, sold out to sin and thus living in the realm of death, unable to observe God’s spiritual law (Rom. 7:14). People walk either in the flesh or in the Spirit, leading to death or to life.³

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

³ Holman Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:33 (KJV)

³³ But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

Mark 8:33 (NIV)

³³ But when Jesus turned and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the things of God, but the things of men."

The Lessons about the Cross Part I

B. The Rebuke of Peter

(Verse 33) In this verse we see that after Peter rebuked or forbid that he would say and think about a suffering death. After hearing this from Peter, he quickly turned around and looked at the disciples. The disciples must have heard what Peter said, so Jesus is now addressing them, but using Peter as an example. Peter no doubt felt that it was his duty as a leader of the Twelve to dispute with the Master for this pessimistic utterance. Jesus then rebuked Peter, mildly but earnestly. The words are not recorded of Peter’s rebuke, but Jesus said, “Get behind me, Satan”, Taking the full text as it stands, the meaning is, "Get out of my sight." It can hardly mean, "Follow me, whether you understand or not"; the word Satan, and the rebuke that follows, are too harsh for this to mean that Jesus wanted Satan to follow him. These are the same words that Jesus spoke to Satan in the wilderness temptation (Matt. 4:10). Peter in one verse was praised for his affirmation of who Jesus was, and now we see four verses later, Jesus is rebuking him. Even though Peter thought he was doing a good deed, he was trying to prevent Jesus for fulfilling the Father’s will. We have to be on alert also for those Peter’s in our lives that will quickly try to discourage us from doing the will of our father. We must too tell them to get behind us.¹

He then tells Peter, “for thou savourest not the things that be of God, but the things that be of men”. This denounced Peter as being carnal. His interest was in the flesh not in spiritual matters. A carnal person, one whose interest and appetite is for the things of the flesh, is not truly interested in Calvary. Our focus need to be on the things of God and not man (Romans 8: 5-8).²



Lesson III

Date: August 17, 2014

Lesson Scriptures:

Mark 8: 31 - 34

Questions:

1. How do you (as a Christian) handle rejection?

2. How do you respond when someone gives you a sharp reprimand? Is your heart open to correction?

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

²Emma Stevens

Questions by Emma Stevens

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:34 (KJV)

³⁴ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Mark 8:34 (NIV)

³⁴ Then he called the crowd to him along with his disciples and said: "If anyone would come after me, he must deny himself and take up his cross and follow me.

The Lessons about the Cross Part I

C. The Response of a Spiritual Personality

(Verse 34) In this verse we see Jesus calling the people and the disciples to hear what he had to say next. He said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me". To follow and thus serve Christ requires selflessness. A selfish person will never serve or follow Christ well because a selfish person will not deny self. Unfortunately, most people live primarily for self. The cross speaks of suffering in service. If we are going to do our duty for God, you will sooner or later meet up with the cross of suffering. A good servant will not stop serving, because suffering for God is part of our service (Luke 14:26).¹

Summary: Jesus' teaching then and now is a lesson that will last a lifetime regarding what it actually means to follow Him. Being a follower of Christ means taking up your cross and following Him out to die (spiritually). Dying to the part of self which is in opposition to Christ, and living by faith in Christ Jesus. We must learn to deny ourselves daily because our nature is to go against what Christ wants. It is utterly important that we learn to deny ourselves of the things that we want to do, and live life to please God, not ourselves.²



Lesson IV

Date: August 24, 2014

Lesson Scriptures:

Mark 8:35-38

Lesson Outline

A. The Requirements for
Salvation

(Mark 8:35)

B. The Revenue of your
Soul (Mark 8:36-37)

C. The Rejection of the
Savior

(Mark 8:38)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Lessons about the Cross Part II

I suppose most Christians understand this principle in reference to the matter of their forgiveness. They know that the forgiveness of sins through Jesus might have been preached to them forever, but it would never have become theirs consciously until they believed this preaching, and claimed the forgiveness as their own. But when it comes to living the Christian life, they lose sight of this principle, and think that, having been saved by faith, they are now to live by works and efforts; and instead of continuing to receive, they are now to begin to do.

This makes our declaration that the life hid with Christ in God is to be entered by faith, seem perfectly unintelligible to them. And yet it is plainly declared, that "as we have received Christ Jesus the Lord, so we are to walk in Him." We received Him by faith, and by faith alone; therefore we are to walk in Him by faith, and by faith alone. And the faith by which we enter into this hidden life is just the same as the faith by which we were translated out of the kingdom of darkness into the kingdom of God's dear Son, only it lays hold of a different thing. Then we believed that Jesus was our Saviour from the guilt of sin, and according to our faith it was unto us.

Now we must believe that He is our Saviour from the power of sin, and according to our faith it shall be unto us. Then we trusted Him for our justification, and it became ours; now we must trust Him for our sanctification, and it shall become ours also. Then we took Him as a Saviour in the future from the penalties of our sins; now we must take Him as a Saviour in the present from the bondage of our sins. Then He was our Redeemer, now He is to be our Life. Then He lifted us out of the pit, now He is to seat us in heavenly places with Himself.¹

1. What were you told about how Jesus becomes your savior?

¹The Christian's Secret to a Happy Life by Hannah Whitall Smith



Lesson IV

Date: August 24, 2014

Lesson Scriptures:

Mark 8: 35 - 38

Lesson Aim: Students will realize if you want to *successfully* follow Jesus, you cannot do so on your own terms. There is a real cost in following Jesus.³

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

³ Emma Stevens

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:35 (KJV)

³⁵ For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Mark 8:35 (NIV)

³⁵ For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it.

The Lessons about the Cross Part II

A. The Requirements for Salvation

(Verse 35) Last week we left off talking about Jesus telling the crowd that they will have to deny themselves, pick up their cross and follow Him. He was letting them know that in serving Him, there will be some suffering involved. This verse is a continuation of Jesus talking to the disciples and the crowd. He then tells them, “For whosoever will save his life shall lose it”, He now is giving them the principles or the requirements of salvation. The phrase whosoever will in the Greek is a conditional clause. He is not forcing anyone, but is making the conditions and telling him or her, if they choose to save their life, they will lose it. This is a paradoxical statement that Jesus is using to show the importance and requirements that would be necessary for salvation. The word life here is not, “bios” which refers to one’s physical existence and its needs, but this word life in this text is “psuche”, referring to the soul, that part of man which wills, thinks, feels, or in other words, to the will power, the reason, emotions, to the personality with all his or her activities, hopes and aspirations. This is saying that the person who desires to so live, that these will find self-gratification, will lose that which alone makes the activity of these things, worthwhile and satisfying. This teaches us that in order to accept Christ, we will have to lose those things of this world that gives us self satisfaction of feeling that we are doing good things and do not need a savior. The condition here is, if you hold on to the pleasures of this world because it feels good, then you will lose your soul.¹

Then the text says, ” but whosoever shall lose his life for my sake and the gospel's, the same shall save it”. This is the other option, if we lose what the world have to offer for our intellect and emotions to make us feel good, because everything that feels good may not be good for us, we will sacrifice fleshly desires in order to follow Christ and when we make this decision by faith, we will save our lives.²



Lesson IV

Date: August 24, 2014

Lesson Scriptures:

Mark 8: 35 - 38

Soul: The soul means the entire human being in its physical life needing food and clothing (Matt. 6:25). The breathing organs and the breath blown out from them also express individual life in animals as well as human beings (Job 11:20; 41:21; Acts 20:10). At times, then, soul can be interchanged with life (Prov. 7:23; 8:35-36) and can be identical with blood (Deut. 12:23). A person does not have a soul. A person is a living soul (Gen. 2:7).³

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

³ Holman Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:36-37 (KJV)

³⁶ For what shall it profit a man, if he shall gain the whole world, and lose his own soul? ³⁷ Or what shall a man give in exchange for his soul?

Mark 8:36-37 (NIV)

³⁶ What good is it for a man to gain the whole world, yet forfeit his soul? ³⁷ Or what can a man give in exchange for his soul?

The Lessons about the Cross Part II

B. The Revenue of your Soul

(Verse 36) This word revenue means profits, personal income, or the yield on a personal investment. Jesus asks, “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” this word profit in the Greek means to be useful, i.e. benefit or advantage. He is asking them to calculate and do the math, what is the benefit or advantage to literally gain or win this whole world or the things of this world, only to lose his own soul. This word “lose” means to sustain damage, to receive injury, or to suffer loss. This word “soul”, in the Greek literally means, breath, i.e. life. Jesus is telling us today, why hold on to this world, just to suffer loss and sustain damage to your soul for eternity. Many people spend all their energy seeking pleasure. Jesus said, however, that a world of pleasure, centered on possessions, position, or power is ultimately worthless. What good would life be if we got all the things that we wanted, but lost our souls? The things on this earth are temporal, that is why the writer Mark uses the word for life that means soul and not the physical life. Jesus is telling the people that while we are here on this earth, we need to think about life eternal (Hebrews 11:24-26).¹

(Verse 37) In this verse Jesus asks another question, he asks, “Or what shall a man give in exchange for his soul? Whatever you have on earth is only temporary; it cannot be exchanged for your soul. If you work hard at getting what you want, you might eventually have a "pleasurable" life, but in the end you will find it hollow and empty. Are you willing to make the pursuit of God more important than the selfish pursuit of pleasure? Follow Jesus, and you will know what it means to live abundantly now and to have eternal life as well (1 Peter 1:18-19).²



Lesson IV

Date: August 24, 2014

Lesson Scriptures:

Mark 8: 35 - 38

Angel: The term “angel” is derived from the Greek word *angelos* which means “messenger.” *Angelos* and the Hebrew equivalent, *malak* (which also means “messenger”), are the two most common terms used to describe this class of beings in the Bible. In general, in texts where an angel appears, his task is to convey the message or do the will of the God who sent him. Since the focus of the text is on the message, the messenger is rarely described in detail.³

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

³ Holman Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:38 (KJV)

³⁸ Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 8:38 (NIV)

³⁸ If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels.

The Lessons about the Cross Part II

C. The Rejection of the Savior

(Verse 38) Jesus constantly turned the world’s perspective upside down with talk of first and last, keeping and giving up. Here he offered his listeners a choice. If they chose to be ashamed of Jesus, then Jesus would be ashamed of them at his Second Coming (they would be rejected from eternal life with him). By extension, those who were not ashamed of Jesus and his words, in spite of the adulterous and sinful culture surrounding them, would be accepted by Christ when he returns in glory. Many are fearless in business, battle, or sports but cower at potential ridicule. Speak up for your faith, for your convictions, and for Christ.¹

Jesus, the Son of Man, will judge when he comes with the holy angels. Jesus Christ has been given the authority to judge all the earth (Romans 14:9-11; Philippians 2:9-11). Although his judgment is already working in our lives, there is a future final judgment when Christ returns (see Matthew 25:31-46) to review and evaluate everyone’s life. (See 1 Thessalonians 5:4-11 on how we are to live until Jesus returns and 2 Thessalonians 1:5-10 on how God will judge those who trouble us.) This judgment will not be confined to unbelievers; Christians too will be judged. Their eternal destiny is secure, but Jesus will review how they handled gifts, opportunities, and responsibilities in order to determine their rewards in the Kingdom. At the time of judgment, God will deliver the righteous and condemn the wicked. Rejecting Christ may help us escape shame for the time being, but it will guarantee an eternity of shame later because we will live eternally in the lake of fire.²



Lesson IV
Date: August 24, 2014
Lesson Scriptures:
Mark 8: 35 - 38

Questions:

1. What in this world could you ever trade your soul for?

2. What does it mean for us to die to our own egos?

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

²Emma Stevens

Questions by Emma Stevens

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 8:38 (KJV)

³⁸ Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 8:38 (NIV)

³⁸ If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels."

The Lessons about the Cross Part II

C. The Rejection of the Savior

(Verse 38) At the end of this verse it says, "when he cometh in the glory of his Father with the holy angels." The first coming of Christ was in humility. He was born in a humble manger in Bethlehem, lived a humble life in Nazareth, was despised and rejected of men, and finally crucified. When He comes back the second time, it will be very, very different. He will come in the glory of His Heavenly Father. All the splendor of Deity will show and everyone will bow before Him.¹

Summary: A life lived for Jesus and the gospel is the most amount of life you can have, not only in this life, but in the life to come. What good would it do if you got everything you wanted in this life, yet lose you – the real you? It doesn't matter if you gain everything in the whole world . . . *private jets, money that will last a lifetime, a perfect family, step out wearing Manolo Blahnik or Hickey Freeman . . .* all of this you could have **and** it is okay to have, but do not lose the most important thing: your soul. Jesus says, anyone who intends to come with Him has to let Him lead because you are not in the driver's seat; He is!!²



Lesson V

Date: August 31, 2014

Lesson Scriptures:

Mark 9:1-6

Lesson Outline

A. The Inner Circle of the Transfiguration
(Mark 9:1-2)

B. The Conversation of the Transfiguration
(Mark 9:3-4)

C. The Contentment of the Transfiguration
(Mark 9:5-6)

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

Christ's Transfiguration Part I

Suppose you should begin tomorrow with the notion in your head that you could not trust anybody, because you had no faith. When you sat down to breakfast you would say, "I cannot eat anything on this table, for I have no faith, and I cannot believe the cook has not put poison in the coffee, or that the butcher has not sent home diseased meat." So you would go starving away. Then when you went out to your daily avocations, you would say, "I cannot ride in the railway train, for I have no faith, and therefore I cannot trust the engineer, nor the conductor, nor the builders of the carriages, nor the managers of the road." So you would be compelled to walk everywhere, and grow unutterably weary in the effort, besides being actually unable to reach many of the places you could have reached in the train.

Then, when your friends met you with any statements, or your business agent with any accounts, you would say, "I am very sorry that I cannot believe you, but I have no faith, and never can believe anybody." If you opened a newspaper you would be forced to lay it down again, saying, "I really cannot believe a word this paper says, for I have no faith; I do not believe there is any such person as the queen, for I never saw her; nor any such country as Ireland, for I was never there. And I have no faith, so of course I cannot believe anything that I have not actually felt and touched myself. It is a great trial, but I cannot help it, for I have no faith."

When a believer really trusts anything, he ceases to worry about that thing which he has trusted. Trust God now for everything, and see if He does not do for you exceeding abundantly above all that you could ever have asked or thought; not according to your power or capacity, but according to His own mighty power, that will work in you all the good pleasure of His most blessed will.¹

1. How your faith ever being tried and what were the results?

¹The Christian's Secret to a Happy Life by Hannah Whitall Smith



Lesson V

Date: August 31, 2014

Lesson Scriptures:

Mark 9: 1 – 6

Lesson Aim: Students will gain a greater understanding of who Christ is and the work He came to accomplish. Ultimately, the transfiguration of Christ declares His preeminence.³

¹Commentary originated by Rev. Terrence Howard, TH.M.

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

³ Emma Stevens

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:1-2 (KJV)

¹ And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. ² And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

Mark 9:1-2 (NIV)

¹ And he said to them, "I tell you the truth, some who are standing here will not taste death before they see the kingdom of God come with power." ² After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them.

Christ's Transfiguration Part I

A. The Inner Circle of the Transfiguration

(Verse 1) In the last year of Christ's earthly ministry, a glorious event occurred known as the transfiguration of Christ. It was a momentary change in the appearance of Jesus Christ. The glory of Christ's Deity was manifested for a small moment of time. It was a Divine beautification of Christ which confirmed some of the great incarnation truths about Him. In this verse is the continuation of Jesus lesson to the multitude and the disciples from last week at the end of chapter 8. He says, "That there be some of them that stand here, which shall not taste of death", Jesus predicted that some who stood there listening to Him would not (lit., "by no means,") taste death before (lit., "until") they saw a powerful display of God's kingdom. The words "taste death" are a Hebrew idiom for experiencing physical death, like a fatal poison that all must take eventually (Heb. 2:9). It is understood that most theologians believe that Jesus was preparing the inner circle to witness a glorious event that only the gospel of Mark mentions after this saying in the first verse, that leads up to the transfiguration.¹

(Verse 2) Six days appears to refer to the time between Peter's confession and Jesus' transfiguration. It may also tie Jesus' experience to Moses' (Ex. 24: 15-17). We don't know why Jesus singled out Peter, James, and John for this special revelation of his glory and purity. Perhaps they were the ones most ready to understand and accept this great truth. These three disciples were the inner circle of the group of 12. They were among the first to hear Jesus' call. They headed the Gospel lists of disciples. And they were present at certain healings where others were excluded (Luke 8:51).²



Lesson V

Date: August 31, 2014

Lesson Scriptures:

Mark 9: 1 – 6

Moses: A personal name meaning, “drawn out of the water.” The Old Testament depicts Moses as the leader of the Israelites in their Exodus from Egyptian slavery and oppression, their journey through the wilderness with its threats in the form of hunger, thirst, and unpredictable enemies, and finally in their audience with God at Mount Sinai/Horeb where the distinctive covenant bonding Israel and God in a special treaty became a reality.³

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

³Holman Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:3-4 (KJV)

³ And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. ⁴ And there appeared unto them Elias with Moses: and they were talking with Jesus.

Mark 9:3-4 (NIV)

³ His clothes became dazzling white, whiter than anyone in the world could bleach them. ⁴ And there appeared before them Elijah and Moses, who were talking with Jesus.

Christ’s Transfiguration Part I

B. The Conversation of the Transfiguration

(Verse 3) At the end of verse 2, it says, “and he was transfigured before them,” this word transfigured means “to be changed into another form,” not merely a change in outward appearance. From this Greek word for transfiguration is where we get our English word, “metamorphosis”. Metamorphosis means a complete or marked change of physical form, structure, or substance. Then Mark begins to describe the transformation, he says, “And his raiment became shining”, this word shining is a Greek participle which means the shining is active. The transfiguration was a real, active experience. It was no illusion, no dream; it was not of the imagination. It was not a reflection of the sun shining off some rock, glass, or lake. "His [own] face did shine." The glory "shining" was the glory of the Lord's inner nature, of His Godly nature actively shining right through His being. Apparently God allowed only a small degree of the glory, only what the three disciples could bear to shine through the body and clothing of Jesus. The transfiguration is, of course, a mystery to man. But it should be remembered that it is a mystery cloaked in the fullness of the Godhead. And God's glory is so brilliant there is no need for a sun (Rev. 21:23; Rev. 22:5).¹

(Verse 4) We then see in this verse that Jesus is talking, making conversation between Moses and Elijah. This statement indicates that the three disciples could see these two Old Testament characters. They not only saw the transfiguration of Christ, but they also had the unusual experience of seeing two of the great Old Testament characters. Elijah and Moses were considered the two greatest prophets in the Old Testament. Moses represented the law, or the old covenant. He had written the Pentateuch and had predicted the coming of a great prophet. Elijah represented the prophets who had foretold the coming of the Messiah.²



Lesson V
Date: August 31, 2014
Lesson Scriptures:
Mark 9: 1 – 6

Elijah: Personal name meaning, “my God is Yah.” The prophet from the ninth century B.C. from Tishbe of Gilead in the Northern Kingdom has been called the grandest and the most romantic character that Israel ever produced. 1 Kings 17:1 -2 Kings 2:18.³

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

³ Holman Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:4-5 (KJV)

⁴ And there appeared unto them Elias with Moses: and they were talking with Jesus. ⁵ And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

Mark 9:4-5 (NIV)

⁴ And there appeared before them Elijah and Moses, who were talking with Jesus. ⁵ Peter said to Jesus, "Rabbi, it is good for us to be here. Let us put up three shelters--one for you, one for Moses and one for Elijah."

Christ's Transfiguration Part I

B. The Conversation of the Transfiguration

(Verse 4) Only Luke's Gospel account tells us what the conversation was about. It was about the death of Christ. Heaven was interested in Calvary (Luke 9:31). Their appearance also removed any thought that Jesus was a reincarnation of Elijah or Moses. He was not merely one of the prophets. As God's only Son, he far surpassed them in authority and power. Their ability to talk to Jesus supports the promise of the resurrection of all believers.¹

C. The Contentment of the Transfiguration

(Verse 5) This verse says, “and Peter answered and said to Jesus, There is no record here or in any of the other gospels that indicate that Peter was addressed with a question from Jesus. Peter had been listening to the conversation and this word, “answered”, in the Greek means to form a proper appreciation of anything by discriminating between two or more things, to give off from one's self a judgment. So, here goes Peter again, putting himself in a place and being vocal about it. It would have been a good thing if Peter had stopped talking after he made this statement. It was indeed good to be at the transfiguration. The proposal was not a good proposal. It would have been better left unsaid. First, "Let us make here three tabernacles." The word "tabernacles" means a tent or booth. Having just one tabernacle per person says that they would be rather small. Second, Peter's proposal greatly dishonored Christ in that it put Christ on the same level as Moses and Elijah. Peter was not looking at the mission of Jesus, but looking at being content (John 14:8-9).²



Lesson V
Date: August 31, 2014
Lesson Scriptures:
Mark 9: 1 – 6

Questions:

1. Are you in wonderment of who Christ is?

2. Have you transfigured all that you are for all that He is?

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

²Emma Stevens

Questions by Emma Stevens

All lesson outlines by Rev. Terrence Howard, TH.M

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:6 (KJV)

⁶ For he wist not what to say; for they were sore afraid.

Mark 9:6 (NIV)

⁶ (He did not know what to say, they were so frightened.)

Christ's Transfiguration Part I

C. The Contentment of the Transfiguration

(Verse 6) At the beginning of this verse it says, “For he wist not what to say”, many times in situations we need to just be silent. We think that we are helping a situation by saying something, but we really make matters worse and in the process, the majority of the time, bring embarrassment upon ourselves. Then the scripture says, “they were sore afraid”, this is not a bad fear. We ought to have a fear of God. We ought to bow down in holy fear before God. Today, in our profane age, people have no fear, respect, or reverence of God.¹

Summary: Peter, James and John were all given a vision - a new way of seeing Jesus when he was transfigured before them. This changed their perspective of him and gave them a new understanding. It was indeed a mountain top experience for them. The transfiguration showed Jesus to be God’s messenger, and that He is the one whom the three disciples as well as Christians today should listen to [*hear Him*] and follow. We too can probably identify with Peter in today’s lesson, when he attempts to capture and extend this transfiguration experience by attempting to make three tabernacles for Jesus, Elias, and Moses. However, we like Peter, James and John, come to realize, that we cannot live on the mountaintop forever. The valleys summon us to come down and live our lives as servants with other people—just as Jesus did with his three disciples.²



Lesson VI

Date: September 7, 2014

Lesson Scriptures:

Mark 9:7-13

Lesson Outline

A. The Cloud of the Transfiguration
(Mark 9:7-8)

B. The Charge after the Transfiguration
(Mark 9:9-10)

C. The Concern after the Transfiguration
(Mark 9:11-13)

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

Christ's Transfiguration Part II

You have now begun, dear reader, the life of faith. You have given yourself to the Lord to be His wholly and altogether, and He has taken you and has begun to mould and fashion you into a vessel unto His honor. Your one most earnest desire is to be very pliable in His hands, and to follow Him whithersoever He may lead you, and you are trusting Him to work in you to will and to do of His good pleasure. But you find a great difficulty here. You have not learned yet to know the voice of the Good Shepherd, and are therefore in great doubt and perplexity as to what really is His will concerning you.

Perhaps there are certain paths into which God seems to be calling you, of which your friends utterly disapprove. And these friends, it may be, are older than yourself in the Christian life, and seem to you also to be much further advanced. You can scarcely bear to differ from them or distress them; and you feel also very diffident of yielding to any seeming impressions of duty of which they do not approve. And yet you cannot get rid of these impressions, and you are plunged into great doubt and uneasiness.

There is a way out of all these difficulties, to the fully surrendered soul. I would repeat, fully surrendered, because if there is any reserve of will upon any point, it becomes almost impossible to find out the mind of God in reference to that point; and therefore the first thing is to be sure that you really do purpose to obey the Lord in every respect. If however this is the case, and your soul only needs to know the will of God in order to consent to it, then you surely cannot doubt His willingness to make His will known, and to guide you in the right paths.¹

1. Do you struggle with what God desires of you, explain?

¹The Christian's Secret to a Happy Life by Hannah Whitall Smith



Lesson VI

Date: September 7, 2014

Lesson Scriptures:

Mark 9: 7 - 13

Lesson Aim: Students will gain a greater understanding of who Christ is and the work He came to accomplish. Ultimately, the transfiguration of Christ declares His preeminence.³

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

³ Emma Stevens

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:7 (KJV)

⁷ And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Mark 9:7 (NIV)

⁷ Then a cloud appeared and enveloped them, and a voice came from the cloud: "This is my Son, whom I love. Listen to him!"

Christ's Transfiguration Part II

A. The Cloud of the Transfiguration

(Verse 7) This verse starts by saying, "And there was a cloud that overshadowed them", the phrase "there was", in the Greek refers to time and means suddenness. Mark is saying that unexpectedly, swiftly and out of nowhere, a cloud appeared. There is a Greek word that is used for "cloud" that means, a shapeless collection of vapor obscuring the heavens. The word that Mark uses for "cloud" in the Greek mean, a cloud that has a definite form and is of a limited size. A cloud suddenly appeared and enveloped this group on the mountain. This was not a vapor cloud, but was, in fact, the glory of God (Exodus 13:21). Most theologians call this appearance of God, the Shekinah Glory cloud which is God's presence in a visible form. God's voice came from the cloud, singling out Jesus from Moses and Elijah as the long-awaited Messiah who possessed divine authority. As he had done at Jesus' baptism, God was giving verbal approval of his Son (Mark 1:11). In the first chapter of Mark, the message had been addressed to Jesus, ("You are my beloved Son") and had benefited John the Baptist; here, the voice spoke to Peter and the other two disciples ("This is my beloved Son").¹

The voice then commanded Peter and the others to listen to Jesus and not to their own ideas and desires about what lay ahead. The love of God for Christ is beyond human measurement. No love is so great. Yet, God gave Christ to die on Calvary for our sins. Reject all of that and hell is indeed the only place fit for you. This precept about Christ. "Hear him." Folk today listen to many different people, mostly to those who speak little wisdom. What men need to start doing, however, is to listen more to Jesus Christ. His words are full of wisdom. They will never lead you astray. They will not corrupt your character (Acts 3: 22-23).²



Lesson VI

Date: September 7, 2014

Lesson Scriptures:

Mark 9: 7 - 13

Mountain: Much of Jesus’ life and ministry also took place on mountains. One of the temptations took place on “an exceeding high mountain” (Matt. 4:8). Jesus’ most famous teaching session is called the “Sermon on the Mount” (Matt. 5-7). Jesus went up to a mountain to pray (Luke 6:12), and healed the Gerasene demoniac near a mountain site (Mark 5:11).³

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

³ Holman Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:8-9 (KJV)

⁸ And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. ⁹ And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

Mark 9:8-9 (NIV)

⁸ Suddenly, when they looked around, they no longer saw anyone with them except Jesus. ⁹ As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead.

Christ’s Transfiguration Part II

A. The Cloud of the Transfiguration

(Verse 8) The end of the transfiguration was signaled by the return to the conditions on the mount before the transfiguration. The speed of the conclusion. "Suddenly". The transfiguration ended quickly. The Savior in the conclusion. "They saw no man any more, save Jesus only with themselves". Moses and Elijah vanished and only Jesus was left. But "Jesus only" is not a bad situation. It was far better to have "Jesus only with themselves" than Moses or Elijah with them, even though Moses and Elijah were great men (Acts 8:39-40).¹

B. The Charge after the Transfiguration

(Verse 9) In this verse we see that they are coming down from the mountain and Jesus charges the three disciples to “tell no man what things they had seen”, this word tell in the Greek with the preposition gives the idea of a narrative. Jesus told them not to tell in a narrative or story like version leading the listening audience through every distinct detail, of what happen on top of the mountain. Can you imagine how difficult this may have been for them, I mean they have seen something that nobody has seen, and the first thing that the flesh would want to do is, tell it and probably write a book about the event. Jesus told Peter, James, and John not to tell anyone what they had seen, presumably not even the other disciples because they would not fully understand it until after he had risen from the dead. After the Resurrection, these three disciples would understand the transfiguration and be able to correctly interpret and proclaim it (Luke 24:46).²



Lesson VI

Date: September 7, 2014

Lesson Scriptures:

Mark 9: 7 - 13

Resurrection: John's Gospel presents Jesus as the mediator of resurrection who gives to believers the life given Him by His Father (John 6:53-58). Jesus is the resurrection and the life (11:24-26). Jesus pointed to a resurrection of the righteous to eternal life and of the wicked to eternal punishment (Matt. 8:11-12; 25:31-34,41-46; John 5:28-29).

¹Commentary originated by Rev. Terrence Howard, TH.M.

²Commentary compiled by Rev. Terrence Howard, TH.M.

All editing and copying by permission only

³ Holman Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:10-12 (KJV)

¹⁰ And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. ¹¹ And they asked him, saying, Why say the scribes that Elias must first come? ¹² And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

Mark 9:10-12 (NIV)

¹⁰ They kept the matter to themselves, discussing what "rising from the dead" meant. ¹¹ And they asked him, "Why do the teachers of the law say that Elijah must come first?" ¹² Jesus replied, "To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected?"

Christ's Transfiguration Part II

B. The Charge after the Transfiguration

(Verse 10) The duration of the charge did not mean much to them because they did not know what the resurrection meant. They should have, but they did not listen to Christ well. As we noted in a previous chapter, the enemies of Christ knew that Christ taught a bodily resurrection (Matthew 27:63), though they did not believe in the resurrection. The disciples shamefully did not even realize Christ was teaching a resurrection (Acts 17:18).¹

C. The Concern after the Transfiguration

(Verse 11-12) Seeing Elijah at the transfiguration and then his disappearance did not fit the scribes' prognostications. The disciples became concern over what was taught and what they had just witnessed. The appearance of Elijah on the mountain caused a question in the disciples' minds. Based on Malachi 4:5-6, the Jewish teachers believed that Elijah must return before the Messiah comes. Elijah had appeared on the mountain, but he had not come in person to prepare the people for the Messiah's arrival (especially in the area of repentance). The disciples believed that Jesus was the Messiah, but they wondered where Elijah was. Christ answered the inquiry with some pointed instruction about John the Baptist who came in the spirit of the prophecies of Elijah's return. First, the ministry of John the Baptist. "Elias verily cometh first, and restoreth all things".²



Lesson VI

Date: September 7, 2014

Lesson Scriptures:

Mark 9: 7 - 13

Summary: Loving service heals everyone—both those who receive it and those who give it. May our mountain top experiences help us to see Jesus more clearly; in order to follow his holy will in our lives of cross-bearing service toward others.⁴

Questions:

1. What has your mountain top experiences prepared you to do?
2. Is there something in your life that is preventing you from seeing things more clearly?

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

³⁻⁴Emma Stevens

Questions by Emma Stevens

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:12-13 (KJV)

¹² And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. ¹³ But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Mark 9:12-13 (NIV)

¹² Jesus replied, "To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected? ¹³ But I tell you, Elijah has come, and they have done to him everything they wished, just as it is written about him."

Christ's Transfiguration Part II

C. The Concern after the Transfiguration

(*Verse 12* "Restoreth" means to put things back in place. John did that in his preaching. He set things right. The world and their religion had messed up everything. But John spoke the truth, and gave them the right way. Second, the message of John the Baptist. "It is written of the Son of man, that he must suffer many things, and be set at naught". John proclaimed Christ "The lamb of God, which taketh away the sin of the world" (John 1:19). To die for our sins as the "Lamb of God," Christ experienced much humility and rejection.¹

(*Verse 13*) The murder of John the Baptist. "They have done unto him whatsoever they listed". This refers to the murder of John the Baptist. Matthew says that after Christ had thus spoken of John the Baptist the disciples "understood that he [Christ] spake unto them of John the Baptist" (Matthew 17:13). They did not understand many things which Christ spoke about, but they understood this message.²

Summary: Sometimes it is not until much later in life that we come to see the purpose of the events of our lives and how they all fit together. It is then that we realize how God works through such events to prepare us for the future. Our mountain top experiences also prepare us for the future. When we, like Jesus and his disciples, face our hardships and crosses, we can draw strength from the beauty and wonder of the mountain top perspective. All of us need transfiguration experiences, where our entire perspective is changed, the fog is gone, and we see more clearly. If we stop and reflect upon our lives, likely we have all had such transfiguration experiences just as the three disciples did in today's lesson. Jesus and his disciples descended to the valleys of life to serve and give of themselves. The mountain top had prepared them for a loving service to others . . . and the same is true of us today.³



Lesson VII

Date: September 14, 2014

Lesson Scriptures:

Mark 9:14-20

Lesson Outline

A. The Popularity of Christ
(Mark 9:14-15)

B. The Problem of the
Crowd
(Mark 9:16-18)

C. The Provoked Christ
(Mark 9:19-20)

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

The Healing of a Dumb Spirit Part I

If God is with us always, then He is just as much with us in our business times and our social times as in our religious times, and one moment is as solemn with His presence as another. If it is a fact that in Him we "live and move and have our being," then it is also a fact, whether we know it or not, that without Him we cannot do anything. And facts are stubborn things, thank God, and do not alter for all our feelings. In Psalm 127:1, 2, we have a very striking illustration of this truth. The Psalmist says, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so He giveth His beloved sleep." The two things here spoken of as being done in vain, unless the Lord is in the doing of them, are purely secular things, so called; simple business matters on the human plane of life. And whatever spiritual lesson they were intended to teach gains its impressiveness only from this, that these statements concerning God's presence in temporal things were statements of patent and incontrovertible facts.

In truth the Bible is full of this fact, and the only wonder is how any believer in the Bible could have overlooked it. From the building of cities down to the numbering of the hairs of our head and the noting of a sparrow's fall, throughout the whole range of homely daily living, God is declared to be present and to be the mainspring of it all. Whatever we do, even if it be such a purely physical thing as eating and drinking, we are to do for Him and to His glory, and we are exhorted to so live and so walk in the light in everything, as to have it made manifest of our works, temporal as well as spiritual, that "they are wrought in God."¹

1. Does your life demonstrate that there is a divine collaboration?

¹The Christian's Secret to a Happy Life by Hannah Whitall Smith



Lesson VII

Date: September 14, 2014

Lesson Scriptures:

Mark 9: 14 – 20

Lesson Aim: Understand that believers should have faith in the power of God, and never doubt that He can do what is humanly impossible, and that humanity can do nothing without His power working in them.³

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

³ Earline Franklin

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:14-15 (KJV)

¹⁴ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. ¹⁵ And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

Mark 9:14-15 (NIV)

¹⁴ When they came to the other disciples, they saw a large crowd around them and the teachers of the law arguing with them. ¹⁵ As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him.

The Healing of a Dumb Spirit Part I

A. The Popularity of Christ

(Verse 14) After the great experience of the transfiguration, Christ was confronted with a serious problem. Oftentimes glorious spiritual events are followed by upsetting problems. Jesus, Peter, James, and John came down from the mountain and returned to the other nine disciples. A great crowd surrounded the disciples and some teachers of religious law in a heated argument. The nature of the argument is not stated. It was just like the professional scribes to take keen interest in the failure of the nine disciples to cure this poor boy. They gleefully nagged and quizzed them. Now because of Jesus' popularity the scribes and others were trying to find anything they could to find fault and failure in the ministry of Jesus. People today in our own churches, will go around and try to find fault in ministries. We look around and see they are not even in one ministry, but they try to be vocal about many of things (Heb. 12:3).¹

(Verse 15) This verse we see it says, "And straightway all the people, when they beheld him, were greatly amazed", this word straightway means immediately and without hesitation. Let us look and see the response, because they saw Jesus, they immediately was astonished. The amazement could be caused by the timeliness of His coming (at just the moment of need) Then it says they ran and "Saluted him." This was a cordial welcome. This word salute in the Greek means to enfold in the arms, i.e. salute or embrace. The good news again is, that they saw that there was a problem, this time instead of bringing the person to Jesus, they ran to welcome him for themselves, to tell Jesus about the problem. The scribes had not succeeded in turning the people away from Christ.²



Lesson VII

Date: September 14, 2014

Lesson Scriptures:

Mark 9: 14 – 20

Muteness: The inability to speak. In the Old Testament muteness is traced to God (Ex. 4:11). God made Ezekiel mute (Ezek. 3:26) in response to Israel’s failure to listen to his message. Later He restored Ezekiel’s speech (24:27; 33:22) as a sign of the people’s receptiveness to hear. Daniel experienced muteness in response to the appearance of a heavenly messenger (Dan. 10:15).³

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

³Holman Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:16-17 (KJV)

¹⁶ And he asked the scribes, What question ye with them? ¹⁷ And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

Mark 9:16-17 (NIV)

¹⁶ "What are you arguing with them about?" he asked. ¹⁷ A man in the crowd answered, "Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech.

The Healing of a Dumb Spirit Part I

B. The Problem of the Crowd

(Verse 16) Here we see that Jesus is asking the scribes about the commotion, he knows what they were arguing about, he just wanted them to verbalize it, so that everyone in the crowd would hear. Remember they were badmouthing his disciples and then all of a sudden the person they were talking about appears out of nowhere. It’s like someone is talking about you and then all of a sudden you walk up on them and they don’t know that you are there or that you heard what they said. The person would be in shock and would try to apologize by coming up with all kinds of excuses of why they were saying, what they said.¹

(Verse 17) The scribes had a chance to respond, but they kept quiet, and the scripture says, ”And one of the multitude answered and said, Master”, this word “Master in the Greek means, teacher or doctor. He addressed Jesus as doctor because he said, “I have brought unto thee my son, which hath a dumb spirit;” He was telling Jesus that he had brought his son to see him, but when he got there, only his disciples were there. He went on to say that he asked the disciples to heal his son, this was an appropriate response because remember when Jesus sent his disciples out into the village two by two, he gave the authority to heal and cast out demons. The disciples were so excited when they returned back to Jesus, they couldn’t wait to tell him all the things that they had done. He then tells Jesus the condition that his son was in, he said that, “which hath a dumb spirit”. This spirit deprived his son the ability to speak (Luke 5:30-32).²



Lesson VII

Date: September 14, 2014

Lesson Scriptures:

Mark 9: 14 – 20

Gnashing of the Teeth:

Grating one’s teeth together. In the Old Testament, gnashing of teeth was an expression of anger reserved for the wicked and for one’s enemies (Job 16:9; Pss. 35:16; 37:12; Lam. 2:16). In the New Testament, gnashing of teeth is associated with the place of future punishment. There the gnashing of teeth is perhaps an expression of the futility of the wicked before God’s judgment or else a demonstration of their continuing refusal to repent and acknowledge the justness of God’s judgment.³

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

³ Holman Bible Dictionary.

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:18-19 (KJV)

¹⁸ And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.¹⁹ He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

Mark 9:18-19 (NIV)

¹⁸ Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not.¹⁹ "O unbelieving generation," Jesus replied, "how long shall I stay with you? How long shall I put up with you? Bring the boy to me."

The Healing of a Dumb Spirit Part I

B. The Problem of the Crowd

(Verse 18) In this verse we see that the father began to describe the symptoms to the doctor about his son’s condition. Wheresoever it taketh him ; literally, it seizeth hold of him. This is the Greek word from which comes our “catalepsy,” the active form of “epilepsy.” It teareth him. This is doubtless the literal meaning. But there is much evidence to show that it means here “it striketh or throweth him down.” "He teareth him". The word translated "teareth" means "to convulse" and "spasmodic contractions" . The devil is in the business of making people dysfunctional. Then he told Jesus that, "He foameth". This is uncontrolled slobber from the mouth. Evil speaking can be described the same way. Then he says that he., "Gnasheth with his teeth". When people are gnashing or grinding their teeth, they are not happy but in distress. This is the work of sin and Satan. "Pineth away". The work of sin and the devil is to wear out the person. When sin entered the world, it brought decline, which ends in death. Our bodies are not made to last, and that is a result of sin.¹

C. The Provoked Christ

(Verse 19) This verse Jesus responds by, "He answereth him, and saith, O faithless generation". While the admonition appears to be directed solely to the father of the child, the admonition is obviously for the crowd as well. "Faithless". This was the root of the problem. Lack of faith is the foundation of our problems. The worldly experts struggle to find answers to the problems of society; but they will never find the answer, (nxt page) ²



Lesson VII
Date: September 14, 2014
Lesson Scriptures:
Mark 9: 14 – 20

Questions:

1. What circumstance in your life have you allowed to shake your faith in God’s ability and what steps can you take to restore your faith in God?

¹Commentary originated by Rev. Terrence Howard, TH.M.

²Commentary compiled by Rev. Terrence Howard, TH.M.

All editing and copying by permission only

³Earline Franklin

Questions by Earline Franklin

All lesson outlines by Rev. Terrence Howard, TH.M

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:20 (KJV)

²⁰ And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Mark 9:20 (NIV)

²⁰ So they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth.

The Healing of a Dumb Spirit Part I

C. The Provoked Christ

(Verse 19) when they ignore the problem of the lack of faith in Christ, and His Word, which exists throughout our society. Skeptics are honored by our society, not those who are strong in the faith. But faith in Christ and His Word is the great need of our day.¹

(Verse 20) When the evil spirit saw Jesus, it knew that its rule over the boy would soon end. The sight of Christ stirred the evil spirit dwelling in the child. He was irritated by the presence of Christ; for he knew his power, and feared lest he should be cast out. Then came the last and most violent convulsion. He wallowed foaming. The word “to wallow” is to roll about, it takes the idea of rolling around in a circular motion. He rolled about in his agony.

Summary: Sometimes we allow circumstances to shake our faith in Jesus’ ability to work things out for our good. We allow doubt to weaken our faith and prevent us from trusting in Him. But we are reminded that Jesus responds to our faith in Him not to the circumstance or problem.³



Lesson VIII

Date: September 21, 2014

Lesson Scriptures:

Mark 9:21-29

Lesson Outline

A. The Passion of Christ
(Mark 9:21-22)

B. The Process for the Cure
(Mark 9:23-24)

C. The Power of Christ
(Mark 9:25-27)

D. The Puzzlement of the Crew
(Mark 9:28-29)

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

The Healing of the a Dumb Spirit Part II

Misunderstanding, then, on this point of known or conscious sin, opens the way for great dangers in the higher Christian life. When a believer, who has, as he trusts, entered upon the highway of holiness, finds himself surprised into sin, he is tempted either to be utterly discouraged, and to give everything up as lost; or else, in order to preserve the doctrine untouched, he feels it necessary to cover his sin up, calling it infirmity, and refusing to be honest and above-board about it. Either of these courses is equally fatal to any real growth and progress in the life of holiness. The only way is to face the sad fact at once, call the thing by its right name, and discover, if possible, the reason and the remedy. This life of union with God requires the utmost honesty with Him and with ourselves. The communion which the sin itself would only momentarily disturb, is sure to be lost by any dishonest dealing with it.

A sudden failure is no reason for being discouraged and giving up all as lost. Neither is the integrity of our doctrine touched by it. We are not preaching a state, but a walk. The highway of holiness is not a place, but a way. Sanctification is not a thing to be picked up at a certain stage of our experience, and forever after possessed, but it is a life to be lived day by day, and hour by hour. We may for a moment turn aside from a path, but the path is not obliterated by our wandering, and can be instantly regained. And in this life and walk of faith, there may be momentary failures, which, although very sad and greatly to be deplored, need not, if rightly met, disturb the attitude of the soul as to entire consecration and perfect trust, nor interrupt, for more than the passing moment, its happy communion with its Lord.

The great point is an instant return to God. Our sin is no reason for ceasing to trust, but only an unanswerable argument why we must trust more fully than ever.¹

1. When you sin, does it disturb you?
2. What is your respond when it happens?

¹The Christian's Secret to a Happy Life by Hannah Whitall Smith



Lesson VIII

Date: September 21, 2014

Lesson Scriptures:

Mark 9: 21 - 29

Lesson Aim: Understand that believers should have faith in the power of God and never doubt that He can do what is humanly impossible and that mankind can do nothing without His power working in them.⁴

¹⁻³Commentary originated by Rev. Terrence Howard, TH.M. All editing and copying by permission only.

⁴ Earline Franklin

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:21-23 (KJV)

²¹ And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

²² And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. ²³ Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

Mark 9:21-23 (NIV)

²¹ Jesus asked the boy's father, "How long has he been like this?" "From childhood," he answered. ²² "It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us." ²³ "If you can?" said Jesus. "Everything is possible for him who believes."

The Healing of a Dumb Spirit Part II

A. The Passion of Jesus Christ

(Verse 21) Last week, we left with the demon violently attacking the boy causing another convulsion. In this verse, we see Jesus shows his passion and concern by asking the father, "How long is it ago since this came unto him?". While it may seem odd that Jesus would ask how long the boy had been like this, Jesus asked it not for his own sake, but for the father's sake. By answering the question, the father was indicating just what a difficult and seemingly hopeless case this was. Jesus was truly the man's only hope. The boy had been possessed by the demon since he was very small (Acts 14:8).¹

(Verse 22) That this was not merely epilepsy is revealed in the demon's destructive intent as it made the boy fall into the fire or into water, trying to kill him. The poor father had probably saved his son's life numerous times, constantly having to watch the boy in order to protect him. Beyond that he had been unable to do anything. So he came to Jesus and begged for passion upon his boy from Jesus, "Do something if you can." See, this father knew Jesus could even though his disciples could not, because he heard about the healings and miracles of Jesus, but he didn't know if it was in the will of Jesus to heal his son, He asked and begged for Jesus to help them.²

(Verse 23) We see Jesus responds by saying, "If thou canst believe, all things *are* possible to him that believeth (nxt pg).³



Lesson VIII

Date: September 21, 2014

Lesson Scriptures:

Mark 9: 21 - 29

Faith: Trusting commitment of one person to another, particularly of a person to God. Faith is the central concept of Christianity. One may be called a Christian only if one has faith. Our English word “faith” comes from the Latin *fides*, as developed through the Old French words *fei* and *feid*. In Middle English (1150-1475) “faith” replaced a word that eventually evolved into “belief.” “Faith” came to mean “loyalty to a person to whom one is bound by promise or duty.” Faith was fidelity.

¹⁻²Commentary compiled by Rev. Terrence Howard, TH.M.

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

³ Holman Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:23-24 (KJV)

²³ Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. ²⁴ And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. ²⁵ When Jesus saw that the people came running together, he rebuked the foul spirit,

Mark 9:23-24 (NIV)

²³ “If you can’t?” said Jesus. “Everything is possible for him who believes.” ²⁴ Immediately the boy’s father exclaimed, “I do believe; help me overcome my unbelief!” ²⁵ When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit.

The Healing of a Dumb Spirit Part II

B. The Process for the Cure

(Verse 23) Jesus repeated the father’s words and turned them around to put doubt in the right place. In a sense, Jesus was saying that while he could do anything, it would depend on the father’s belief. Spiritual power comes only when a person turns from self to God in faith. This father had placed limits on God’s power, but with belief, anything is possible. Jesus’ words do not mean that we can automatically obtain anything we want if we just think positively. Jesus meant that anything is possible if we believe because nothing is too difficult for God, even when our experience seems to indicate otherwise. We are free to ask whatever we want, as long as we realize that God will answer according to his will (1 John 3:21-22; Heb. 13:1).¹

(Verse 24) Contrary to the patterns of confusion and unbelief the disciples had displayed, this father modeled the faith required of true discipleship. The father immediately understood Jesus’ meaning. He had not meant to doubt the Master. The father instantly replied, “I do believe,” declaring his faith in Jesus power. Then he added honestly and humbly, “Help me not to doubt!” At the feet of the Master, the man cried out with tears, confessing both his faith and its weakness.²

C. The Power of Christ

(Verse 25) We see in this verse that because of Jesus’ passion, we will see his display of power again over the demons.³



Lesson VIII

Date: September 21, 2014

Lesson Scriptures:

Mark 9: 21 - 29

Power: The ability to act or produce an effect; the possession of authority over others. These two aspects of power are often related in Scripture. Because God has revealed His power in the act of creation, He has authority to assign dominion to whomever He wills.⁴

¹⁻³Commentary originated by Rev. Terrence Howard, TH.M. All editing and copying by permission only

⁴ Holman Bible Dictionary.

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:25-27 (KJV)

²⁵ ... saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.* ²⁶ *And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.* ²⁷ But Jesus took him by the hand, and lifted him up; and he arose.

Mark 9:25-27 (NIV)

²⁵ ... "You deaf and mute spirit," he said, "I command you, come out of him and never enter him again." ²⁶ The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said, "He's dead." ²⁷ But Jesus took him by the hand and lifted him to his feet, and he stood up.

The Healing of a Dumb Spirit Part II

C. The Power of Christ

(Verse 25) When Jesus saw the crowd quickly gathering around to see what would happen, he then speaks to this spirit and says, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." This word "charge" in the Greek was used as a military term to mean "to arrange soldiers in ranks", then later came to also mean, "to order". The Lord's order to the demon was sharp and firm. Not only did Jesus order the demon to come out, but Jesus has the power like in this text to not allow the demons to go back into the individual (Acts 16:18).¹

(Verse 26) We see that after the command or charge the Spirit cried out and rent him sore. This word "rent", means to gasp like a spasmodic contractions, i.e. to convulse. Even on the spirit's release of the boy and coming out caused another act of convulsing for this boy, trying again, to damage the boy on his way out. After the spirit came out, due to its violent and prolonged act of releasing its victim, the boy was so exhausted that he collapsed. The scripture says that, "many said, He is dead". Evil does not give up easily. Like a bad tenant who has been evicted, he will do as much damage as possible before leaving. The demon did so much evil that people thought the boy was dead after the demon left (Rev. 12:12).¹

(Verse 27) We see in this verse as the boy lay as though he were dead, but was not dead, we see Jesus, took a strong grip of his hand and lifted him up. It is comforting to know that whatever circumstances that may have us tossing and turning because of the trials and tribulations that we will face, it is comforting to know that Jesus has a strong grip on us and that he will not let us go.³



Lesson VIII
Date: September 21, 2014
Lesson Scriptures:
Mark 9: 21 - 29

Questions:

1. Share a time when you did things without seeking God's power first and the outcome of failure to do so.

2. Why is it important to depend on God's power?

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

³Earline Franklin

Questions by Earline Franklin

All lesson outlines by Rev. Terrence Howard, TH.M

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:28-29 (KJV)

²⁸ And when he was come into the house, his disciples asked him privately, Why could not we cast him out? ²⁹ And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

²⁸ After Jesus had gone indoors, his disciples asked him privately, "Why couldn't we drive it out?"
²⁹ He replied, "This kind can come out only by prayer."

The Healing of a Dumb Spirit Part II

C. The Puzzlement of the Crew

(Verse 28) This verse says, Jesus then went into the house. He went into the house to get away from the crowd again after the healing of the boy. After Jesus healed people in front of a crowd, it was hard for him to teach, so he would always go away to get away from the commotion. This verse then say, "his disciples asked him privately, Why could not we cast him out? ". If you want answers, speak to the Lord. The world will not give answers. All it has is questions. The disciples went to the right source for their inquiry. We see that after the f we want to learn spiritually, we must get away from the commotion of the crowd and be alone with the Lord.¹

(Verse 29) Jesus answers in this verse and he mentions "this kind", this word "kind" means that of kindred, offspring, or stock. He was saying this unusual stock can only be dealt with only by prayer. The earlier transcripts only says, "prayer". The word fasting was later added to clearly identify a process of developing a closer relationship with God. Whenever we do a work for the Lord, we will not be successful unless we pray and seek the Lord for help. When we do this we will be able to do great things for the kingdom of God (James 5:16).²

Summary: The disciples failed in their attempt to heal the boy with the dumb spirit because they relied upon their own ability and did not put their trust in God. This is a strong lesson for us today. We must remember that it is God's power working in us that enables us to accomplish things. Failure to depend on God's power will always result in failure.³



Lesson IX

Date: September 28, 2014

Lesson Scriptures:

Mark 9:30-32

Lesson Outline

A. The Place for the Teaching
(Mark 9:30a)

B. The Privacy for the Teaching
(Mark 9:30b)

C. The Particulars in the Teaching
(Mark 9:31)

D. The Mental Process of the Teaching
(Mark 9:32)

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

The Teachings about Calvary

He loves you with more than the love of friendship. As a bridegroom rejoices over his bride, so does He rejoice over you, and nothing but a full surrender will satisfy Him. He has given you all, and He asks for all in return.

Your love and devotedness are His precious reward for all He has done for you. It is unspeakably sweet to Him. Do not be afraid then to let yourself go in a heart-whole devotedness to your Lord, that can brook no reserves. Others may not approve, but He will, and that is enough. Do not stint or measure your obedience or your service.

Let your heart and your hand be as free to serve Him, as His heart and His hand were to serve you. Let Him have all there is of you, body, soul, and spirit, time, talents, voice, everything. Lay your whole life open before Him that He may control it. Say to Him each day, "Lord, how shall I regulate this day so as to please Thee? Where shall I go? what shall I do? whom shall I visit? what shall I say?" Give your intellect up into His control and say, "Lord, tell me how to think so as to please Thee?" Give Him your reading, your pursuits, your friendships, and say, "Lord, give me the insight to judge concerning all these things with Thy wisdom." Do not let there be a day nor an hour in which you are not intelligently doing His will, and following Him wholly.¹

1. How do you explain being devoted?

¹The Christian's Secret to a Happy Life by Hannah Whitall Smith



Lesson IX

Date: September 28, 2014

Lesson Scriptures:

Mark 9: 30 - 32

Lesson Aim: Students must never forget that God purposefully killed his Son in order that He might not kill us!

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

³ Emma Stevens

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:30-31 (KJV)

³⁰ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

Mark 9:30-31 (NIV)

³⁰ They left that place and passed through Galilee. Jesus did not want anyone to know where they were,

The Teachings about Calvary

A. The Place for the Teaching

(Verse 30a) Jesus and the disciples left that region, perhaps somewhere near Caesarea Philippi, and passed through Galilee, going toward Capernaum. Jesus had ended his public ministry and thus began his final journey toward Jerusalem. Jesus desired to avoid all publicity so that he would have time to focus on teaching the disciples. He needed to equip them to carry on the ministry when he returned to heaven and to prepare them for coming events so they would not be taken by surprise. Once again, Christ speaks to the disciples about the all-important event of Calvary. The disciples did not listen well, but they certainly were taught well about Calvary. We cannot be too hard on these disciples, because there are many times we read the word, but yet we find ourselves doing the opposite of what the Lord has told us to do. He tells us to bring the tithes to the storehouse. This verse then says, "They departed thence, and passed through Galilee". Christ and the disciples left Caesarea Philippi area for Capernaum in Galilee. In the Caesarea Philippi area had occurred the confession of Peter about Christ, the transfiguration and the exorcising of the demon at the foot of the transfiguration mountain. Now Christ is coming back to the Capernaum area. Christ did many works in the province of Galilee which included the town of Capernaum. Capernaum was where Christ moved after leaving Nazareth. But Capernaum did not accept Christ well and received an anathema from Him for their poor response to Christ's ministry (Matthew 11:23,24).¹

B. The Privacy for the Teaching

(Verse 30b) Then in this verse it says, "he would not that any man should know it". All publicity is not good publicity. Christ wanted to be alone in teaching the disciples about the important truths of the immediate future. The clamor or a crowd would hinder that teaching. His mission now was to be fully occupied with his disciples, in teaching them of the events that were going to take place.²



Lesson IX

Date: September 28, 2014

Lesson Scriptures:

Mark 9: 30 - 32

Judas Iscariot: The last of these was Judas Iscariot. All of the Gospels place him at the end of the list of disciples because of his role as betrayer. Iscariot is an Aramaic word which means “man of Kerioth”, a town near Hebron. He was the only disciple from Judea. He acted as treasurer for the disciples but was known as a miser and a thief (John 12:5-6).³

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

³Holman Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:30-31 (KJV)

³⁰ And they departed thence, and passed through Galilee; and he would not that any man should know *it*. ³¹ For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Mark 9:30-31 (NIV)

³⁰ They left that place and passed through Galilee. Jesus did not want anyone to know where they were, ³¹ because he was teaching his disciples. He said to them, "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise."

The Teachings about Calvary

B. The Privacy for the Teaching

(Verse 30b) See as our Lord's reason for going through Galilee more privately than usual on this occasion was to reiterate to them the announcement which had so shocked them at the first mention of it, and thus familiarize them with it by little and little, so this was His reason for enjoining silence upon them as to their present movements.¹

C. The Particulars in the Teaching

(Verse 31) The writer Luke (like 9:44) starts this verse by saying, "Listen carefully for what I am about to tell you", Jesus is saying, Let these sayings sink down into your ears; not what had been passing between them as to His grandeur, but what He was now to utter. Jesus is getting ready to discuss some particulars or truths that they will need to understand. He then says, "The Son of man is delivered into the hands of men". This statement speaks of the betrayal of Judas Iscariot who delivered Christ to His enemies. The word translated "delivered" here is the same word translated "betrayed" in. The use of the present tense in this phrase, is letting the disciples know that it is soon coming. He then says, "They shall kill him". It is true that Christ gave up His life on His own, but that does not eliminate the charge on the culprits for killing Him, for that was their intention in putting Him on the cross. "He shall rise the third day". This was the best news; but the disciples never got it, as they were so upset about the previous prediction. They could not see the end result of Jesus rising and conquering death and the grave, all they saw was the here and now (John 10:18).²



Lesson IX

Date: September 28, 2014

Lesson Scriptures:

Mark 9: 30 - 32

Crucifixion: Form of execution employed in the death of Jesus Christ. Two concepts related to crucifixion occur in Scripture: the "cross," a pagan mode of capital punishment, and the "tree," which was a Jewish form. Jesus' crucifixion was the means by which he procured atonement for humanity.³

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

³Tyndale Bible Dictionary

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 9:31-32 (KJV)

³¹ For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. ³² But they understood not that saying, and were afraid to ask him.

Mark 9:31-32 (NIV)

³¹ because he was teaching his disciples. He said to them, "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise."³² But they did not understand what he meant and were afraid to ask him about it.

The Teachings about Calvary

C. The Particulars in the Teaching

(Verse 31) Christ's enemies knew that Christ taught that He would be resurrected (Matthew 27:63), though they did not believe His teachings; but the disciples did not know it or believe it until after the resurrection. If the disciples had listened more intently to Christ, they would not have been so discouraged when Jesus died.¹

D. The Mental Process in the Teaching

(Verse 32) This word mental means relating to the mind, produced, or carried out in the mind. The first thing we see in this verse is it says, "They understood not that saying". They did not understand because they did not believe. Understanding and faith go hand in hand. A lot of times when we do not understand what the word of God says, we just give up and just say, I will just leave that part of the scripture alone. We as believers ought to seek God for understanding and wisdom of His word. We are talking about a Supernatural book, the Bible, that was written by a Supernatural being, (God). If we lack any wisdom we need to ask God. He invites us to the throne of grace to ask in detail anything that we want. (James 1:5-6) The disciples simply rejected all teaching about the crucifixion and resurrection. This left them in the dark and it discouraged them during the time of the crucifixion. Then we see that this verse says, "They... were afraid to ask him". they were exceeding sorry" to hear Jesus talk this way again, but Mark adds that they "were afraid to ask him" this is in the imperfect tense which means, they continued to be afraid , perhaps with a bitter memory of the term "Satan" hurled at Peter when he protested the other time when Jesus spoke of his death (nxt page).²



Lesson IX

Date: September 28, 2014

Lesson Scriptures:

Mark 9: 30 - 32

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

²Emma Stevens

Questions by Emma Stevens

All lesson outlines by Rev. Terrence
Howard, TH.M

All editing by Rev. Terrence Howard,
TH.M.

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 6:28-29 (KJV)

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

Mark 6:28-29 (NIV)

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

The Teachings about Calvary

D. The Mental Process in the Teaching

(*Verse 32*) this explains that “it was concealed from them,” probably partly by their own preconceived ideas and prejudices. Their fear was a result of their unbelief. Had they believed what Christ taught, they would not have been afraid. Faith removes fear. Unbelief creates fear.¹

Summary: As Jesus focus on the cross, he also takes time to continue teaching His disciples as He prepares them for what lies ahead. They, like us, still had much more to learn. Why are we so limited in our understanding, slow of heart and reluctant to believe all that the prophets and God’s Word have spoken? Hearing is not the same thing as believing. We must believe in Jesus’ teaching about Calvary, love Him, listen to Him, and abide in Him. Salvation is ours by His suffering.²

Questions:

1. Do you ever find yourself in fear of asking God something?
2. Have you ever looked at a Bible passage and said; “I don’t understand. I just don’t get it”?

BIBLIOGRAPHY

Butler, Trent C., and Holman Bible Publishers (Nashville Tenn.). *Holman Bible Dictionary : With Summary Definitions and Explanatory Articles on Every Bible Subject, Introductions and Teaching Outlines for Each Bible Book, in-Depth Theological Articles, Plus Internal Maps, Charts, Illustrations, Scale Reconstruction Drawings, Archaeological Photos, and Atlas*. Nashville, Tenn.: Holman Bible Publishers, 1991.

Easton, M. G. *Illustrated Bible Dictionary*. N.Y., 1893.

Analytical Bible Expositor - Analytical Bible Expositor – Mark.

Brown, Colin. *The New International Dictionary of New Testament Theology*. 3 vols. Grand Rapids, Mich.: Zondervan Pub. House, 1975.

Murray, Andrew. *Absolute Surrender*. Gainesville, FL: Bridge-Logos, 2005.

Hodge, Charles, and Edward N. Gross. *Systematic Theology*. Abridged ed. Grand Rapids, Mich.: Baker Book House, 1988.

Tenney, Merrill Chapin. *The Zondervan Pictorial Bible Dictionary*. Grand Rapids,: Zondervan Pub. House, 1963.

Word Pictures in the New Testament

Commentary originated by Rev. Terrence Howard TH.M., 2014, All editing and copying by permission only, 2014.

All editing and lesson outlines by Rev. Terrence Howard TH.M., 2014

Lesson Aims, Summaries and Questions by Earline Franklin and Emma Stevens, 2014.

Cover Graphic Designed by Dr. Dale Allen DCS, BBA, TH.M., D. Min, 2014