

Great Commission



Baptist Church

Dr. Douglas E. Brown, Pastor/Teacher



The Suffering Servant The Book of Mark Sunday School Curriculum

February/March 2015



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

Lesson V

Date: March 1, 2015

Lesson Scriptures: Mark 11: 20 -26

Lesson

Have Faith in God

Pg. 21

A. The Process of Faith
(Mark 11 vs. 20-21)

B. The Power of Faith
(Mark 11 vs. 22-23)

C. The Prayer of Faith
(Mark 11 vs. 24)

D. The Pardon of Faith
(Mark 11 vs. 25-26)

Lesson VI

Date: March 8, 2015

Lesson Scriptures: Mark 11: 27-33

Lesson

The Authority of Jesus

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A. The Accusation by the Leaders
(Mark 11 vs. 27-28)

B. The Answer by the Lord
(Mark 11 vs. 29-30)

C. The Anxiousness of the Leaders
(Mark 11: 31-33)



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Lesson IX

Date: March 29, 2015

Lesson Scriptures: Mark 12: 13 - 17

Lesson

The Issue Concerning Caesar

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B. The Mission of the Enemy
(Mark 12 vs. 14-15)

C. The Message from Jesus
(Mark 12 vs. 16-17)



Lesson I

Date: February 1, 2015

Lesson Scriptures:

Mark 11: 1-6

Lesson Outline

A. The Directives by Jesus
(Mark 11 vs.1-3)

B. The Discharge of the Colt
(Mark 11 vs. 4-6)

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The Entrance into Jerusalem Part I

Jesus' purpose in riding into Jerusalem was to make public His claim to be their Messiah and King of Israel in fulfillment of Old Testament prophecy. Matthew tells us that the King coming on the foal of a donkey was an exact fulfillment of Zechariah 9:9, "Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey." Jesus rides into His capital city as a conquering King and is hailed by the people as such, in the manner of the day. The streets of Jerusalem, the royal city, are open to Him, and like a king, He ascends to His palace, not a temporal palace, but the spiritual palace which is the temple, because His is a spiritual kingdom. He receives the worship and praise of the people because only He deserves it. No longer does He tell His disciples to be quiet about Him (Matthew 12:16, 16:20), but to shout His praises and worship Him openly. The spreading of cloaks was an act of homage for royalty (see 2 Kings 9:13). Jesus was openly declaring to the people that He was their King and the Messiah they had been waiting for.

Unfortunately, the praise the people lavished on Jesus was not because they recognized Him as their Messiah. They welcomed Him out of their desire for a deliverer, someone who would lead them in a revolt against Rome. There were many who, though they did not believe in Christ with a spiritual faith, nevertheless hoped that perhaps He might be to them a great temporal deliverer. These are the ones who hailed Him as King with their many Hosannas, recognizing Him as the Son of David who came in the name of the Lord. But when He failed in their expectations, when He refused to lead them in a massive revolt against the Roman occupiers and those who collaborated with them, the crowds quickly turned on Him.¹

1. Share some of the comments you have heard about Jesus's purpose in life.

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



Lesson I

Date: February 1, 2015

Lesson Scriptures:

Mark 11: 1 - 6

Lesson Aim: Members will understand that Jesus makes himself known to us in his Word. When we know Him spiritually then our faith in his power will be demonstrated by our obedience to His commands. And that we should remain with Jesus even when we don't fully understand His ways.³

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Mark 11:1-2 (KJV)

¹ And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, ² And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

Mark 11:1-2 (NIV)

¹ As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, ² saying to them, "Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here.

The Entrance into Jerusalem Part I

A. The Directives by Jesus Christ

(Verse 1) On His way to Jerusalem for the last time, we have seen Jesus solve a dispute of the disciples trying to get the best seats in the kingdom. We have seen him also stop to heal a blind man by the name of Bartimaeus. Therefore, as they are getting closer, you can imagine the anxiety of the disciples. The limits of Bethany reached to the Mount of Olives, and joined to those of Bethphage. Bethphage was part of the suburbs of Jerusalem, and reached from the Mount of Olives to the walls of the city. Our Lord was now come to the place where the boundaries of Bethany and Bethphage met. Then we see in this passage that it says, he sendeth forth two of his disciples". This word sendeth forth in the Greek means, to set apart to send out. So he set apart two of his disciples in order to send them out. When Jesus sent his disciples out, he always sent them by two in order for each one to be accountable for the other and also for each to be a witness of the activities that took place. Jesus has even set us apart in order for us to be sent out into this world of non believers in order to let the world know that Jesus is the Messiah (Mark 6:7) .¹

(Verse 2) We see that in this verse that Jesus gives the two disciples some directives. Directives mean orders or instructions. He says, "Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied,". So we see here he is sending them to Bethany in order to get a colt that he wanted in order for him to enter into Jerusalem. He explains to them that they will not have to look around or go through the city, but immediately (next pg).²



Lesson I

Date: February 1, 2015

Lesson Scriptures:

Mark 11: 1 - 6

Donkey: The donkey is one of the earliest and most frequently mentioned animals alluded to in the Bible. They are spoken of in connection with the history of Pharaoh ([Genesis 12:16](#)), Abraham ([Genesis 22:3](#)), Jacob ([Genesis 32:5](#)), Moses ([Exodus 4:20](#)), Balaam ([Numbers 22:21-33](#)), and in fact most of the notable persons mentioned in the OT.

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³ New Unger's Bible Dictionary

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Mark 11:2-3 (KJV)

² And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.³ And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

Mark 11:2-3 (NIV)

² saying to them, "Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here.
³ If anyone asks you, 'Why are you doing this?' tell him, 'The Lord needs it and will send it back here shortly.'"

The Entrance to Jerusalem Part I

A. The Directives by Jesus Christ

(*Verse 2*) as they entered the town, they would see a colt tied. This will be an animal that no one has sat on or has had the opportunity to tame. Jesus then tells them that they should untie him and bring the donkey to him. This word colt in the Greek is also the name for a donkey. We see that this animal that Jesus is requesting is a donkey because he is fulfilling the prophecy of the prophet Zechariah. ([Zechariah 9:9](#)).¹

(*Verse 3*) Here we see in this verse more directives by the Lord. He says, "And if any man say unto you, Why do ye this? say ye that the Lord hath need of him;" Jesus here is showing his omniscience in telling the disciples of what will happen when they go to untie the colt. He gives them the answer that they will have to tell the owner of the donkey, because he know that the owner will be watching and then he would want to know, why they want his donkey. He said, "say ye that the Lord hath need of him;" This is the first time that we see Jesus, call himself, "Lord". This word "Lord" means supreme authority, controller. This is good news because this shows us that Jesus was in control of the situation all along. He is the supreme authority, who is in control. Jesus in these two verses is showing his deity. Not only is he human in nature, but he is also divine. This should give us comfort in knowing that Jesus was in charge of the situation, even though he was going into Jerusalem for the last time. Jesus was still in control. Regardless of what is going on in our lives, the good news is that if we have acknowledged Jesus as Lord of our lives, we should know that he is in control and whatever comes of our situation, we can rest assure that it will be not for our glory, but for the glory of the Lord. This passage shows us his deity when he says, the Lord has (next pg).²



Lesson I
Date: February 1, 2015
Lesson Scriptures:
Mark 11: 1 - 6

Ownership: Private ownership continued in much the same fashion during the New Testament era. Bills of sale and land deeds written on papyrus scrolls from this period have been discovered, attesting to the exchange of private lands. Often the sale of private land was subject to royal approval. The Romans oversaw the control of lands in Palestine, requiring heavy taxes from owners.³

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³ Holman Bible Dictionary

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Mark 11:3-5 (KJV)

³ And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. ⁴ And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. ⁵ And certain of them that stood there said unto them, What do ye, loosing the colt?

Mark 11:3-5 (NIV)

³ If anyone asks you, 'Why are you doing this?' tell him, 'The Lord needs it and will send it back here shortly.'" ⁴ They went and found a colt outside in the street, tied at a doorway. As they untied it, ⁵ some people standing there asked, "What are you doing, untying that colt?"

The Entrance into Jerusalem Part I

A. The Directives by Jesus Christ

(Verse 3) has need. Jesus again shows his humanism in that in the physical, he still has needs to be met and then he is divine. The owner of everything that needs nothing in his divinity, we see that he is requesting that another person supply what he needs to enter Jerusalem. Jesus said to tell the owner that he will return the donkey back to the place where he was picked up from (I Chron. 29: 12-18).¹

B. The Discharge of the Colt

(Verse 4) When we get to this verse, we see that the two disciples "went their way". The disciples received their directives or instructions and out of their obedience, did not ask any questions, but they went. We can take a lesson from these two disciples about obedience. When God tells us or gives us instructions through His word, we should not hesitate to respond with being obedient. We see that as they went, they saw the donkey tied to a post, just as Jesus had told them they would. We see that because they believed and did as Jesus told them, they saw the divinity of Jesus in his provision. What Jesus said came true (Heb. 11:8).²

(Verse 5) In this verse we see that after they untied the colt, the people asked the disciples why were they untying the colt. Can you imagine the look on the disciples? They asked the exact question that Jesus said they would ask.³



Lesson I
Date: February 1, 2015
Lesson Scriptures:
Mark 11: 1 - 6

Questions:

1. When did Jesus make a triumphal entry into your heart? What difference has this entry made in your obedience to Him?

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Mark 11:5-6 (KJV)

⁵ And certain of them that stood there said unto them, What do ye, loosing the colt? ⁶ And they said unto them even as Jesus had commanded: and they let them go.

Mark 11:5-6 (NIV)

⁵ some people standing there asked, "What are you doing, untying that colt?" ⁶ They answered as Jesus had told them to, and the people let them go.

The Entrance into Jerusalem Part I

B. The Discharge of the Colt

(Verse 5) The owners asked "What do ye, loosing the colt?". They were wondering why were they untying a colt that had never been tamed or been ridden (Luke 19:33).¹

(Verse 6) In this verse we see that they answered them exactly how Jesus told them to answer their question. When they did, we see that even the owners were obedient to the request of Jesus. This is good news for us to know that if we are obedient to the command or words of Jesus Christ, this will lead others to also be convicted to obey the word of Jesus. If these two disciples had left, they would have never seen the words of God come to past. We as believers understand that whatever God has said in his word, we can count on it and what he has said, it will come true.²

Summary: Jesus prepares to enter Jerusalem triumphantly in the manner that had been established by God . Even though the disciples did not fully understand from a man's point of view what they were commanded to do ,they knew He was the messiah and they understood Jesus' order in their hearts, and were ready to obey His command. They did not appear to be perplexed t about what to say to the owner of the colt. They did not worry about being arrested for taking something that was not theirs. Without questions they obeyed and carried out Jesus' order. This kind of obedience comes from love and faith in the one who sees all and knows all. Their faith in God moved them to unquestioning obedience. We should be just like the disciples and obey Jesus when we are commanded to do something and have faith that Jesus will provide just what we need to accomplish the task.³



Lesson II

Date: February 8, 2015

Lesson Scriptures:

Mark 11: 7-11

Lesson Outline

A. The Preparation for Jesus

(Mark 11 vs.7-8)

B. The Praise for Jesus

(Mark 11 vs. 9-10)

C. The Postlude of Jesus

(Mark 11 vs. 11)

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The Entrance into Jerusalem Part II

Stranger still, as some will think it, this was a kingdom in which riches ensure no part whatever of its glory. There rides the King, the poorest of the whole state, for yonder King had not where to lay his head. There rides the King, the poorest of them all, upon another man's ass that he has borrowed. There rides the King, one who is soon to die; stripped of his robes to die naked and exposed. And yet he is the King of this kingdom, the First, the Prince, the Leader, the crowned One of the whole generation, simply because he had the least.

He it was who had given most to others, and retained least himself. He who was least selfish and most disinterested, he who lived most for others, was King of this kingdom. And look at the courtiers, look at the princes! they were all poor too; they had no flags to hang out from the windows, so they cast their poor clothes upon the hedges or hung them from the windows as he rode along. They had no splendid purple to make a carpet for the feet of his ass, so they cast their own toil-worn clothes in the way, they strewed along the path palm branches which they could easily reach from the trees which lined the road, because they had no money with which to bear the expense of a greater triumph. Every way it was a poor thing. No spangles of gold, no flaunting banners no blowing of silver trumpets, no pomp, no state! It was poverty's own triumph. Poverty enthroned on Poverty's own beast rides through the streets.

Strange kingdom this, brethren! I trust we recognize it—a kingdom in which he that is chief among us, is not he that is richest in gold, but he that is richest in faith; a kingdom which depends on no revenue accept the revenue of divine grace; a kingdom which bids every man sit down under its shadow with delight, be he rich or be he poor.¹

1. What are some key truths you understand about the King of the Kingdom?

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



Lesson II
Date: February 8, 2015
Lesson Scriptures:
Mark 11: 7 - 11

Lesson Aim: Members will understand that Jesus makes himself known to us in his Word. When we know Him spiritually then our faith in his power will be demonstrated by our obedience to His commands. And that we should remain with Jesus even when we don't fully understand His ways.³

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Mark 11:7-8 (KJV)

⁷ And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. ⁸ And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

Mark 11:7-8 (NIV)

⁷ When they brought the colt to Jesus and threw their cloaks over it, he sat on it. ⁸ Many people spread their cloaks on the road, while others spread branches they had cut in the fields.

The Entrance into Jerusalem Part II

A. The Preparation for Jesus

(*Verse 7*) Christ deliberately received the homage of the disciples (reverence, recognition). They did exactly what He asked despite the uncertainty of the matter. They probably had no money to buy or rent the animals, and they were to be questioned about why they wanted the animals; yet they obeyed, not questioning or doubting. Note the other act of homage. There was no saddle for their Lord. They cared about Him and His comfort, so they took their own outer garments and threw them across the animal. The two men, by following Christ, would have accepted a life of poverty, so they would have little clothing. We see the owner gave them the colt because we see that this verse says, "And they brought the colt to Jesus". This is a lesson for us today because Jesus said that he would give the colt back. The lesson is, when we give to God, he will give back to us. When we willfully give to him, he will give us back more than we could even ask for. When we look back over your lives and remember the times that we gave to Jesus and count the times that he just blew our minds in giving us back what we gave or more than we gave to him. The good news is that when he gives back to us, it is always, right on time (Matt. 21:4-5).¹

After we see that they brought the colt to him, we see that they cast their garments on the donkey. They put their garments that were sweaty, dirty on the donkey because the donkey did not have a saddle, but they wanted Jesus to be comfortable as he rode the donkey. We then see that Jesus sat on the donkey. This donkey that no man sat on would usually kick, bite or buck, if someone tried to sit on them because they are not tamed. Jesus, the creator of everything sat on this animal that was not tamed with no problem. It is amazing to see that animals even bow to the authority of Jesus and submit to his will.²



Lesson II

Date: February 8, 2015

Lesson Scriptures:

Mark 11: 7 - 11

Garments: When the people proclaimed Jehu king they took their garments and put them under him on the stairs (2 Kings 9:13, KJV; NASB, “garment”; NIV “cloaks”), probably thus making an improvised throne for him. The spreading of garments in the streets before persons to whom it was intended to show particular honor was an ancient and general custom. Thus the people spread their garments in the way before Jesus, while some strewed branches. The simple and uniform shape of garments encouraged the practice of gathering a large number together.³

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Mark 11:8-9 (KJV)

⁸ And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way. ⁹ And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

Mark 11:8-9 (NIV)

⁸ Many people spread their cloaks on the road, while others spread branches they had cut in the fields. ⁹ Those who went ahead and those who followed shouted, "Hosanna!" "Blessed is he who comes in the name of the Lord!"

The Entrance into Jerusalem Part II

A. The Preparation for Jesus

(Verse 8) This verse says, “And many spread their garments in the way”. Crowds had already gathered on this stretch of road a mile outside of Jerusalem, going to the city for the Feast of Unleavened Bread and Passover. When Jesus mounted the colt and headed toward the city, they recognized that he was fulfilling the prophecy in Zechariah 9:9. All pilgrims walked the final ascent to Jerusalem; Jesus’ riding was a clear sign. The crowd’s spontaneous celebration honored Jesus. They spread their coats on the road for him to ride over, and cut leafy branches from the fields. These branches were used as part of the pilgrimage into Jerusalem (Leviticus 23:40).¹

B. The Praise for Jesus

(Verse 9) This text says, “And they that went before, and they that followed”. We see here that people are in front of Jesus and there are people behind Jesus. It takes on the idea of a parade with Jesus being the main attraction of the parade. Jesus Christ was manifesting here his lowliness this day. This was not the kind of parade or procession, which you would have for a king. I mean, Jesus sitting on a donkey with the garments of the people as his saddle, and people waving palm branches instead of swords. History teaches us that the Roman generals during this era, after a victory of conquering a land or people, would have would return in a fancy chariot and strong horses that would be pulling the chariot. The sword of the soldiers behind him would be lifted high in recognition of the (nxt pge).²



Lesson II

Date: February 8, 2015

Lesson Scriptures:

Mark 11: 7 - 11

Bethany: Village on the eastern slope of the Mt of Olives about a mile and a half (2.4 kilometers) east of Jerusalem. Jesus and his disciples sometimes stayed in Bethany when in Judea, as when they attended temple observances during Passover. Jesus was eating at the home of Simon the leper in Bethany when a woman came and anointed his head with costly perfume.³

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Mark 11:9-10 (KJV)

⁹ And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

¹⁰ Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

Mark 11:9-10 (NIV)

⁹ Those who went ahead and those who followed shouted, "Hosanna!" "Blessed is he who comes in the name of the Lord!"

¹⁰ "Blessed is the coming kingdom of our father David!" "Hosanna in the highest!"

The Entrance into Jerusalem Part II

B. The Praise for Jesus

(Verse 9) victory. The whole city would be shouting and rejoicing over the victorious king. The text then says that they cried out, "Hosanna". Hosanna, a transliteration of the Greek word which is itself a transliteration of the Hebrew *hōš 'āh nā*, originally was a prayer addressed to God, meaning "O save us now" (cf. Ps. 118:25a). Later it came to be used as a shout of praise (like "Hallelujah!") and then as an enthusiastic welcome to pilgrims or to a famous Rabbi. Hosanna in the highest, in highest places, likely means "Save us, O God, who lives in heaven." Its use here probably reflects a mixture of all these elements due to the nature of the crowd.¹

(Verse 10) In this verse we see, "Blessed *be* the kingdom of our father David, that cometh in the name of the Lord". The coming kingdom (Mark 1:15) in association with David reflected the peoples' messianic hope for the restoration of the Davidic kingdom (cf. 2 Sam. 7:16; Amos 9:11-12). But their enthusiasm was for a ruling Messiah and a political kingdom, not realizing and not accepting the fact that the One peaceably riding on the colt was their Messiah (cf. Zech. 9:9), the suffering Messiah whose kingdom stood near because of His presence with them. For most people, then, this moment of jubilation was simply part of the traditional Passover celebration—it did not alarm the Roman authorities or initiate a call for Jesus' arrest by the Jewish rulers. Could you imagine what the Roman soldiers, especially Caesar, the emperor in his high position would be thinking? What a poor sight to see, these people parading around (nxt pg)²



Lesson II

Date: February 8, 2015

Lesson Scriptures:

Mark 11: 7 - 11

Summary:

but by love, grace and mercy for His people. His kingdom is one of lowliness and servant hood. He came to conquer the hearts and minds of man with a message of peace with God. As Christians we still have spiritual victory because of His triumphal entry and although we may not always understand, we should do as the disciples did and remain with Christ.³

Questions:

1. In what way do friends see the true king living & reigning in your life?

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Mark 11:10-11 (KJV)

¹⁰ Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. ¹¹ And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

Mark 11:10-11 (NIV)

¹⁰ "Blessed is the coming kingdom of our father David!" "Hosanna in the highest!" ¹¹ Jesus entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

The Entrance into Jerusalem Part II

B. The Praise for Jesus

(*Verse 10*) a guy, riding on a donkey, talking about a kingdom. They may have laughed and ridiculed such an event.¹

C. The Postlude of Jesus

(*Verse 11*) This word postlude means the final phase or development of an event. The scripture says, "Jesus entered... into the temple". Christ showed His devotion by going to the Temple after entering Jerusalem. Christ was interested in things that pertained to heaven. So many folk forsake the place of worship when they receive praise from men. Then, "He... looked round about upon all things". Christ had work to do and that was to clean out the Temple. He did not do it until the next day, but here He looks things over in preparation for His duty. The verse then says, "Now the eventide was come, he went out unto Bethany with the twelve". In spite of the great praise received on entering Jerusalem, Christ had to leave Jerusalem to find a place to dwell, overnight. Christ was not given a palace in which He could dwell which would have been proper for one who was given so much praise. Furthermore, none who had praised Him offered Him any place to dwell. Human praise can be very superficial and hollow.²

Summary: Jesus entry into Jerusalem was as a ransom for the sins of man through His death on the cross, his burial and resurrection. Many in the crowd recognized Him the Son of David who would reign. Yet many misunderstood the nature of His kingdom as he came as a lowly servant on a donkey not to conquer by force as an earthly king,



Lesson III

Date: February 15, 2015

Lesson Scriptures:

Mark 11: 12-14

Lesson Outline

A. The Appetite of Christ
(Mark 11 vs.12)

B. The Appearance of the
Tree
(Mark 11 vs. 13)

C. The Righteous Anger of
Christ
(Mark 11 vs. 14)

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The Fig Tree

Good fruit should never be confused with the world's definition of good works. Good fruit is born in the heart and blossoms outward into the world. Its only motive is Jesus Christ. But good works as defined by the world can have many motives, sometimes even evil motives. Yet, no matter how justified we feel in our own eyes, God will always measure our inner motives, never our outward deeds. Placing our trust and faith in Jesus Christ will inevitably produce the good fruits Paul mentioned in his letter to the Galatians. When we exhibit these good fruits, the world will witness through our lives the glory that is Jesus Christ. A good tree will bear good fruit, and a bad tree will produce rotten fruit. Therefore, you can always identify the righteous and the evil based on what they produce.

God's great commandment is to believe in the one He has sent. Those who do are required to bear good fruit as a natural result. This is because Jesus is the branch on which all good fruit grows, and His righteous branch can't help but bear good fruit. Long ago, the prophet Isaiah identified the Messiah as the branch of Jesse: Just as the time of His first coming was clearly revealed to the previous generation, the season of His return has been clearly revealed to ours. The previous generation was unprepared for His arrival. Ours should be watching with a patient and enduring faith, fully confident in the glory we are about to witness. Christ is coming. Just as the time of His first coming was clearly revealed to the previous generation, the season of His return has been clearly revealed to ours. The previous generation was unprepared for His arrival. Ours should be watching with a patient and enduring faith, fully confident in the glory we are about to witness. Christ is coming.¹

1. How are your sure that you are producing good fruit and not bad fruit?

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



Lesson III

Date: February 15, 2015

Lesson Scriptures:

Mark 11: 12 - 14

Lesson Aim: To understand that Jesus is displeased with the people who appear religious but whose lives remain barren of the fruit of godliness. To be fully Aware that Jesus desires His people to be abundantly fruitful.³

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³Earline Franklin

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 11:12-13 (KJV)

¹² And on the morrow, when they were come from Bethany, he was hungry: ¹³ And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

Mark 11:12-13 (NIV)

¹² The next day as they were leaving Bethany, Jesus was hungry. ¹³ Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs.

The Fig Tree

A. The Appetite of Christ

(Verse 12) In this passage we are to stress both the goodness and severity of God, not just His goodness. God is love, but He is also pure and just. He demonstrates care and forgiveness, but He also holds men responsible and accountable. God is not an indulgent Father who is never severe. He is not weak and foolish in dealing with men, winking at and never punishing their unfruitfulness. Unfruitfulness and sin lead to destruction, and God is not a bad Father who is going to allow the whole human race to destroy itself. God is good to men. He punishes unfruitfulness so that others will bear fruit. This word appetite means to have a desire for food or a strong desire, a craving. Jesus had need. Mark says very simply, "He was hungry." Jesus had spent the night in Bethany. Matthew says He was walking into Jerusalem "in the morning." It was early morning before most had arisen from bed. Most likely Jesus had been up praying for some time. He needed to be spiritually prepared; He needed very special strength in this final week of His life upon earth. He left Bethany before breakfast. The point is He was hungry; He had need (Matthew 4:2).¹

The physical hunger of Christ speaks of the humanity of Christ. Though Jesus was very God, yet He came to earth incarnated in human flesh. Therefore, He experienced the sinless frailties of human flesh. He became tired and needed sleep, and here He became hungry and needed nourishment for the body. Thus this miracle or the punishing of the fig tree shows the duo-nature of Christ. Both the Deity and humanity of Christ are seen. His humanity is seen in the fact of His being hungry; His Deity is seen in the fact that He could bring judgment upon the fig tree just by His words.²



Lesson III

Date: February 15, 2015

Lesson Scriptures:

Mark 11: 12 - 14

Fig Tree: is a genus of the polygamia triæcia class of plants, seldom rising above twelve feet, but sending off from the bottom many spreading branches. The leaves are of a dark green colour, nearly a span long, smooth, and irregularly divided into from three to five deep rounded lobes; and the fruit grows on short and thick stalks, of a purplish colour, and contains a soft, sweet, and fragrant pulp, intermixed with numerous small seeds.³

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³Treasury of scriptural knowledge.

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 11:13 (KJV)

¹³ And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

Mark 11:13 (NIV)

¹³ Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs.

The Fig Tree

B. The Appearance of the Fig Tree

(Verse 13) This word appearance means the way something or somebody looks, an outward aspect. This verse says, "Seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon". Christ came to the fig tree with the intention of getting some figs to satisfy His hunger. It was permissible for Christ to eat the fruit of a tree He did not own, if fruit was present. This was allowed under the Mosaic law. The law said, "When thou comest into thy neighbor's vineyard, then thou mayest eat grapes [or other fruit] [to] thy fill at thine own pleasure; but thou shalt not put any in thy vessel" (Deuteronomy 23:24). This law was part of God's welfare program for the poor. It was a much better program than the welfare program of our nation, for this welfare for the poor required the poor to work (in collecting the nourishment). The welfare program of our nation does not require work to obtain help—this failure results in a welfare program that produces laziness in abundance.¹

Then this verse says, "When he came to it, he found nothing but leaves". This absence was very deceitful, for "the tree in leaf was a silent proclamation that it had fruit" (Lockyer). The fruit first begins to appear before the foliage, but as the foliage came on the tree, the fruit would ripen. Thus a fig tree with leaves indicated that ripe fruit would abound under the leaves. The statement, "the time of figs was not yet" simply meant the normal time of figs was not yet; however, this tree appeared to be producing ahead of time and of being better than other trees. Its appearance was, therefore, very deceiving. In that fact it is a picture of hypocrisy. Hypocrites appear to be something they are not. The failure of the fig tree resulted in a curse on the fig tree from the lips of Christ. Then this verse says, "Found nothing but leaves". The main reason for this curse upon the fig tree was hypocrisy, not just the lack of fruit. It was the falseness of the tree in making it appear there was fruit which provoked the sentence of death.²



Lesson III

Date: February 15, 2015

Lesson Scriptures:

Mark 11: 12 - 14

Leaves: Foliage of plants or trees. Adam and Eve made their first clothes from leaves (Gen. 3:7). Leaves are frequently used to symbolize blessedness or cursedness. God's renewal of the earth following the flood was epitomized by an olive leaf (Gen. 8:11). God's providential care for the righteous is pictured by the image of a well-watered tree whose leaves do not wither (Ps. 1:3; cp. Jer. 17:8).³

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³ Holman Illustrated Bible Dictionary.

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Mark 11:13-14 (KJV)

¹³ And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. ¹⁴ And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

Mark 11:13-14 (NIV)

¹³ Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. ¹⁴ Then he said to the tree, "May no one ever eat fruit from you again." And his disciples heard him say it.

The Fig Tree

B. The Appearance of the Fig

(*Verse 13*) Since it was not the fruit season, a lack of fruit would normally not provoke a Divine curse; but the fact that the tree had leaves (which advertised it had fruit) but did not have fruit was why judgment came. God does not think kindly of hypocrisy. "He that worketh deceit [the work of hypocrisy] shall not dwell within my house; he that telleth lies [which is what hypocrisy does by giving a false appearance] shall not tarry in my sight" (Psalm 101:7). Hypocrites of all ages are warned here.¹

C. The Righteous Anger of Christ

(*Verse 14*) In this verse we see the character of the curse. "Jesus answered and said unto it [the fig tree], No man eat fruit of thee hereafter for ever." Judgment was swift. No sooner had Christ discovered it was without fruit than He pronounced judgment upon it. The speed of the sentence exhorts sinners to hasten their repentance, for God can be swift in bringing judgment, so swift that the sinner has no time to repent, for "sudden destruction cometh upon them" (1 Thessalonians 5:3). Some of the judgment upon the fig tree was in the same coin as the evil. The evil involved a lack of fruit; the judgment also included a lack of fruit. Christ "perpetuated the condition which He found, and made the sin its own punishment" (Maclaren). Oftentimes God does this to humans, too. Chickens come home to roost. Then the verse says, "No man eat fruit of thee hereafter for ever". The judgment was severe, for it was permanent. The tree lost its place of service "forever." We cannot tolerate sin in our lives, for it can condemn and ruin forever. Many through sin will go to (nxt pg)²



Lesson III

Date: February 15, 2015

Lesson Scriptures:

Mark 11: 12 - 14

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²Earline Franklin

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 11:14 (KJV)

¹⁴ And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

Mark 11:14 (NIV)

¹⁴ Then he said to the tree, "May no one ever eat fruit from you again." And his disciples heard him say it.

The Fig Tree

C. The Righteous Anger of Christ

(Verse 14) hell forever. Many through sin have lost a position of service forever. The disciples had heard Christ curse the fig tree the previous morning; so when they came by the tree the next morning, they noticed the effect of the curse on the tree and commented to Christ about it. This verse then says, "His disciples heard it". The disciples heard Christ curse the fig tree. Christ intended for them to hear it; for as later Scripture shows, Christ used their curiosity about the curse on the fig tree to teach them a lesson about faith. Christ permits various experiences to come to the lives of His own for the purpose of instructing them in important matters.¹

Summary: The fig tree had the outward appearance of fruitfulness but there was no fruit. God calls His people to fruitfulness. We are to search ourselves to see if we have spiritual fruitfulness in our lives. We must be careful not just to give the appearance of bearing fruit when in reality we are not. God calls us to fruitfulness.²

Questions:

1. In what way (s) are you being fruitful?

2. What area in your spiritual life does it look like you are fruitful but are really not?

3. How is the fig tree like a particular area in your life? What would Jesus say about that area?



Lesson IV

Date: February 22, 2015

Lesson Scriptures:

Mark 11: 15-19

Lesson Outline

A. The Problem in the Temple

(Mark 11 vs.15-16)

B. The Proclamation in the Temple

(Mark 11 vs. 17)

C. The Plan of the Temple Leaders

(Mark 11 vs. 18-19)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Temple

In first century Palestine there was no separation between church and state. The priests at the temple in Jerusalem not only officiated over the religious life of the Jews, they were also rulers and judges. Herod, who was himself a pawn of Rome, had his own pawns installed in the Jewish priesthood. By the first century the election of the High Priest was more political than religious. The Romans wanted the priesthood to support their occupation, and the Herods made sure their desire was carried out. However, it would be unfair to categorize all of the priesthood as sympathetic to Rome. Some did support rebellion against Rome, but those at the highest levels were undoubtedly in Rome's back pocket.

Josephus recorded that the priesthood went so far as to authorize a daily sacrifice for Caesar in the temple. This was a source of continual fear for the Jews. In the final Roman/Jewish conflict the cessation of the daily sacrifice for Caesar was considered an act of war that helped lead to the destruction of Jerusalem. The priesthood lived in luxury well beyond that of the average man. They supported their lavish lifestyles with a temple tax, which every Jew was required to pay. The temple taxes combined with taxes imposed by Herod and Rome were literally threatening the existence of the Jewish people. The people of the land were carrying a burden they could scarcely bear or tolerate. Palestine had become a powder keg waiting to ignite. The priesthood was undoubtedly jealous of Jesus' popularity, but their main motivation for seeking to kill Jesus was fear. When a new king came to power, he would set his version of the priesthood in place. All this talk of Jesus becoming the new king undoubtedly unnerved the priests in Jerusalem. If Jesus came to power, they thought they would be out of a job or killed. And the Romans did not take too kindly to unauthorized kings. ¹

1. Why the priests view Jesus's Kingdom a threat?
2. What chapter in John and verses would explain this?

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



Lesson IV

Date: February 22, 2015

Lesson Scriptures:

Mark 11: 15 - 19

Lesson Aim: Students will understand why Jesus' zeal for His Father's house, then and even now should alarm us of the danger and effect of abusing our place of worship. Non-worship activities have no place in the Lord's house.²

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²Emma Stevens

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Mark 11:15-16 (KJV)

¹⁵ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; ¹⁶ And would not suffer that any man should carry *any* vessel through the temple.

Mark 11:15-16 (NIV)

¹⁵ On reaching Jerusalem, Jesus entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, ¹⁶ and would not allow anyone to carry merchandise through the temple courts.

The Temple

A. The Problem in the Temple

(*Verse 15*) We see that Jesus when he came to Jerusalem the first time, looked around to make observations of what was going on in the temple.. In this verse he is entering Jerusalem for the second time and goes straight to the Temple. The place where Jesus went and did His work of purifying the Temple was the outer court of the Temple. The word translated "temple" in this text speaks of the Temple enclosure not just the Temple sanctuary. The word for the sanctuary is another Greek word. This outer court where the cleansing took place was huge. Pink says it was 14 acres in size (some 13 football fields). Edersheim says the court was more like 20 acres in size. The size of this court helps us to better understand how all the business was occurring in the Temple. It could not possibly have all fit in the Temple sanctuary building. People came to the Temple in Jerusalem to offer sacrifices. God had originally instructed the people to bring sacrifices from their own flocks (Deuteronomy 12:5-7). However, the religious leadership had set up markets on the Mount of Olives where such animals could be purchased. Some people did not bring their own animals and planned to buy one at the market. Others brought their own animals, but when the priests managed to find the animal unacceptable in some way (it was supposed to be an animal without defect, Leviticus 1:2-3), worshipers were forced to buy another. One such market was set up in the Court of the (nxt pg)¹



Lesson IV

Date: February 22, 2015

Lesson Scriptures:

Mark 11: 15 - 19

Money Changers: Persons whose profession was to sell or exchange Roman or other moneys for Jewish money acceptable in the Temple worship. In New Testament times regions and cities issued their own money. This caused Jews of the Dispersion, those who lived outside of Judea, to bring many kinds of money to Jerusalem. To help visitors change money into that acceptable in Jerusalem, money changers set up tables in the Temple court of the Gentiles.³

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

³Holman Bible Dictionary

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 11:15-16 (KJV)

¹⁵ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; ¹⁶ And would not suffer that any man should carry *any* vessel through the temple.

Mark 11:15-16 (NIV)

¹⁵ On reaching Jerusalem, Jesus entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, ¹⁶ and would not allow anyone to carry merchandise through the temple courts.

The Temple

A. The Problem in the Temple

(Verse 15) Gentiles, the huge outer court of the Temple. This was the only place Gentile converts to Judaism could worship, but the market filled their worship space with merchants. Because both those who bought and those who sold were going against God's commands regarding the sacrifices, Jesus drove them all out. The money changers did big business during Passover. Those who came from foreign countries had to have their money changed into Jewish currency because this was the only money the merchants accepted and the only money accepted for payment of the Temple tax. Most people believe this verse to mean that Jesus was mad because they were gambling. No Jesus was angry because the inflated exchange rate often enriched the money changers, and the extreme prices of animals made the merchants wealthy. Jesus became angry because God's house of worship had become a place of extortion and a barrier to Gentiles who wanted to worship.¹

(Verse 16) When we look at this verse, this verse says, "Would not suffer that any man should carry any vessel through the temple". The huge Temple outer court would offer opportunities for people to take a shortcut to places, especially would this shortcut be desired for people carrying things ("vessel"). It would be an extra long walk for some going various places in Jerusalem, so they took to cutting across the Temple's outer court. But Christ put a stop to that use of the Temple.²



Lesson IV

Date: February 22, 2015

Lesson Scriptures:

Mark 11: 15 - 19

Chief Priests: Highest office in the hierarchy of priests and Levites. It was the chief priest who alone went into the Most Holy Place of the temple once a year to make atonement for the sins of the whole nation of Israel.³

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³ Tyndale Bible Dictionary.

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Adult Sunday School Lesson

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Mark 11:17-18 (KJV)

¹⁷ And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.¹⁸ And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Mark 11:17-18 (NIV)

¹⁷ And as he taught them, he said, "Is it not written: "My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers.'" ¹⁸ The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

The Temple

B. The Proclamation in the Temple

(Verse 17) Obviously Jesus' actions stunned the many people crowded into the Temple area. Jesus quoted from Isaiah 56:7 and explained God's purpose for the Temple: a place of prayer for all nations. These were important words in light of Jesus' concern for the Gentiles who had come to worship, and considering the Gentile audience to whom Mark was writing. God welcomed the Gentiles into his Temple to worship, but they were unable to do so because of the animals bellowing and merchants haggling. Not only that, but all these merchants were no more honest than thieves who had turned the Temple into their den. This was a horrible desecration. No wonder Jesus was so angry (Jer. 7:11).¹

C. The Plan of the Temple Leaders

(Verse 18) This word plan means arrangement, plot or strategy. The leading priests were mostly Sadducees (the wealthy, upper class, priestly party among the Jewish political groups); the teachers of religious law were usually Pharisees (legal experts). These two parties had great contempt for each other. That these two groups could agree on anything was highly out of the ordinary. But Jesus was becoming a real problem: undermining their authority in the Temple, performing great miracles of healing, and teaching the people in such an exciting manner. The people were amazed at his teaching. So these religious leaders began planning how to kill him (Matt. 7:28).²



Lesson IV

Date: February 22, 2015

Lesson Scriptures:

Mark 11: 15 - 19

Questions:

1. Why do you think Jesus was so upset at the scene in the temple?

2. How is God trying to turn you/your life into a place where he can live?

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³Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 11:19 (KJV)

¹⁹ And when even was come, he went out of the city.

Mark 11:19 (NIV)

¹⁹ When evening came, they went out of the city.

The Temple

C. The Plan of the Temple Leaders

(Verse 18) But Jesus was so popular with the crowds that they dared not make a move immediately. In short, they were afraid of him.¹

(Verse 19) This is a condemnation upon the people of Jerusalem. Christ would not spend the night in this great city. Rather He went to nearby Bethany. Christ abides with those who want Him, not with those who do not want Him. Jerusalem did not want him, but Bethany did (it was the home of Mary, Martha, and Lazarus). Christ's blessing abides upon those who want Him, not upon those who despise Him (Luke 21:37).²

Summary: God's plan and purpose for 'His church' [temple] is to be a place for prayer, and a place set apart for His worship for all people. God's plan for 'His leaders' is to take every opportunity to point all people to Him, and closer to Him where sinners are converted and saints are strengthen. Down through the years, God's plan and purpose has not changed, nor has He taken His eyes off His house [temple]. God reminds us in the latter part of Jeremiah 7:11, "... You know, I too am watching, says the Lord." Therefore, let us not position ourselves by becoming too comfortable and too complacent with non-worship activities that can 'creep' into our life, and into our church. People sincerely come to the Lord's house for a genuine and powerful encounter with God. As saints of God, let us be accountable to ensure that they see just that – a place where God-fearing people come for prayer and worship, not a religious bazaar.³



Lesson V

Date: March 1, 2015

Lesson Scriptures:

Mark 11: 20-26

Lesson Outline

A. The Process of Faith
(Mark 11 vs.20-21)

B. The Power of Faith
(Mark 11 vs. 22-23)

C. The Prayer of Faith
(Mark 11 vs. 24)

D. The Pardon of Faith
(Mark 11 vs. 25-26)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Have Faith in God

Knowing what we believe and being able to articulate it is important, but if this is all our faith is about, we have not gone deep enough. Authentic faith has more to do with the heart than with the head. Genuine faith involves trust. Christian faith, Christian belief, has to do with a radical trust in God. It does not mean trusting in the truth of a set of statements about God; it means trusting that the statements come from God (i.e. Scripture).

In the course of our worship, we regularly profess our faith in God using the words of early doctrines of the Church. We profess that the God in whom we trust is the God who was revealed to us as the Creator, the God who was made known to us in Jesus of Nazareth whom we call Christ, the God who has stirred us up by the Spirit and united us together as the church, the Body of Christ. When we profess this faith, when we recite this ancient creed, we are not merely giving assent to a series of propositions about God; we are declaring our faith in God. We are saying that we believe in this God, that we have put our trust in this God, and that we have given ourselves wholeheartedly to the service and worship of this God. We are saying that we have willingly staked our lives and our future on God.

When faith is understood as trust rather than as assent, its opposite is not doubt or disbelief, but lack of trust. When we do not trust, we become anxious and fearful. To have faith means to let go of anxiety and fear, and to give ourselves over to God, trusting God's love and care for us. "Do not worry about your life," Jesus tells us, "what you will eat or what you will drink... Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?" (Matthew 6:25, 26).¹

1. What does it mean to have faith, to believe and trust in God?

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



Lesson V
Date: March 1, 2015
Lesson Scriptures:
Mark 11: 20 - 26

Lesson Aim: Students will grip this fact, if we would 'really' embrace this God-life then nothing will be too much for us.³

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³ Emma Stevens

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Mark 11:20-21 (KJV)

²⁰ And in the morning, as they passed by, they saw the fig tree dried up from the roots. ²¹ And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

Mark 11:20-21 (NIV)

²⁰ In the morning, as they went along, they saw the fig tree withered from the roots.
²¹ Peter remembered and said to Jesus, "Rabbi, look! The fig tree you cursed has withered!"

Have Faith in God

A. The Process of Faith

(Verse 20) This word process means a series or course of actions. The fig tree was noticed as the disciples returned to the temple on Tuesday morning. It had not been noticed the evening before because they either took a different route out of the city to Bethany or it was too dark to notice when they passed by. There are those who say the fig tree represented Israel. The fig tree was full of leaves, appearing fruitful, but it had no fruit. Israel appeared to be full, to be religious, professing spiritual fruit; but the nation bore no fruit. Its religion was barren, legalistic, and fruitless. Thus, the tree was a sign of disappointment and of coming justice and punishment. We must note, however, this was not the lesson drawn by Jesus. There may be many lessons drawn from the event, including Israel's experience; but the application made by Jesus was clearly power, power that comes through faith and prayer. They noticed the speed of how the fig tree dried up so quickly (John 15:6).¹

(Verse 21) In this verse we see Peter speaks up and says, "that the fig tree which thou cursedst is withered away". The severe withering of the tree arrested their attention. The disciples never ceased to be surprised at the miracle power of Christ. This surprise reflects some unbelief that was in the disciples. Christ did many marvelous miracles before their eyes but they still seemed surprised at any new miracle. This is a problem with all of us. No matter how wondrously God works on our behalf, we seldom anticipate His wondrous help in the future. We forget His wonderful works and thus unnecessarily burden our hearts with grief in difficult times. Christ used their curiosity about the curse on the fig tree to teach them a lesson about faith. Christ permits various experiences to come to the lives of His own for the purpose of instructing them in important matters (Proverbs 3:33).²



Lesson V
Date: March 1, 2015
Lesson Scriptures:
Mark 11: 20 - 26

Faith: In the New Testament “faith” is used in a number of ways, but primarily with the meaning “trust” or “confidence” in God. This basic meaning is particularly evident in the Synoptic Gospels. Mark 1:15 introduces and summarizes the Gospel with Jesus’ charge to his hearers to “repent ye, and believe the gospel.” (The word usually translated “believe” in this verse is the verb form of “faith” for which there is no English equivalent.³

¹⁻²Commentary compiled by Rev. Terrence Howard, TH.M.
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Mark 11:22-23 (KJV)

²² And Jesus answering saith unto them, Have faith in God. ²³ For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Mark 11:22-23 (NIV)

²² "Have faith in God," Jesus answered. ²³ "I tell you the truth, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him.

Have Faith in God

B. The Power of Faith

(Verse 22) Jesus did not explain why he cursed the fig tree, and we don’t know whether the disciples understood Jesus’ meaning. Yet his words to them could mean that despite the coming judgment on spiritual laxity in Israel, they would be safe if they had faith in God. Their faith should not rest in a kingdom they hoped Jesus would set up, in obeying the Jewish laws, or in their position as Jesus’ disciples. Their faith should rest in God alone (Psalm 62:8).¹

(Verse 23) Jesus then taught them a lesson about answers to prayer. Jesus had cursed the fig tree; the fig tree had died; the disciples had expressed surprise. Then Jesus explained that they could ask anything of God and receive an answer. This mountain (referring to the Mount of Olives on which they stood) could be sent into the sea (the Dead Sea, that could be seen from the Mount). Jesus’ point was that in their petitions to God they must believe and not doubt (that is, without wavering in their confidence in God). The kind of prayer Jesus meant was not the arbitrary wish to move a mountain; instead, he was referring to prayers that the disciples would need to endlessly pray as they faced mountains of opposition to their gospel message in the years to come. Their prayers for the advancement of God’s Kingdom would always be answered positively—in God’s timing. Jesus was using hyperbole as he did early in this book of Mark. He did not intend for Christians to try to move literal mountains. But he did expect us to believe that our prayers can overcome great difficulties (Mark 10:25).²



Lesson V
Date: March 1, 2015
Lesson Scriptures:
Mark 11: 20 - 26

Forgiveness: Forgiveness is a vital idea for NT theology. John's baptism was for repentance and the forgiveness of sins (Mark 1:4; Luke 1:76-77). The idea is found in the confession of the Christ child's destiny (Matt. 1:21; Luke 1:77). It is the blood of Jesus' atonement that yields eternal forgiveness of sins (Matt. 26:28; Heb. 10:11-12);). Jesus places enormous emphasis on horizontal (human to human) forgiveness. Matt. 18:21-35 details the parable of the unforgiving slave, enclosed by the divine demand to forgive.³

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³ Holman Illustrated Bible Dictionary.

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Adult Sunday School Lesson

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Mark 11:24-25 (KJV)

²⁴ Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.²⁵ And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Mark 11:23-25 (NIV)

²⁴ Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.
²⁵ And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins."

Have Faith in God

C. The Prayer of Faith

(Verse 24) This verse was not a guarantee that the disciples could get anything they wanted simply by asking Jesus and believing. God does not grant requests that violate his own nature or will. Jesus' statement was not a blank check. To be fulfilled, requests made to God in prayer must be in harmony with the principles of God's Kingdom. They must be made in Jesus' name (John 14:13-14). The stronger our faith, the more likely our prayers will be in union with Christ and in line with God's will; then God would be happy to grant them. God can accomplish anything, even if it seems humanly impossible.¹

D. The Pardon of Faith

(Verse 25) Jesus gave another condition for answered prayer—this one referring to believers' relationships with others. He told the disciples that when they stood praying, if one of them held a grudge against someone, he ought to first forgive that person before praying. Why would this matter? Because all people are sinners before God. Those who have access to him have it only because of his mercy in forgiving their sins. Believers should not come to God asking for forgiveness or making requests, all the while refusing to forgive others. To do so would reveal that they have no appreciation for the mercy they have received. God will not listen to a person with such an attitude. God wants those who are forgiven to forgive others. God's will is a prerequisite of the prayer of faith (Ephesians 4:32).²



Lesson V
Date: March 1, 2015
Lesson Scriptures:
Mark 11: 20 - 26

Questions:

- 1. T or F** In order to have our prayer answered, we must believe what we ask for according to God's will.

- 2.** Does God answer the prayers of doubters?

- 3.** Does God answer the prayers of those with an unforgiving heart?

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²Emma Stevens

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Mark 11:26 (KJV)

²⁶ But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Mark 11:26 (NIV)

²⁶ But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Have Faith in God

D. The Pardon of Faith

(Verse 26) We know that God's will is for us to forgive as we have been forgiven. If we want forgiveness, we have to show forgiveness and be genuine with our forgiveness. Of course we can't forget, we will not forgive and forget. We will still remember the hurt and pain that we may have suffered under the circumstance. We are to forgive and let go. We are to let go of the grudge or anger that we may have developed and the key is, not hold it against our brother or our sister. In doing this, we may win our brother or sister to Christ. (Col. 3:13).¹

Summary: Our lesson today teaches us that those who believe and have faith in God can have confidence that He will accomplish even the impossible, according to his sovereign will. We must always have the same perspective that Jesus had – that is, confidence in God's power but also submission to His will. The importance of faith in prayer cannot be overestimated. But neither can the importance of praying with a forgiving spirit. What Jesus teaches today about faith and forgiveness is challenging . . . nonetheless, consider the blessings that will come from acceptable prayer! Where we must confess a weak faith and an unforgiving spirit, let us pray that grace will create in us a new heart. The lesson scriptures encourages us, when we assume the posture of prayer, remember that it is not all about *asking*. If you have anything against someone, *forgive* – only then will your heavenly Father be included to also wipe your slate clean of sins.²



Lesson VI

Date: March 8, 2015

Lesson Scriptures:

Mark 11: 27-33

Lesson Outline

A. The Accusation by the Leaders

(Mark 11 vs.27-28)

B. The Answer by the Lord

(Mark 11 vs. 29-30)

C. The Anxiousness of the Leaders

(Mark 11 vs. 31-33)

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Adult Sunday School Lesson

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The Authority of Jesus

In the ancient worlds of Greece and Rome, the power of a name was very real. It was widely assumed that the essence of a being resided in its name, and that if people could gain access to the names of supernatural beings they could manipulate them into serving their own purposes. Magicians and sorcerers abounded who promised to reveal their secrets to common people. Their spells often included dozens of divine names. It was hoped that at least one of them would hit the mark and force a supernatural being to bring about the desired result.

The ancient Hebrews did not normally engage in such magic; in fact sorcery was forbidden under their laws. But they shared the cultural assumptions of their Gentile neighbors about the power of divine names. The sacred name of the God of Abraham, Isaac and Jacob was a thing of immense power, so sacred that it could not be spoken. The essence of God's being was carried in a four-letter word, Yahweh, that could be recited only by a priest and only on special holy days. Another Hebrew word, Adonai, which we translate as "the Lord," was used to refer to God in everyday discourse.

The Biblical traditions have remarkable stories demonstrating the power of naming. God creates the world by naming "light," "day," "night," and "sky." The act of naming is the first vocation of Adam, who names the living beings that inhabit the earth. God calls Abram and Jacob and then renames them Abraham and Israel – names which mark a dramatic shift in their life's trajectory, a new orientation, a new mission, a new way of life bound in faith to the God who named them. Jesus, the Good Shepherd, calls his flock by name and teaches them the power of his own name. Some of his followers, such as Peter and Paul, are given new names to mark a particular charism or mission. ¹

1. What names or labels have others given to you, either for blessing or for tormenting?

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



Lesson VI
Date: March 8, 2015
Lesson Scriptures:
Mark 11: 27 - 33

Lesson Aim: To be aware, that when we seek the truth of God's Word with a sincere heart we will find an answer.³

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³ Earline Franklin

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Adult Sunday School Lesson

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Mark 11:27-28 (KJV)

²⁷ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, ²⁸ And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

Mark 11:27-28 (NIV)

²⁷ They arrived again in Jerusalem, and while Jesus was walking in the temple courts, the chief priests, the teachers of the law and the elders came to him. ²⁸ "By what authority are you doing these things?" they asked. "And who gave you authority to do this?"

The Authority of Jesus

A. The Accusation by the Leaders

(Verse 27) This word "accusation" means allegation or blaming someone for an act that is done illegally or wrong. As we begin this lesson, we see that Christ was frequently confronted by His enemies in a way that was intended to discredit him. Here is another example of such a confrontation. The focus was on the authority of Christ. They were upset about Christ cleaning out the Temple, and the inquiry about authority was a challenge about who He thought He was that He could come in and clean out the Temple. The religious leaders hated Christ because He taught better than they did, worked miracles which they could not, was more popular with the people than they were, and acted with authority which their religious hierarchy had not given Him. This verse says, "As he was walking in the temple". This attack upon Christ came in the Temple. The very place that should have been foremost in honoring Christ was instead the place where He was greatly despised and dishonored. Then it says, "The chief priests, and the scribes, and the elders". It was the religious leaders who attacked Christ. This fact has been seen frequently in every age. Christ is often vehemently attacked by religion. It is religion that leads in the attack upon His Deity and His position as the coming King of Israel. It is religion that leads in the rejection of Christ as the Savior from sin. It is religion that leads in rejecting the return of Christ to earth. Religion has a poor record in the matter of honoring Christ.¹

(Verse 28) This verse we see it says, "By what authority doest thou these things? and who gave thee this authority to do these things?". The contention was not about the quality of Christ's teaching or His character, but it was about where He got His authority. This attack is a favorite of evil. If evil does not like you and cannot find fault with your performance, it will question your legality (nxt pg)²



Lesson VI
Date: March 8, 2015
Lesson Scriptures:
Mark 11: 27 - 33

John the Baptist: The "forerunner of our Lord." We have but fragmentary and imperfect accounts of him in the Gospels. He was of priestly descent. His father, Zacharias, was a priest of the course of Abia (1Ch 24:10), and his mother, Elisabeth, was of the daughters of Aaron (Luke 1:5). The mission of John was the subject of prophecy (Mat 3:3; Isa 40:3; Mal 3:1). His birth, which took place six months before that of Jesus, was foretold by an angel.

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⁴ Easton's Illustrated Dictionary

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Mark 11:30-32 (KJV)

³⁰ The baptism of John, was *it* from heaven, or of men? answer me. ³¹ And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? ³² But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

Mark 11:30-32 (NIV)

³⁰ John's baptism--was it from heaven, or from men? Tell me!" ³¹ They discussed it among themselves and said, "If we say, 'From heaven,' he will ask, 'Then why didn't you believe him?' ³² But if we say, 'From men'...." (They feared the people, for everyone held that John really was a prophet.)

The Authority of Jesus

B. The Answer by the Lord

(Verse 30) The phrase "answer me at the end of this verse is an imperative. It demanded a response, some kind of commitment—one way or the other— from the leaders.¹

C. The Anxiousness of the Leaders

(Verse 31) This word "anxiousness" means, feeling nervous or producing anxiety. This verse says that "they reasoned with themselves". This word "reasoned" in the Greek means to take a inventory, to calculate among themselves. If they answered that John's baptism had come from heaven, then they would incriminate themselves for not listening to John and believing his words. If they rejected John as having any divine authority, then they also were rejecting Jesus' authority. They would be in danger of the crowd, since everyone thought that John was a prophet. They did not want to be put on the spot publically about their unbelief about John's ministry. (John 1:19-28).²

(Verse 32) This verse starts with the word "but". "But" is a conjunction that serves as a conjunction that let us know that there is a transition of thought in our text. To say John was only of men would jeopardize their standing with the people, and they valued their standing with the people. The people believed in the word of John the Baptist of repentance and that that the kingdom of God was at hand. They believed that he was sent to them by God (John 10:41).³



Lesson VI
Date: March 8, 2015
Lesson Scriptures:
Mark 11: 27 - 33

Summary: They are not obligated to give an answer when they know that the intent is for victory and not because there is a genuine need to understand.²

Questions:

1. How would you respond if you found yourself in the same situation as Jesus?

2. Have your belief in God and His Word ever been challenged? If so how did you respond

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²Earline Franklin

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Mark 11:33 (KJV)

³³ And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Mark 11:33 (NIV)

³³ So they answered Jesus, "We don't know." Jesus said, "Neither will I tell you by what authority I am doing these things."

The Authority of Jesus

C. The Anxiousness of the Leaders

(Verse 33) Because the question put the critics on the spot, they said, "We cannot tell". It was not a good response. This was not an honest answer. They had enough facts to know if John's ministry was of heaven or of men. But they would not admit it. They were more afraid of confessing the truth (which would expose their unbelief) than of telling a lie. In front of the multitude at the Temple, these religious leaders confessed ignorance of John the Baptist, who was one of the most important personages to come on the scene in hundreds of years in Israel. They boasted themselves as being the all-knowing people about matters of religion and yet could not answer a question about this most important ministry to come to Israel in centuries. In trying to keep from disgrace and dishonor, they gained more disgrace and dishonor than they were trying to escape. Then the passage says, "Jesus answering saith unto them, Neither do I tell you by what authority I do these things". Because the critics could not (better to say would not) answer the question about John, Christ was under no obligation to answer their question; and they could not complain. They had tried to put Him on the spot and ended up being shamed as a result. The refusal to answer the critics' questions emphasizes the truth that God does not reveal important spiritual truths to evil hearts. Spiritual knowledge is kept from unbelievers and from the mockers. You respect God or you will walk in ignorance about God. ¹

Summary: The religious leaders who questioned Jesus did so not out a need to understand but from a desire to discredit Jesus. They did not want the truth victory. They wanted to be right and declare Jesus wrong. Jesus did not need to provide them an answer because He knew their intent. They knew the work that He had done told them plainly he had authority from God. This is a good lesson for Christians who sometime find themselves in situations that could lead to debates over the reality and truth of God's Word.



Lesson VII

Date: March 15, 2015

Lesson Scriptures:

Mark 12: 1-6

Lesson Outline

A. The Structure of the Vineyard

(Mark 12 vs.1)

B. The Servants of the Vineyard

(Mark 12 vs. 2-5)

C. The Son of the Vineyard

(Mark 12 vs. 6)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Parable of the Vineyard Part I

Just as God's mercy continues to exist, the justice of God likewise is not limited to the long ago. God is still serious about people serving Him, and about the consequences for people who choose not to serve Him. It is fascinating and startling to study the numerous passages where God's vengeance is under consideration. For example, Hebrews 10:30 records: "For we know Him who said, 'Vengeance is Mine, I will repay,' says the Lord. And again, 'The Lord will judge His people.'" In Romans 12:19, Paul wrote: "Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, 'Vengeance is Mine, I will repay,' says the Lord." Our perfect God cannot allow sin to go unpunished (see Matthew 25:41; 2 Peter 2:9). God always has been just—He punished Adam, for example, because sin has consequences (Genesis 2:17). Norman L. Bales observed of God's punishing Adam: "Had He not done so, our relationship with Him would be as unpredictable as the relationship the ancient pagan people imagined they had with their numerous deities" (1989, p. 33). We can depend on God's system of ethics because God has never treated the righteous and the wicked in the same way (p. 34).

Many sincerely ask: "How could a merciful God allow souls to be eternally lost?" Some people conclude that mercy and justice must be mutually exclusive characteristics of God, and, consequently, God never could exercise justice or wrath on anyone, because His mercy prevails. Their picture of God is skewed, because they picture Him as akin to a benevolent, grandfather who constantly gives generous gifts, but is extremely hesitant to discipline. In God's dealings with humans, both mercy and justice are present, with the two characteristics balancing each other.¹

1. Does God justice and mercy contradict each other?
2. Provide two Psalm passages that provide this answer.

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



Lesson VII
Date: March 15, 2015
Lesson Scriptures:
Mark 12: 1 - 6

Lesson Aim: Students will choose to take an account of his/her own place in God's vineyard because God entrusts to us His property to work it and produce for Him fruit in His kingdom.³

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³ Emma Stevens

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Mark 12:1 (KJV)

¹ And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

Mark 12:1 (NIV)

¹ He then began to speak to them in parables: "A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and went away on a journey.

The Parable of the Vineyard Part I

A. The Structure of the Vineyard

(Verse 1) This word "structure", means something built, erected or a system of organized parts. This passage is a parable told by Christ which illustrates the history of Israel and their rejection of both Divine truth and God's servants. The parable especially foretells the immediate future of that day when Christ would be crucified and the spiritual privileges of the Jews would be given to others. The parable is about a vineyard, the owner, and the caretakers (or renters). "A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower". The passage says, "Planted a vineyard." If you want fruit you must first plant. Then it says, "Set a hedge about it... and built a tower." The hedge, which was usually thorny, was a fence to keep unwanted intruders out. The tower was for the watchman who watched for anything that could harm the vineyard. Towers were usually fifteen to twenty feet tall. Then this verse says, "Digged a place for the winefat [winepress]." A winepress was necessary in processing juice from the grapes.¹

Then this passage says, "Let it out to a husbandmen". Leasing out a vineyard or farm was a common practice. The renter here would get a very good vineyard. Everything necessary had been done to make the vineyard a good one. This shows the privilege Israel had in coming to Canaan. The price, seen more clearly in Matthew's account, was simply the fruit, which was a common price. Then the passage says, "Went into a far country". The owner was obviously wealthy and had interests in other places. The leaving of the vineyard by the owner provides a test for the renters. What will they do when the owner is not looking over their shoulder? Your character is what you are when you think no one is looking. What you are in private is what and who you really are (Luke 19:12).²



Lesson VII
Date: March 15, 2015
Lesson Scriptures:
Mark 12: 1 - 6

Vineyard: The preparation of a vineyard is the most costly and troublesome of all the operations of that primitive husbandry in Eastern lands, the methods of which have remained unchanged and unimproved from the earliest records. It is, in fact, the only branch of agriculture practiced there that demands any considerable outlay. In the first place, the vineyard must be carefully enclosed by a permanent fence, which is required for no other crop.³

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³ New Unger's Bible Dictionary

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Mark 12:2-3 (KJV)

² And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. ³ And they caught him, and beat him, and sent him away empty.

Mark 12:2-3 (NIV)

² At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard. ³ But they seized him, beat him and sent him away empty-handed.

The Parable of the Vineyard Part I

B. The Servants of the Vineyard

(Verse 2) The renters or caretakers were not good people and revealed that fact by their violence to those trying to collect the rent. "At the season he sent to the husbandman [chief caretaker] a servant, that he might receive from the husbandmen of the fruit of the vineyard". The violence was prompted by two factors. First, the collecting of the rent. Rent money isn't evil, and collecting the rent was reasonable here in when ("at the season"—at the time of harvesting of the fruit), way ("a servant") and what ("fruit"). Fruit was expected. Every cultivator, that is, every person responsible for the vineyard, was expected to labor and produce. A day of accountability did come. Every man was expected to pay his dues, to make his contribution for the wonderful privilege of living in the beautiful vineyard and being blessed by it. (The Kingdom of God, the world, the church—however one applies this passage—all are wonderful vineyards for which we are responsible to contribute what fruit we can.)(Jer. 25:4-5).¹

(Verse 3) Tragically, most cultivators continue as always: rebelling and claiming all rights to the vineyard and to their own lives. Therefore, they continue to react against God's messengers. This was true of Israel. They rebelled and refused to pay the Master. In fact, their rebellion led to the persecution and murder of God's servants. Men do deliberately rebel against God. Men want to rule the vineyard themselves. They want to be the kings of the kingdom, the rulers of the earth, and even the heads of the church. They want things to go their way and to rule and reign as they desire and will. They want no authority above themselves. They want to live and do things as they wish, and they want to claim the fruits for themselves. Men want their own way so much that they ridicule, slander, persecute, and even murder the true servants of God (Daniel 9:10-11).²



Lesson VII
Date: March 15, 2015
Lesson Scriptures:
Mark 12: 1 - 6

Zealot: a member of a Jewish patriotic party, the surname of the apostle Simon, to distinguish him from Simon Peter. In the first two verses the KJV uses the name “Simon the Canaanite: “*Zealots* were a class of men who, like Phinehas (Numbers 25:7), were fanatical defenders of the theocracy; and who, while taking vengeance on those who wronged it, were themselves guilty of great excesses.

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Mark 12:4-5 (KJV)

⁴ And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. ⁵ And again he sent another; and him they killed, and many others; beating some, and killing some.

Mark 12:4-5 (NIV)

⁴ Then he sent another servant to them; they struck this man on the head and treated him shamefully. ⁵ He sent still another, and that one they killed. He sent many others; some of them they beat, others they killed.

The Parable of the Vineyard Part I

B. The Servants of the Vineyard

(Verse 4) This verse says, “And again he sent unto them another servant”. Here we see another set of good men was sent to instruct, advise, and counsel them, and exhort them to their duty; such as were Isaiah, Zechariah, and others. Then this verse says, “and at him they cast stones, and wounded him in the head. For of these were stoned, as well as sawn asunder, and slain with the sword; though it seems, that this servant, or this set of men, were not stoned to death, because he was afterwards said to be sent away: nor could the stoning be what was done by the order of the Sanhedrin, which was done by letting an heavy stone fall upon the heart ; but this was done by all the people, by the outrageous zealots, in the manner Stephen was stoned. Dr. Lightfoot thinks, the usual sense of the Greek word may be retained; which signifies "to reduce", or "gather into a certain sum": and so as this servant was sent to reckon with these husbandmen, and take an account from them of the fruit of the vineyard, one cast a stone at him, saying, there is fruit for you; and a second cast another stone, saying the same thing; and so they went on one after another, till at last they said, in a deriding way, now the sum is made up with you.¹

(Verse 5) This verse says, “ And again he sent another,... “. That is, another servant, or set of men, it may be in the times of the Maccabeus, who were used in a very inhuman manner. (Heb. 11:37). Then it says, “and him they killed”. This killing was either with the sword, or by inflicting some capital punishment, as stoning, strangling, or many other ways. Either the owner of the vineyard sent many other servants, or the husbandmen ill used many others that were sent to them: beating some; with their hands, or with scourges; and killing some; in one or other of the above ways.²



Lesson VII

Date: March 15, 2015

Lesson Scriptures:

Mark 12: 1 - 6

Questions:

1. What are you doing in God's vineyard?

2. Are you producing fruit for the owner of the vineyard?

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²Emma Stevens

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Mark 12:6 (KJV)

⁶ Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

Mark 12:6 (NIV)

⁶ "He had one left to send, a son, whom he loved. He sent him last of all, saying, 'They will respect my son.'

The Parable of the Vineyard Part I

C. The Son of the Vineyard

(Verse 6) With all the servants having been mistreated or killed, the landowner had only one messenger left—his beloved son. This son was sent to collect the fruit in hope that the farmers would respect the son. This son refers to Jesus. This is the same description God used at Jesus' baptism (1:11) and at the Transfiguration (9:7). The son was sent to the stubborn and rebellious nation of Israel to win them back to God (Luke 9:35).¹

Summary: What we see in this parable is not only God's judgment on the Jewish people who had rejected Him, His servants, and His Son but also the grace extended to all people of the earth who would receive Him. We should not make the mistake that because Jesus was speaking primarily to His Jewish audience, that it does not apply to us today. . . . *for indeed it does.* God gives each of us time, talents and treasures, and He will hold us accountable to how we use them. The vineyard belongs to God. We are only stewards of it whom He allows to manage and work it. God expects each of us to produce righteous and good works for His glory.²



Lesson VIII

Date: March 22, 2015

Lesson Scriptures:

Mark 12: 7-12

Lesson Outline

A. The Violence in the Vineyard

(Mark 12 vs.7-8)

B. The Vengeance in the Vineyard

(Mark 12 vs. 9-11)

C. The Vexation of the Vineyard Parable

(Mark 12 vs. 12)

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Parable of the Vineyard Part II

Near the end of Moses' life, when the children of Israel were soon to enter the Promised Land, Moses instructed them to teach the younger generation: "And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (Deuteronomy 6:6-7, emp. added). In this passage, Moses stressed the importance of teaching children continually the words of the Lord. Peter commanded Christians to "always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear" (1 Peter 3:15). The noble Bereans set a worthy example to follow in that they "searched the Scriptures daily" (Acts 17:11). However, it seems that in recent times we have failed to teach our children, and ignorance has become an epidemic.

In their book, *The Gospel According to Generation X*, David Lewis, Carley Dodd, and Darryl Tippens revealed the results of a survey they conducted in the early 1990s. Four thousand adolescents from churches of Christ throughout the United States were questioned. A number of the statistics were encouraging, however, the responses to some of the questions revealed there is much that young people still need to know. For example, 45% of those surveyed indicated that they either did not believe or did not know whether it is possible for any adult to be saved without being baptized (p. 17). Only 20% of the 4,000 questioned thought that divorce and remarriage for reasons other than fornication would cause all parties involved to be lost (p. 18). Just 19% of those surveyed thought the use of musical instruments during a church service was sinful (p. 18). And finally, of the 4,000 young people polled, 81% indicated that those who have not heard the gospel still have a hope of salvation (p. 18).¹

1. Why is it that we have not followed the example that Moses set for the Israelites?

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



Lesson VIII
Date: March 22, 2015
Lesson Scriptures:
Mark 12: 7 - 12

Lesson Aim: Students will choose to take an account of his/her own place in God’s vineyard because God entrusts to us His property to work it and produce for Him fruit in His kingdom.³

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³Emma Stevens

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 12:7-8 (KJV)

⁷ But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

⁸ And they took him, and killed him, and cast him out of the vineyard.

Mark 12:7-8 (NIV)

⁷ "But the tenants said to one another, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' ⁸ So they took him and killed him, and threw him out of the vineyard.

The Parable of the Vineyard Part II

A. The Violence in the Vineyard

(Verse 7) Last week, we saw that the owner, after sending his servants and the result was that the husbandman killed them. He then decided to send his son. This verse says that when the son arrived, that the husbandmen said, “among themselves, This is the heir”. This is amazing because when the son shows up, they recognize him. You would think that they would be in fear now because the other servants, they murdered. The parable says they said, “come, let us kill him. It seems that now they are so caught up with the violence that they are willing to even kill the son. They had much violence in their hearts. Where did all of this violence come from? The end of this verse says, “and the inheritance shall be ours”. What caused this cycle of violence to occur was that of greed and jealousy. When someone allows jealousy to enter into their hearts because they are comparing what they have to the “Jones”. This will cause them to become greedy to the point where they will do anything to get the things they want. This is exactly what the religious leaders of that day were doing to Christ. They were plotting the death of God’s Son. They had become malicious and evil in the name of religion (John 7:28-29).¹

(Verse 8) This verse says, “they took him, and killed him, and cast him out of the vineyard”. Here we see that they took the son. Instead of showing respect for the owner sending him, they took him. Matthew and Luke reverse the order, they say, cast forth and killed. Mark’s order (seized him, killed him, and threw him out) indicates they did not give the son a proper burial. Jesus came and was rejected by the caretakers. They crucified him outside the walls.²



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Mark 12: 7 - 12

Gentile: a people or nation (Matthew 24:7; Acts 2:5; etc.), and even the Jewish people (Luke 7:5; Luke 23:2; etc.). It is only in the plural that it is used for heathen (Gentiles). (2) *Helle*, lit., Greek (John 7:35; Romans 3:9). sometimes “Gentile” (Romans 2:9-10; Romans 3:9; 1 Cor. 10:32). The latter use of the word seems to have arisen from the almost universal adoption of the Gk. language.³

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³ New Unger's Bible Dictionary

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 12:9-10 (KJV)

⁹ What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

¹⁰ And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

Mark 12:9-10 (NIV)

⁹ "What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others.

¹⁰ Haven't you read this scripture: "'The stone the builders rejected has become the capstone;

The Parable of the Vineyard Part II

B. The Vengeance in the Vineyard

(*Verse 9*) Not surprisingly, judgment came upon these evil caretakers. Judgment will come upon all those who reject Christ. This verse says, "He will come and destroy the husbandmen". Judgment will come upon the wicked caretakers when the owner of the vineyard returns to the vineyard. So it will be with the return of Jesus Christ to earth. His return shall be in "flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction" (2 Thessalonians 1:8-9). Then this verse says, "Destroy the husbandmen". The judgment is severe and deserving. The sin was great and deliberate, so the judgment is great. Then this verse says, "Will give the vineyard unto others". Privilege misused or not used will be taken away. The picture here especially focuses on the spiritual privilege of the Jews. They were given first opportunity about Christ and the Gospel, but they rejected the Savior and the Gospel, so it was given to the Gentiles. For nearly two thousand years, the Gentiles have had the spiritual privileges instead of the Jews (Romans 9:30-33).¹

(*Verse 10*) Jesus quoted from (Psalm 118: 22-23). Like the son who was rejected and murdered by the tenant farmers, Jesus referred to himself as the stone rejected by the builders. The cornerstone is the most important stone in a building, used as the standard to make sure the other stones of the building are straight and level. Israel's leadership, like the builders looking for an (nxt pg)²



Lesson VIII
Date: March 22, 2015
Lesson Scriptures:
Mark 12: 7 - 12

Stone: Stones were used for various purposes: city walls (Neh. 4:3), dwellings (Lev. 14:38-40), palaces (1 Kings 7:1,9), temples (1 Kings 6:7), pavement in courtyards and columns (Esth. 1:6), and in Herodian times, at least, for paving streets. The Israelites used unhewn stones for building their altars. They often heaped stones to commemorate some great spiritual event or encounter with God (Gen. 31:46; Josh. 4).⁴

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⁴ Holman Bible Dictionary

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Mark 12:11-12 (KJV)

¹¹ This was the Lord's doing, and it is marvellous in our eyes?

¹² And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

Mark 12:11-12 (NIV)

¹¹ the Lord has done this, and it is marvelous in our eyes?"

¹² Then they looked for a way to arrest him because they knew he had spoken the parable against them. But they were afraid of the crowd; so they left him and went away.

The Parable of the Vineyard Part II

B. The Vengeance in the Vineyard

(*Verse 10*) appropriate cornerstone, would toss Jesus aside because he didn't seem to have the right qualifications. They wanted a political king, not a spiritual one. Yet God's plans will not be thwarted. One day that rejected stone will indeed become a "cornerstone," for Jesus will come as a king to inaugurate an unending Kingdom. And he had already begun a spiritual Kingdom as the cornerstone of a brand-new "building," the Christian church (Acts 4:11-12; 1 Peter 2:7). Jesus' life and teaching would be the church's foundation.¹

(*Verse 11*) This verse says, "This was the Lord's doing, and it is marvelous in our eyes?" This word "Lord", means controller, one who has authority. The one who is in control of everything is the one who allowed this to be a wonder in our eyes (Col. 1:27).²

C. The Vexation of the Vineyard

(*Verse 12*) This verse says, "They sought to lay hold on him, but feared the people... they left him, and went their way". Even though these wicked religious leaders knew the parable Christ gave applied to them, they did not repent but kept on rejecting Christ. Then this verse says, "They sought to lay hold on him." Evil was so firmly entrenched in these religious leaders that they still wanted to lay hold of Christ and kill Him. This verse then says, "But feared the people." They did not fear doing wrong, but they feared losing the praise of the people. That was the chief motivation of their hearts, namely, to curry respect and favor with people. They did not care, obviously,(nxt pg)³



Lesson VIII
Date: March 22, 2015
Lesson Scriptures:
Mark 12: 7 - 12

Questions:

1. How are you using your time and talents for Kingdom growth?
2. Are you using your privileges wisely to share the gospel to a dying world?

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²Emma Stevens

Questions by Emma Stevens

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Mark 12:12 (KJV)

¹² And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

Mark 12:12 (NIV)

¹² Then they looked for a way to arrest him because they knew he had spoken the parable against them. But they were afraid of the crowd; so they left him and went away.

The Parable of the Vineyard Part II

C. The Vexation of the Vineyard

(*Verse 12*) what God thought. Then the verse says, "They knew that he had spoken the parable against them". The religious leaders perceived correctly that Christ's parable was an indictment upon these religious leaders. They caught on to the application of the parable's message. Some, however, never seem to catch on; for they can hear the message over and over and never see any application of it to themselves (I Kings 20:38-41).¹

Summary: The scriptures reminds us, "For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more" [Luke 12:48]. Let us not forget whose vineyard it is that we have *been assigned* to work in; nor start to believe that our life or the things we have, or the church that we belong to are all about us. We must not turn away from God, and waste 'His stuff' on our selfish pursuit of personal gain, or vain recognition of men. God has truly given us wonderful blessings, therefore let us be very careful how we receive and use them. God is building a holy people who will love Him, and truly love each other; and who will reach the lost world for Christ. Is that you?²



Lesson IX

Date: March 29, 2015

Lesson Scriptures:

Mark 12: 13-17

Lesson Outline

A. The Men of the Enemy
(Mark 12 vs.13)

B. The Mission of the
Enemy
(Mark 12 vs. 14-15)

C. The Message from Jesus
(Mark 12 vs. 16-17)

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

The Issue Concerning Caesar

The scribes accused Jesus of blasphemy, since He claimed to forgive the man of his sins on the spot—an act that only Deity could rightly perform. By asking the question, “Which is easier...?,” Jesus was urging them to reason correctly and think through what was taking place. If Jesus had the power to cause a bedfast paralytic to stand up and walk, instantaneously healing him of his affliction, then He either had divine backing or He, Himself, was God. Anyone can verbally say, “Your sins are forgiven” (cf. Catholic priests). That is what Jesus meant when he used the word “easier.” For a mere human to pronounce forgiveness upon a fellow human does not make it so. How, then, can one determine whether sin is actually forgiven, i.e., that God forgave the individual? Answer: The one making the claim would either have to be God in the flesh, or he would have to have divine authority for his action, and that divine authority would have to be verified, i.e., proven and shown to be authentic.

The purpose of miracles and parables throughout the Bible was to authenticate God’s spokesmen. To verify that his words and claims were authored by God, the speaker would perform a miracle (see Miller, 2003; cf. Hebrews 2:3-4). When an observer saw a bona fide miracle performed before his very eyes, he could know, i.e., have complete certainty, that the speaker was a genuine representative of God. Jesus, therefore, prodded the scribes to face up to the fact that if Jesus could merely speak to the paralytic and cause him to be healed, then Jesus possessed divine credentials and had every right to also forgive the man of his sins.¹

1. It is essential for Christians to study the Bible and Why?

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



Lesson IX
Date: March 29, 2015
Lesson Scriptures:
Mark 12: 13 - 17

Lesson Aim: To understand that a child of God has an earthly or physical obligation such as to the government as well as a spiritual obligation to God and should take steps to fulfill both.³

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Mark 12:13-14 (KJV)

¹³ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

¹⁴ And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

Mark 12:13-14 (NIV)

¹³ Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words.

¹⁴ They came to him and said, "Teacher, we know you are a man of integrity. You aren't swayed by men, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay taxes to Caesar or not?"

The Issue Concerning Caesar

A. The Men of the Enemy

(Verse 13) This verse says, "They send unto him certain of the Pharisees and of the Herodians". The Pharisees represented the conservative branch of religion, while the Herodians represented the political party loyal to Herod. These two groups were normally opposed to each other but they came together to oppose Christ. The greatest unifier in the world is opposition to Christ. The Jewish leaders would not be put off because they were so intent on killing Jesus. The Pharisees were a religious group opposed to the Roman occupation of Palestine. The supporters of Herod were a political party that supported the Herods and the policies instituted by Rome. These groups with diametrically opposed beliefs usually had nothing to do with each other. But these two groups found a common enemy in Jesus. Despite Jesus' solemn warning to the Jewish leaders in his previous parable, they didn't let up. More delegates arrived whose intent was to trap Jesus into saying something for which he could be arrested. Then the verse says, "To catch him in his words". Those that opposed Christ thought they could ensnare Christ with clever questions. However, it was certainly foolish to think that mere men could ensnare the Son of God in His words (Mark 3:6).¹

B. The Mission of the Enemy

(Verse 14) This verse says, that they came to the Master. These evil men, pretending to be honest men, flattered(nxt pg)²



Lesson IX

Date: March 29, 2015

Lesson Scriptures:

Mark 12: 13 - 17

Caesar: A name taken by— or given to —all the Roman emperors after Julius Caesar. It was a sort of title, like Pharaoh, and as such is usually applied to the emperors in the NT, as the sovereigns of Judea (John 19:15; Acts 17:7). It was to him that the Jews paid tribute (Matthew 22:17; Luke 23:2), and to him that such Jews as were *cives Romani* had the right of appeal (Acts 25:11);³

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³New Unger's Bible Dictionary

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Mark 12:14-15 (KJV)

¹⁴ And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? ¹⁵ Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

Mark 12:14-15 (NIV)

¹⁴ They came to him and said, "Teacher, we know you are a man of integrity. You aren't swayed by men, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay taxes to Caesar or not? ¹⁵ Should we pay or shouldn't we?" But Jesus knew their hypocrisy. "Why are you trying to trap me?" he asked. "Bring me a denarius and let me look at it."

The Issue Concerning Caesar

B. The Mission of the Enemy

(Verse 14) Jesus before asking him their trick question, hoping to catch him off guard. They asked, "Is it right to pay taxes to the Roman government or not?" Judea had been a Roman province since 63 B.C., but the Jews had fairly recently been forced to pay taxes or tribute to Caesar. This was a hot topic in Palestine. The Pharisees were against these taxes on religious grounds; the Herodians supported taxation on political grounds. The Jewish people hated to pay taxes to Rome because the money supported their oppressors and symbolized their subjection. This was a valid (and loaded) question, and the crowd around Jesus certainly waited expectantly for his answer. For Jesus, either a yes or a no could lead to trouble. If Jesus agreed that it was right to pay taxes to Caesar, the Pharisees would say he was opposed to God and the people would turn against him. If Jesus said the taxes should not be paid, the Herodians could hand him over to Herod on the charge of rebellion (Gal. 1:10).¹

(Verse 15) This life within the state depends upon God, not money. This is seen in the fact that Jesus did not have a penny. He was living in the state of Israel and living under the rule of another state, the rule of Rome. He was, theoretically, a citizen of two states, yet He did not have a penny. His sustenance and existence did not rest in the state nor in the things of the state.²



Lesson IX

Date: March 29, 2015

Lesson Scriptures:

Mark 12: 13 - 17

Penny: This was a Roman silver coin, in the time of Jesus and the apostles. It took its name from its being first equal to ten “donkeys,” a number afterward increased to sixteen. The earliest specimens are from approximately the start of the second century B.C. From this time it was the principal silver coin of the commonwealth. In the time of Augustus eighty-four denarii were struck from a pound of silver, which would make the standard weight about sixty grains.³

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Mark 12:15-16 (KJV)

¹⁵ Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*. ¹⁶ And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Caesar's.

Mark 12:15-16 (NIV)

¹⁵ Should we pay or shouldn't we?" But Jesus knew their hypocrisy. "Why are you trying to trap me?" he asked. "Bring me a denarius and let me look at it." ¹⁶ They brought the coin, and he asked them, "Whose portrait is this? And whose inscription?" "Caesar's," they replied.

The Issue Concerning Caesar

B. The Mission of the Enemy

(Verse 15) It rested in God's hands. His trust was in God, not in the state. The state is not necessary for life, but God is. The state can be and should be helpful, but it is not necessary. However, God is necessary, for man does not live by bread alone. He cannot live an abundant life apart from God.¹

C. The Message from Jesus

(Verse 16) Jesus was brilliant and brief as He dealt with the Pharisees and their false concept of citizenship. He said, "Bring me a penny...whose is this image?" By asking this he forced the Pharisees (religion is supreme concept) to admit that some things belong to an earthly power. There is an earthly citizenship. The image was Caesar's; the superscription was Caesar's; and the coin had been made or coined by Caesar's government. Therefore, the coin was Caesar's if Caesar said it was due him. The point was clear. Since the religionists used what was owned and provided by Caesar, they owed to Caesar what was due him. He strikingly said, "Render therefore unto Caesar the things that are Caesar's." He revealed a very important truth for believers of all time. They have a double citizenship. They are citizens of heaven, yes, but they are also citizens of this world. Therefore, they have an obligation to the government under which they live. They receive the benefits of government just as the worldly-minded do (for example, roads, sewage, water, protection, and public transportation).²



Lesson IX
Date: March 29, 2015
Lesson Scriptures:
Mark 12: 13 - 17

Questions:

1. Which responsibility do you have the most problem fulfilling (earthly or spiritual)

2. In addition to the responsibilities in our lesson what are some of the other spiritual responsibilities we have to others?

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²Earline Franklin

Questions by Earline Franklin

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Dr. Douglas E. Brown, Pastor/Teacher

Mark 12:17 (KJV)

¹⁷ And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

Mark 12:17 (NIV)

¹⁷ Then Jesus said to them, "Give to Caesar what is Caesar's and to God what is God's." And they were amazed at him.

The Issue Concerning Caesar

C. The Message from Jesus

(Verse 17) In this verse he says, Render to Caesar the things that are Caesar's, and to God that things that are God's". Christ put down both the Pharisees and Herodians with this answer. The Pharisees did not want to pay tribute to Rome but wanted to rule Rome; the Herodians did not want to make allowance for God but wanted Rome to rule religion as well as everything else. Christ's answer said neither was right—it was proper to pay taxes and it was proper to support religion. The church was not to have a monopoly over the government, neither was the government to have a monopoly over the church. Our constitution has it right, but the our courts favor the Herodians (Job 5:12-13).¹

Summary: Jesus teaches a lesson that a child of God must fulfill the laws of God and the laws of the government. If we deposit wealth into spiritual things, we will be better able and more willing to do what the earthly law requires. The Christian should gladly fulfill the earthly laws as well as spiritual laws because they all belong to God.²

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