

Great Commission



Baptist Church

Dr. Douglas E. Brown, Pastor/Teacher



The Suffering Servant The Book of Mark Sunday School Curriculum

June/July 2015



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

Lesson VII

Date: July 26, 2015

Lesson Scriptures: Mark 14: 22-26

Lesson

The Lord's Supper

Pg. 31

A. The Practice of the Supper
(Mark 14 vs. 22-23)

B. The Purpose of the Supper
(Mark 14 vs. 24-25)

C. The Postlude of the Supper
(Mark 14 vs. 26)



Lesson I

Date: June 14, 2015

Lesson Scriptures:

Mark 13: 28-31

Lesson Outline

A. The Estimation of Time
(Mark 13 vs. 28)

B. The Evaluation of Time
(Mark 13 vs. 29)

C. The Education of Time
(Mark 13 vs. 30)

D. The Event in Time
(Mark 13 vs. 31)

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Adult Sunday School Lesson

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The Calendar of Time Part I

So how do we go about interpreting the parables? The same way we interpret the prophecies! Parables and prophecies are not much different. They hold three important elements in common. Both: employ symbols to communicate a truth; are inspired by the Holy Spirit; speak of future events, particularly the Kingdom of God.

These common factors mean that the principles of their interpretation are similar, if not the same. We do not need to force a meaning on every symbol, for, if we catch the analogy, if we grasp the important features, all the symbols take on their proper meanings and proportions. This means that somewhere within the pages of Scripture, the timing, the location, the characters, and the symbols employed in symbolic texts like parables and prophecies are explained or defined. It is our job to search them out.

When we add the following three vital verses to our understanding of this principle, however, we end up with a very significant result: For I am the LORD, I do not change; therefore you are not consumed, O sons of Jacob. (Malachi 3:6) Jesus Christ is the same yesterday, today, and forever. (Hebrews 13:8) Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. (James 1:17). Each of these verses proclaims God as constant, consistent, unchanging. It is this quality of God—that He is faithful to what He is—that allows us to trust Him. We can have confidence in God and His Word because He never changes! Could we rely upon a double-minded God (see James 1:6-8)? Could we have faith in a Being who constantly blew hot and cold? Never! With our God, though, we need not fear inconsistency. This means that every symbol from Genesis to Revelation is consistent in its interpretation. For example lion represents Satan 1Pet.5:8 and Jesus Rev.5:5. These are the general meanings of the symbol based on a lion's traits. They help us to comprehend what God wants us to focus on in the context because they both have a lion's characteristics.¹

1. Why is how we study the Bible important?

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



Lesson I
Date: June 14, 2015
Lesson Scriptures:
Mark 13: 28 - 31

Lesson Aim: To realize that if we believe that Jesus will return, then we must so live that it does not matter when he comes. Our entire life should become a preparation to meet the King.³

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Mark 13:28-29 (KJV)

²⁸ Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

²⁹ So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

Mark 13:28-29 (NIV)

²⁸ "Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near.

²⁹ Even so, when you see these things happening, you know that it is near, right at the door.

The Calendar of Time Part I

A. The Estimation of Time

(Verse 28) Jesus has just talked to his disciples in verses 26 and 27 about the millennial reign of Christ and now he tells them that they need to learn the parable of the fig tree. When we look at this word "estimation", it means to guesstimate or assess. The word "learn", in the Greek means to understand. Jesus not only wanted them to hear the parable, but to get a good understanding of this parable. It is so important that whenever we read the word of God, we need to get a good understanding. That is why God encourages us and warns us through his word to "study" (2 Tim. 2:15). Jesus is on the Mount of Olives at this time as he is talking to his disciples. This time of year the fig trees around this area were massive in numbers. Now he begins to explain further in detail of the question that they had asked in verse 4 of this chapter. He says, "When her branch is yet tender, and putteth forth leaves, ye know that summer is near:" Here Jesus is trying to tell his disciples to pay attention to the stages of the fig tree. He mentions first that the branch is tender; this word "tender" in the Greek means soft. When her branches are soft, they then sprout or the leaves come forth. Jesus says that by seeing the branches sprout forth you know that summer is near.¹

B. The Evaluation of Time

(Verse 29) He finishes the comparison in this verse by saying, "So ye in like manner, when ye shall see these things come to pass". He now encourages them that when they see, perceive, or behold with their own eyes these things coming forth in stages (nxt pg)²



Lesson I
Date: June 14, 2015
Lesson Scriptures:
Mark 13: 28 - 31

Calendar: The modern calendar is usually taken for granted. But without a calendar it would be extremely difficult to establish a uniform chronology (that is, a system for arranging events in the time sequence in which they actually happened). Also, accurate prediction of the coming and going of seasons would be impossible. Before the calendar took on its modern format, it had to progress through a number of developmental stages.³

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³ Tyndale Bible Dictionary.

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Mark 13:29-30 (KJV)

²⁹ So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

³⁰ Verily I say unto you, that this generation shall not pass, till all these things be done.

Mark 13:29-30 (NIV)

²⁹ Even so, when you see these things happening, you know that it is near, right at the door.

³⁰ I tell you the truth, this generation will certainly not pass away until all these things have happened.

The Calendar of Time Part I

B. The Evaluation of Time

(*Verse 29*) to take an evaluation or assessment of the events that I am telling you about, like that of the fig tree, it will be a sequence of events. He then says, “know that it is nigh, *even* at the doors”. He is emphasizing to them to perceive and understand these events mean that the end is near. The word “doors”, in the Greek means a portal or entrance i.e. door or gate. He begins this verse emphatically to get their attention to take heed and pay attention to what he was about to say. Even if the other people did not know what was going on, he wanted his disciples to make sure that they knew and understood about the end of times (Heb. 10:25-27).¹

C. The Education of Time

(*Verse 30*) This verse starts out with the word “verily”, this same word is used to say amen. It means so be it. He starts out saying so be it that this generation shall not pass. He uses a double negative. Jesus declared that this generation will certainly not (*ou mē*, emphatic double negative;) come to an end until (lit., “until which time”) all these things have taken place. “Generation” (*genea*) can refer to one’s “contemporaries,” all those living at a given time, or to a group of people descended from a common ancestor (Matt. 23:36). Since the word “generation” is capable of both a narrow and a broad sense, it is preferable in this context to understand in it a double reference incorporating both senses. Thus “this generation” means: (a) the Jews living at Jesus’ time who later saw the destruction of Jerusalem, and (b) the Jews who will be living at the time of the Great Tribulation who will see the end-time events.²



Lesson I

Date: June 14, 2015

Lesson Scriptures:

Mark 13: 28 - 31

Generation: The word *generation* in the Scriptures is used in at least three shades of meaning that are closely related and grow out of each other. (1) The basic meaning is that of the production of offspring, in which sense it is applied to the offspring of an individual or successions of offspring noted in a genealogical table and called a “book of the generations,” or (NIV) “written account”(Genesis 5:1)³

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Mark 13:30-31 (KJV)

³⁰ Verily I say unto you, that this generation shall not pass, till all these things be done.

³¹ Heaven and earth shall pass away: but my words shall not pass away.

Mark 13:30-31 (NIV)

³⁰ I tell you the truth, this generation will certainly not pass away until all these things have happened.

³¹ Heaven and earth will pass away, but my words will never pass away.

The Calendar of Time Part I

C. The Education of Time

(Verse 30) This accounts best for the accomplishment of “all these things”. The Lord's words applied both to the disciples of His day and to all disciples who were to follow in succeeding generations. As long as the earth stands, the disciples of the last days (or ages) will face many of the same signs faced by those who experienced the destruction of Jerusalem. But there is to be one difference: at the end of the world, the signs will increase and intensify. The day is coming, so terrible, that it can be called the beginnings of sorrows (Mark 13:8), and the great tribulation.¹

D. The Event in Time

(Verse 31) Here we see Jesus is telling the disciples that these events are a surety. These events are irrevocable. These things will take place because the Word of God is truth and whatever Jesus says, you can count on it happening. He says, “Heaven and earth shall pass away:” The New Testament speaks of at least three heavens: The atmosphere surrounding the earth (Matthew 6:26), "the birds of the air"). The outer space of heavenly bodies (Matt. 24:29). The place above and beyond the physical dimension of being where God's presence is fully manifested. In modern language "the above and beyond" is another dimension of being entirely; it is the spiritual world, another dimension or world where beings exist. It is a spiritual world where God's presence is fully manifested and where Christ and His followers live awaiting the glorious day of redemption. That glorious day of redemption is the day when God will take the imperfect heavens and earth (the physical dimension) and transform them into the new heaven and earth (the spiritual and eternal dimension). In this text he is talking about the first heaven.²



Lesson I

Date: June 14, 2015

Lesson Scriptures:

Mark 13: 28 - 31

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Mark 13:31 (KJV)

³¹ Heaven and earth shall pass away: but my words shall not pass away.

Mark 13:31 (NIV)

³¹ Heaven and earth will pass away, but my words will never pass away.

The Calendar of Time Part I

D. The Event in Time

(Verse 31) This refers to the birds and stars we see in the skies. He then says, “but my words shall not pass away”. Here we see that it says “but”, a word that is used to make a transition. He says his words shall not pass away. We know that his word is eternal because “words” in the Greek is logos. John tells us that Christ is the word or logos (John 1:1). We know that Christ is eternal; he was here from the beginning and will be here in the end. In this context when he says my words will never pass away, he is talking about the events that he has just told them about, promising them that it will happen (Isaiah 40:8).¹

Summary: No one knows, not even the angels know the day or hour when the Lord will return. To forget God and to become immersed in earth is not wise. The wise man is he who never forgets that he must be ready when the summons comes.²

Questions:

1. How do you know that the end is approaching?



Lesson II

Date: June 21, 2015

Lesson Scriptures:

Mark 13: 32-37

Lesson Outline

A. The Promise on the Calendar

(Mark 13 vs. 32)

B. The Precaution of the Calendar

(Mark 13 vs. 33)

C. The Parable of the Calendar

(Mark 13 vs. 34-35)

D. The Precision of the Calendar

(Mark 13 vs. 36-37)

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The Calendar of Time Part II

We are going to notice the context again because the context was a portion of Jesus' instruction regarding how to be prepared for the time of the end. How to be prepared for the time of His coming. How to be prepared for the tribulation. If we keep advancing the time a little bit toward the time we live in, we can say generally that the instruction that Jesus was giving here was on how to be prepared for the time of the end. The major reason for Jesus giving the signs He gave here and the instructions is so that his disciples would be motivated to spiritual preparation. Motivated by their relationship with God through Christ, which is a relationship of trust. But it is different from other relationships because it is a relationship with someone we cannot see. It is a relationship with someone who does not listen, speak, or interact with us in a normal manner of others with whom we have a relationship. The relationship with God is built upon mutual trust. God is trustworthy. He does not sin. He does not break laws. But man does sin and perhaps the single most devastating effect of sin other than death is that it destroys trust. And without trust the only relationship that we can have is an adversarial one. We will be fighting with one another.

Once we become friends with God, once there is peace, once we are walking together, once we are agreed, we are now in the frame of mind that God can tell us His truths and He tells us because we are His friends. It is setting up the kind of environment in which God can begin to pass on the knowledge of God to you and to me. God wants us to know—to understand. He wants to give us His truth, but He gives it to His friends. God addresses us in His Word with the unstated truth that the power to do what He is asking us is already there. Think on that.¹

1. Why is the outcome of a Godly life important?

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



Lesson II
Date: June 21, 2015
Lesson Scriptures:
Mark 13: 32 - 37

Lesson Aim: To realize that if we believe that Jesus will return then we must so live that it does not matter when he comes. Our entire life should become a preparation to meet the King.³

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Mark 13:32-33 (KJV)

³² But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
³³ Take ye heed, watch and pray: for ye know not when the time is.

Mark 13:32-33 (NIV)

³² "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. ³³ Be on guard! Be alert! You do not know when that time will come.

The Calendar of Time Part II

A. The Promise on the Calendar

(*Verse 32*) The word “promise” means a vow or to pledge something. Jesus says, “But of that day and *that* hour knoweth no man”. Jesus had given them the signs in which to observe regarding the end of time. Here he makes a vow or a promise that of that day and hour nobody knows; not even one man, woman, or thing. Just like the signs that he gave the disciples to watch for, we can observe and see because of the conditions that the end of time may be at hand. However, we will not know of the time when it will all begin. Jesus then goes on in this verse to say that not even the angels in heaven know. They are there in heaven calling out, “holy, holy, holy” everyday, and even they do not know. Jesus then promises them that he does not know when the end of time will come. He says, only the father knows. The father of all creation is the only one who knows when that time will come. It amazes me how many people try to predict and have even been on television predicting a date and time that the world would end. On December 30, 1999, many people thought that the world would end because of computers that they thought were not capable to enter another century. At 12:01a.m., everything remained the same. And if Jesus, his only begotten Son, who suffered, bled and died and arose on the third day to sit at his right hand doesn’t know, what makes us think that mankind can predict and be right on the time of his coming (Rev. 3:3).¹

B. The Precaution of the Calendar

(*Verse 33*) This word Precaution means, to protect against possible undesirable events. A preventive measure used to warn people of terrible events. Jesus says, “Take ye heed, watch and pray”. This word “heed”, means to look at or beware. So Jesus is telling them to be watching out and to also pray. This word “watch” (nxt pg).²



Lesson II
Date: June 21, 2015
Lesson Scriptures:
Mark 13: 32 - 37

Porter: GateKeeper (Heb. *shô'er*, from *sha'ar*, a “gate”; Gk. *thuroros*; “porter,” KJV). As used in the KJV, *porter* has always the sense of doorkeeper, or *gatekeeper*, the term used in the NASB and NIV. In the later books of the OT, written after the building of the Temple, the term is applied to the Levites who had charge of the various entrances (1 Chron. 9:17; 1 Chron. 15:18, the KJV and NIV render “doorkeeper”).³

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Mark 13:33-34 (KJV)

³³ Take ye heed, watch and pray: for ye know not when the time is.
³⁴ *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

Mark 13:33-34 (NIV)

³³ Be on guard! Be alert! You do not know when that time will come. ³⁴ It's like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the one at the door to keep watch.

The Calendar of Time Part II

B. The Precaution of the Calendar

(*Verse 33*) in the Greek means, to be sleepless, always on guard. It takes on the idea of having a spirit that is restless and watchful in all things. When it says to watch and pray, he is telling us to be alert and pray all day, at all times and for all occasions. We are not to just be selfish and pray for ourselves, and situations. We are to be alert and pray for people everywhere. When we look at the life of Job, his captivity was not turned around until he prayed for his friends (1 Thess. 5: 5-8).¹

C. The Parable of the Calendar

(*Verse 34*) In this verse Jesus begins to speak of another parable in order that the disciples would grasp the truth of the end of time. He begins this parable by saying, “For the Son of man is as a man taking a far journey, who left his house”. This phrase “the Son of man”, is used over forty-three times in the New Testament and it refers to the Savior, Christ himself. He is the second Adam (1 Cor. 15:45-47). He is using a simile, to draw comparison to him and the man in the parable. He says that he is like the man taking a far journey and left his house. He is telling them here again that he will leave this earth to go back to heaven. After his death, burial, and resurrection, he will depart to go back to the Father. In the parable, when the man left the house, he gave his servants authority. This word “authority”, means the privilege, or right. He gave them the right and jurisdiction to continue the work. This word “porter”, means one who is at the gate, like a warden. This is the picture of the Pastor to be alert and watch.²



Lesson II
Date: June 21, 2015
Lesson Scriptures:
Mark 13: 32 - 37

Cockcrowing: The habit of the cock in the East of crowing during the night at regular times gave rise to the expression “cockcrowing” to indicate a definite portion of time. The Romans called the last watch of the night, the break of day at about three o’clock, *gallicinium*; and the Hebrews designated the cockcrowing period by words signifying “the singing of the cock.”⁴

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Mark 13:35-36 (KJV)

³⁵ Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: ³⁶ Lest coming suddenly he find you sleeping.

Mark 13:35-36 (NIV)

³⁵ "Therefore keep watch because you do not know when the owner of the house will come back-- whether in the evening, or at midnight, or when the rooster crows, or at dawn. ³⁶ If he comes suddenly, do not let him find you sleeping.

The Calendar of Time Part II

C. The Parable of the Calendar

(Verse 35) In this verse we see that Jesus stresses that not only the Pastor, but all of us should be alert and watching. The command is for all of us to continue to keep our eyes open. History teaches us that in the temple, during the night, the captain of the temple made his rounds, and the guards had to rise at his approach and salute him in a particular manner. Any guard found asleep on duty was beaten, or his garments were set on fire (Rev. 16:15). This reminds me when I was in the Navy and went through boot camp. In boot camp, after being awake that day and participating in the activities each night a person was assigned the night watch. Whenever a commander or captain approached your area, you had to stand and salute and they would ask you to recite one of the orders that had to be memorized. If you were found sleep, then you were assigned to a Captain’s mask or court hearing to allow them to decide your punishment. Even on watch, we did not know when they might appear, but when they did we had to be ready.¹

The reference to the four watches corresponds to the Roman system of reckoning time. The evening was 6-9 P.M.; the midnight watch was 9 P.M. till midnight; when the rooster crows was the third watch (midnight till 3 A.M.); and dawn was 3-6 A.M. (These names of the watches were derived from their termination points.) This differs from the Jewish system of dividing the night into three watches. Mark used the Roman system for his readers’ benefit.²

D. The Precision of the Calendar

(Verse 36) In this verse we see that Jesus (nxt page)³



Lesson II
Date: June 21, 2015
Lesson Scriptures:
Mark 13: 32 - 37

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Mark 13:36-37 (KJV)

³⁶ Lest coming suddenly he find you sleeping. ³⁷ And what I say unto you I say unto all, Watch.

Mark 13:36-37 (NIV)

³⁶ If he comes suddenly, do not let him find you sleeping.
³⁷ What I say to you, I say to everyone: "Watch!"

The Calendar of Time Part II

D. The Precision of the Calendar

(Verse 36) emphasizes again to them the urgency of his return. So the idea here is to stay ready at all times. Regardless the time of day, we should be prepared for his return (1 Thess. 5: 6-7).¹

(Verse 37) He then ends this chapter with the word “watch”. If we knew when Christ was coming back many would develop this slothful attitude of sleeping on the job. Sleeping when you are to be watching is a serious offense. In the military during war it can result in the loss of your life. Spiritually, sleeping when you should be watching will result in great judgment upon the soul.²

Summary: The Bible tells us of things that are to come before the end. Jesus directed his disciples to be on guard and to be constantly alert to the signs that are given. They were to be diligent in completing the work that was given to them. . Believers today should also be watching and working in light of the certainty of His return although it is unknown except to the Father.³

Questions:

1. How diligent are you in watching and completing the work that the Lord has given you to do?



Lesson III

Date: June 28, 2015

Lesson Scriptures:

Mark 14: 1-5

Lesson Outline

A. The Plan against Jesus
(Mark 14 vs. 1-2)

B. The Perfume for Jesus
(Mark 14 vs. 3)

C. The Problem with
Jealousy
(Mark 14 vs. 4-5)

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The Plot of Death

How important is the Passover to God's purpose? Well, it is so important that it is the foundation of the New Covenant relationship between God and His people! In the Old Covenant (in the Old Testament), God began His covenant relationship with Israel on the Passover. In the New Testament, Jesus Christ began the New Covenant relationship for Christians on the last Passover night before His crucifixion—by introducing the new symbols for the commemoration of the sacrifice of Himself as the true Passover Lamb. That ought to give you, at least, a beginning of an insight (maybe a great deal of insight) and discernment regarding the importance of the death of Jesus Christ. One death of one man—the sacrifice of a life that was sinless—is capable, in the eyes of God, of equalizing and "making of no account" all of the sins of all of mankind for all of the time that man has been sinning!

How long was this on God's mind? That is, His purpose of having a sacrifice—thus enabling Him to pay for the sins of mankind? We know that sin kills. And, if a person is required to pay for his own sin, then he dies—because "the wages of sin is death." [Romans 6:23] Well, God purposed (it says, "long before the foundation of the world") that, once sin began, the only way that it could be paid for would be through the death of either (1) the individual who sinned or (2) a substitution who could take the place of those who sinned. But that substitution had to be sinless! And we find that this death had to be of One who was greater than all of the creation. Without the sacrifice of Jesus Christ as our (or, mankind's) Passover, there is no remission of sins—no forgiveness of sins, by God the Father. And so we find that this event is the beginning of eternal life for us. Without it, there is no eternal life—because each person then will die in his sins, because he will then be required to pay for his own sins, himself.¹

1. What does this study help you understand about passover?

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



Lesson III

Date: June 28, 2015

Lesson Scriptures:

Mark 14: 1 - 5

Lesson Aim: Students will see how spiteful Christ’s enemies (*and ours*) acted to silence Him and stop His progress for the future.³

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³Emma Stevens

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Mark 14:1-2 (KJV)

¹ After two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

² But they said, Not on the feast *day*, lest there be an uproar of the people.

Mark 14:1-2 (NIV)

¹ Now the Passover and the Feast of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were looking for some sly way to arrest Jesus and kill him. ² "But not during the Feast," they said, "or the people may riot."

The Plot of Death

A. The Plan Against Jesus

(Verse 1) This word “plan” means an intention to do something, a strategy or proposal. In this verse we see that this chapter starts out saying, “After two days was the feast of the passover and of unleavened bread”. It was the beginning of Passion Week, that fateful week, two days before the feast of the Passover. The feast of the Passover was a commemoration of the night the Israelites were freed from Egypt (Ex. 12), when God “passed over” homes marked by the blood of a lamb. This was the last great plague on Egypt; in the unmarked homes the firstborn sons died. After this horrible disaster, Pharaoh let the Israelites go. The day of the Feast of Passover was followed by the seven-day Festival of Unleavened Bread. This, too, recalled the Israelites’ quick escape from Egypt. Because they wouldn’t have time to let their bread rise, they baked it without leaven (yeast). All Jewish males over the age of twelve were required to go to Jerusalem for this festival (Deut. 16: 5-6). Jews from all over the Roman Empire would converge on Jerusalem, swelling the population from 50,000 to 250,000 people.¹

This chapter begins with the chronological order of events that were to come for this week. We see that the text says, “and the chief priests and the scribes sought how they might take him by craft”. Representatives of each order of the Sanhedrin were gathered together in council. The chief priests, scribes and elders convened to discuss ways and means of putting Jesus to death. They were assembled in the house of Caiaphas, who had some time been (nxt pg)²



Lesson III

Date: June 28, 2015

Lesson Scriptures:

Mark 14: 1 - 5

Feast of Unleavened

Bread: The feast of Unleavened Bread immediately followed the Passover and lasted seven days, from the 15th to the 21st Nisan (or Abib). On each of those days, after the morning sacrifice, a sacrifice in connection with the feast was presented; unleavened bread alone was eaten (Exodus 12: 15-20).³

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³ New Unger's Bible Dictionary

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:1-2 (KJV)

¹ After two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

² But they said, Not on the feast *day*, lest there be an uproar of the people.

Mark 14:1-2 (NIV)

¹ Now the Passover and the Feast of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were looking for some sly way to arrest Jesus and kill him. ² "But not during the Feast," they said, "or the people may riot."

The Plot of Death

A. The Plan Against Jesus

(*Verse 1*) advocating the policy of sacrificing Jesus to the Roman Power (John 11:47-53). The scripture then says, "sought how they might take him by craft". This word "sought" is in the indicative which let us know that it was a fact that they continued (as we have seen in this book of Mark) how they never stopped trying to take him. This word "craft", in the Greek means to trick or deceive, or decoy. They were trying to trip him up in order to put Him to death. The plotting against Christ involved the employment of much deceit and falsehoods against Christ, such as "false witnesses". Falsehoods and deceit are the only way you can accuse Christ, for truth will never condemn Him. Truth will only honor Christ. It is amazing how we see people even today in high places who try to denounce the word of God and Christ himself (Ps 62:4).¹

(*Verse 2*) It is important to note that the word "*day*" in this verse is not in the original text. The plotters were not referring to any particular day but to the whole Passover period. Many thousands of people came to Jerusalem for the Passover. Christ was quite popular with many of them. Therefore, to do any evil against Him, when so many of people were in Jerusalem for the Passover, would likely cause a big riot. So the plotters planned to do their dirty work after the Passover celebration was over. But their plans did not work out as they had hoped. They ended up doing their dirty work during the Passover period because God intended that the crucifixion of Christ would fulfill what the paschal lamb foreshadowed. God was running the show, not these evil plotters. When "the world rulers of this present darkness" and "the spiritual hosts of wickedness" (Eph. 6:12) know that they deal only with a somnolent and lethargic church, impotent with inertia; when they know no one really cares; then they move in without fear.²



Lesson III

Date: June 28, 2015

Lesson Scriptures:

Mark 14: 1 - 5

Leprosy: A slowly progressing and intractable disease characterized by subcutaneous nodules (Hebrew *se'ēth*; Septuagint *oulé*; the King James Version "rising"), scabs or cuticular crusts (Hebrew *sappahath*; Septuagint *sēmasía*) and white shining spots appearing to be deeper than the skin (Hebrew *bahereth*; Septuagint *tēlaúgēma*). Other signs are (1) that the hairs of the affected part turn white and (2) that later there is a growth of "quick raw flesh."³

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Mark 14:3-4 (KJV)

³ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

⁴ And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

Mark 14:3-4 (NIV)

³ While he was in Bethany, reclining at the table in the home of a man known as Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head. ⁴Some of those present were saying indignantly to one another, "Why this waste of perfume?"

The Plot of Death

B. The Perfume for Jesus

(Verse 3) In this verse we see a transition from the scene of the religious leaders as it begins to talk about Jesus being at the house of Simon the leper. We know from the culture that this had to be Simon the ex leper. Because anyone with leprosy rendered its victims unclean; even contact with a leper defiled whoever touched him. While the cure of other diseases is called healing, that of leprosy is called cleansing (except in the case of Miriam (Num. 12:13) and that of the Samaritan (Luke 17:15) where the word "heal" is used in reference to leprosy). If Simon had it at this time, he would have contaminated everyone he would have come in contact with and being in the house with leprosy, they would have had to knock down the walls of the house. We see that Simon is giving Jesus a feast, the phrase, "sat at meat", in the Greek means to recline or lie down. As he was eating, Mary came in with a precious bottle of perfume that cost a person a year's wage. She broke it and poured it all over him. As she poured it over his head, a nice odor filled the house. She was anointing Jesus before he went to the cross to finish the assignment that he was given from the Father (Luke 7:37- 50).¹

C. The Problem with Jealousy

(Verse 4) We see in this verse that there were (nxt pg)²



Lesson III

Date: June 28, 2015

Lesson Scriptures:

Mark 14: 1 - 5

Questions:

1. What was the purpose for the feast of the Passover?

2. Is there something or somebody in your life that you love more than Jesus?

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Mark 14:4-5 (KJV)

⁴ And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? ⁵ For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

Mark 14:4-5 (NIV)

⁴ Some of those present were saying indignantly to one another, "Why this waste of perfume? ⁵ It could have been sold for more than a year's wages and the money given to the poor." And they rebuked her harshly.

The Plot of Death

C. The Problem with Jealousy

(Verse 4-5) some that had indignation. This word indignation means, to be greatly afflicted, sore. They became jealous because of the worship act that this woman had performed. A lot of people will also be jealous when you worship the Lord in spirit and in truth, because they will say it doesn't take all of that. This is what the disciples said, to the point that Judas had even suggested that they could have sold the perfume and given the money to the poor. This was not his intention, but to him, it sounded good. They began to complain and blame her for such a selfish act that could have helped many people (Phil. 2:14).¹

Summary: At a time when there should have been gratitude, humility, and thankfulness for God's grace and mercy . . . the religious leaders and crowd chose to retaliate on Him for all the good He had done. They criticized Him, then chose to plot and plan how they might destroy Him. Nonetheless, there were some who chose to be less self-centered and more Christ-centered; less concerned about what somebody might think or say, and more anxious to pour out themselves in honor and true worship to Christ, at any cost. Christians are encouraged today to never stop pouring out gratitude, thankfulness, and humbleness to our Lord and Savior for His goodness and mercies toward us. Don't ever allow anybody to get you to the point whereby you stop worshipping God and start worrying about your critics.²



Lesson IV

Date: July 5, 2015

Lesson Scriptures:

Mark 14: 6-11

Lesson Outline

A. The Satisfaction of the Work

(Mark 14 vs. 6-7)

B. The Sanctification for the Work

(Mark 14 vs. 8-9)

C. The Separation for Wickedness

(Mark 14 vs. 10-11)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

A Servants Good Work

Much about life in this world seems designed to make us think that what we are or what we think or do is of no account. We feel that it really makes no difference whether we live or die. We feel that we are lost in the shuffle; we are nameless, faceless blobs in the teeming masses of humanity! I once read of the accomplishments of a famous athlete who had entertained millions of people. The writer described him as a "shooting star" that attracted attention, but was over and gone in a flash. Once his brilliance passed, the world went back to what it had been doing, as though he and his performances had never existed.

So many people with so many similar names do so many things that it has become difficult to keep track of them all. To simplify matters, our culture has turned to numbers to identify us. We have a social security number and a draft number. Companies we have worked for have identified us by at least five different employee numbers. We also have credit card numbers, a driver's license number, car registration number, home and business phone numbers, home and business address numbers and a post office box number. Each one of these numbers identifies Us! But are we not more than numbers? Do we not each have a face and personality that identifies us and nobody else? Do we have any impact? Does what I do mean anything? Do I count?

God does everything perfectly and with wisdom and love. He did not carelessly call us. We are not nonentities swallowed up in the vastness of humanity. Matthew 10:29-30 assures us that God's sovereignty is not limited to just big issues; He superintends even the tiniest details. Each of us is so valuable He gave His Son for us. Thus, we need not fear that He will overlook us as we struggle with life. However, we do need to consider much more deeply how valuable our conduct and attitude are to the whole body.¹

1. Why does a believer in Christ, live make a difference?

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



Lesson IV
Date: July 5, 2015
Lesson Scriptures:
Mark 14:6-11

Lesson Aim: Students will grip the fact that there is nothing we have, that is *too good* to bestow upon Christ, to show Him great honor.⁴

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Mark 14:6-7 (KJV)

⁶And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. ⁷For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

Mark 14: 6-7 (NIV)

⁶"Leave her alone," said Jesus. "Why are you bothering her? She has done a beautiful thing to me. ⁷The poor you will always have with you, and you can help them any time you want. But you will not always have me.

A Servants Good Work

A. The Satisfaction of the Work

(Verse 6) We left verse 5, there was some tension in the room that was filled with the smell of perfume. The disciples were blaming this woman for her worship in which they considered a waste. As we come to this verse we see that the disciples did not agree with what had just happened, but Jesus was satisfied. This word satisfaction means gratification or happiness with an arrangement. In this verse we see Jesus say, "let her alone; why trouble ye her?" This word in the Greek is more intensive than its root word. It means to let go or leave alone. Jesus says it in the form of a command for the disciples not to think about it, but just to do it.¹

Jesus rebuked Mary's critics and defended her action, calling it a beautiful thing (lit., "a good [*kalon*, 'noble, beautiful, good'] work"). Unlike them, He saw it as an expression of love and devotion to Him in light of His approaching death as well as a messianic acclamation (Col. 1:10).²

(Verse 7) The contrast in verse 7 is not between Jesus and the poor but between the words always and not always. Opportunities to help the poor will always be present and the disciples should take advantage of them. But Jesus would not be in their midst much longer and opportunities to show Him love were diminishing rapidly. In a sense she had anointed His body beforehand in preparation for its burial. Lastly when we look at where Jesus and the others were in Bethany, many times He had return to Bethany, what memories cluster around Bethany in the home of His friends; Mary, Martha, Lazarus and the Eleven. Is He in your home? And the Feast, here is a lovely picture of the Lord's Supper at which believers only gather in His name to remember and adore Him. The anointing of the woman (Mary Magdalene) what she did: She loved the Lord Jesus. Do you? She brought her most precious possession to Him.³



Lesson IV
Date: July 05, 2015
Lesson Scriptures:
Mark 14: 6-11

Judas the Treasurer:

When the twelve became an organized body, traveling, receiving money and other offerings, distributing to the poor, it became necessary that someone should act as steward; we learn that this duty fell to Judas and also that “he was a thief, and as he had the money box, he used to pilfer what was put into it” (John 12:4-6; John 13:29).⁴

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⁴New Unger's Bible Dictionary

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Mark 14: 8-9 (KJV)

⁸ She hath done what she could: she is come aforehand to anoint my body to the burying. ⁹ Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Mark 14:8-9 (NIV)

⁸ She did what she could. She poured perfume on my body beforehand to prepare for my burial. ⁹ I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her.”

A Servants Good Work

A. The Satisfaction of the Work

(*Verse 7*) Love is ever measured by sacrifice. Oh yes, the murmuring from the disciples and Judas, well Jesus said the poor you will have the opportunity to give but He should deserve the primetime, possession and the praise (John 16:5).¹

B. The Sanctification for the Work

(*Verse 8*) This word sanctification means to give social or moral approval to something. Jesus' statement regarding the sacrifice of Mary summed up the depth of her service to Him. He simply said that she had done everything that was in her power. The expression "what she could" refers to all she possessed. There were many things Mary could not do for Jesus, but in anointing Him with that box of costly ointment, she was giving Him all she had. Her service was absolute. By her anointing his body she was showing her approval of who he was and that was the Son of God. Mary thought about the things that Jesus had done for her and realized that what he had done for her something that nobody could have ever done or ever do. When we think about Jesus and look back through the rear view mirror of our lives, we will see all the marvelous and wondrous things he has done in our lives, nothing and nobody deserves more of our time, tithes, and thanksgiving (2 Cor. 8:12).²

(*Verse 9*) Prefaced by a solemn introductory saying (I tell you the truth ;) Jesus promised Mary that wherever the gospel (cf. 1:1) is preached throughout the world (nxt pg)³



Lesson IV
Date: July 5, 2015
Lesson Scriptures:
Mark 14: 6-11

Judas Iscariot: He seems to have concealed his treachery, however, for we find him still with the disciples. At the beginning of the Last Supper he was present, his feet were washed, and he heard the fearful words, "You are clean, but not all of you," and the Master's teaching of the meaning of the act (John 13: 2-15). Reclining near Jesus, he heard Him tell the disciples, "One of you will betray Me,"⁴

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Mark 14: 10-11(KJV)

¹⁰ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

¹¹ And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Mark 14: 10-11(NIV)

¹⁰ Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them.

¹¹ They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over.

A Servants Good Work

B. The Sanctification for the Work

(Verse 9) (cf. 13:10) her deed of love would also be told along with the gospel in memory of her. This unique promise looked beyond His death, burial, and resurrection to the present period of time when the gospel is being preached (Num. 31:54).¹

C. The Separation for Wickedness

(Verse 10) This word separation means the departure from a group. We see that Judas went. He departed from the group. The scripture says, " And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them", that is, to make his proposals, and to bargain with them, as appears from. Matthew's fuller statement (Matthew 26:14-15) which says, he "went unto the chief priests, and said, what will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver." The thirty pieces of silver were thirty shekels, the fine paid for man- or maid-servant accidentally killed (Exodus 21:32), and equal to between four and five pounds sterling—"a goodly price that I was prized at of them!" (Zech. 11:13). When Judas heard the Lord talk about His burial in verse 8, perhaps he realized that his cherished hopes of gaining material power and advancement were doomed. However what is clear is that those events moved according to divine programme, not human design (John 13:2).²

(Verse 11) The priests evidently planned to arrest Jesus after the Feast of the Passover to avoid an insurrection. (nxt pge).³



Lesson IV
Date: July 05, 2015
Lesson Scriptures:
Mark 14: 6 - 11

Questions:

1. Has your eyes been opened by thankfulness and love?

2. Are your eyes still closed by greediness and judgment?

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²Emma Stevens

Questions by Emma Stevens

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Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:11 (KJV)

¹¹ And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Mark 14:11 (NIV)

¹¹ They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over.

A Servants Good Work

C. The Separation for Wickedness

(Verse 11) But the unexpected offer of Judas Iscariot simplified the matter considerably, so that they were able to act without further delay. Thus it came to pass that the divine plan was followed, and Jesus, ‘the Lamb of God’, yielded up His life on the great festival day. The fact that Jesus must suffer; but Judas need not have been the traitor; but he opened the door to Satan. (Jn.13:27) and well illustrates the solemn principle enunciated in Heb. 6: 4-8 that there is a supreme peril in enjoying spiritual privileges and failing to respond.¹

Summary: Today’s lesson show Mary’s deed was not just an act of devotion, but a conscious intention to anoint Christ in anticipation of his approaching death and burial. Because Mary had sat at the feet of Jesus and listened attentively to his teaching, she had come to understand the truth of His coming death. Therefore, her good work was not for show, nor to seek a place in the spotlight; neither was it to get her name called, or win the applause of the crowd. Mary’s overwhelming love for Christ caused her to act in such a way that she is remembered in 2015. This example of good work and selfless love should be encouragement to us today as we remain steadfast, unmovable, and always abounding in the work of the Lord. We must continue to love and show love, despite what the naysayers might have to say. Be encouraged in knowing, those that honor Christ, He will honor!!²



Lesson V

Date: July 12, 2015

Lesson Scriptures:

Mark 14: 12-16

Lesson Outline

A. The Place for the
Passover

(Mark 14 vs. 12)

B. The Particulars for the
Passover

(Mark 14 vs. 13-16)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Preparation for the Passover

How important is the Passover to God's purpose? Well, it is so important that it is the foundation of the New Covenant relationship between God and His people! In the Old Covenant (in the Old Testament), God began His covenant relationship with Israel on the Passover. In the New Testament, Jesus Christ began the New Covenant relationship for Christians on the last Passover night before His crucifixion—by introducing the new symbols for the commemoration of the sacrifice of Himself as the true Passover Lamb. That ought to give you, at least, a beginning of an insight (maybe a great deal of insight) and discernment regarding the importance of the death of Jesus Christ. One death of one man—the sacrifice of a life that was sinless—is capable, in the eyes of God, of equalizing and "making of no account" all of the sins of all of mankind for all of the time that man has been sinning!

How long was this on God's mind? That is, His purpose of having a sacrifice—thus enabling Him to pay for the sins of mankind? We know that sin kills. And, if a person is required to pay for his own sin, then he dies—because "the wages of sin is death." [Romans 6:23] Well, God purposed (it says, "long before the foundation of the world") that, once sin began, the only way that it could be paid for would be through the death of either (1) the individual who sinned or (2) a substitution who could take the place of those who sinned. But that substitution had to be sinless! And we find that this death had to be of One who was greater than all of the creation. Without the sacrifice of Jesus Christ as our (or, mankind's) Passover, there is no remission of sins—no forgiveness of sins, by God the Father. And so we find that this event is the beginning of eternal life for us. Without it, there is no eternal life—because each person then will die in his sins, because he will then be required to pay for his own sins, himself.¹

1. What does this study help you understand about Passover?

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



Lesson V
Date: July 12, 2015
Lesson Scriptures:
Mark 14: 12 - 16

Lesson Aim: To realize that one must prepare carefully to meet the King . Believers can prepare by following the instructions that He gives to each of us in His Word.³

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Mark 14:12 (KJV)

¹²And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

Mark 14:12 (NIV)

¹² On the first day of the Feast of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover?"

The Preparation for the Passover

A. The Place for the Passover

(Verse 12) All four Gospels record a lengthy passage about the passover observance which Christ and the disciples had in the Upper Room just prior to the crucifixion. Of the four Gospels, the Gospel of John records the most about this special time Christ had with the disciples. The Passover observance was the most important religious observance of the year for the Jews. Passover took place on one night and at one meal, but the Feast of Unleavened Bread, which was celebrated with it, continued for a week. The first day of the feast was technically the day after Passover, but the two were often equated. Thus, this was either Wednesday night (the day before Passover) or Thursday of Jesus' last week (the night of the Passover meal). The highlight of the festival was the Passover meal, a family feast with the main course of lamb.¹

The sacrifice of a lamb and the spilling of its blood commemorated Israel's escape from Egypt when the blood of a lamb painted on their door frames had saved their firstborn sons from death. This event foreshadowed Jesus' work on the cross. As the spotless Lamb of God, his blood would be spilled in order to save his people from the penalty of death brought by sin. Jesus' disciples assumed that they would eat the Passover meal together with Jesus. However, the meal had to be eaten in Jerusalem, so the disciples asked Jesus where they should go in order to make preparations. The disciples and Christ needed a good sized room to observe their Passover supper. The Passover meal required a great deal of preparation (much of it ceremonial) of the place where the meal was eaten. Christ was the Master of the twelve, so they sought His wishes for the place of the assembling for the Passover meal (1 Cor. 5:7-8).²



Lesson V
Date: July 12, 2015
Lesson Scriptures:
Mark 14: 12 - 16

Pitcher: The “pitchers” (KJV), “pot” (NIV), or “earthen jars” (NASB) in Lament 4:2 a capacity of about five gallons; it could be closed with a stopper.²

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² Unger's Bible Dictionary

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Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:13-14 (KJV)

¹³ And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. ¹⁴And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

Mark 14:13-14 (NIV)

¹³ So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. ¹⁴ Say to the owner of the house he enters, "The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?"

The Preparation for the Passover

B. The Particulars for the Passover

(Verse 13) This word “particular” mean to go into detail. We see in this verse that Jesus is going in detail of the preparation for the Passover. Here he sends two disciples, in the gospel of Luke; Luke says that the two disciples were Peter and John. Mark does not mention the names in his gospel. By him not mentioning the names, allows us to see that these two men were ready to serve regardless if their name was mentioned or not. When Jesus sends us out to be servants and serve, we should not be worried about any accolades, but just knowing that what we do for Christ will pay off after awhile (John 15:14). Jesus then says, “Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him”. Some theologians believe that Jesus had already known what Judas had planned with the chief priests and that his entry into the city had to go unnoticed and the place needed to be prepared. To see a man carrying a pitcher of water would have been a strange and an unusual sighting, but easy to recognize. In this culture, only women carried a pitcher of water, the men carried wineskins. With this strange sighting, the disciples were to be obedient and just follow, even when they did not know where they were going to end up, but just follow. This is a lesson for us knowing that water is substance. We should follow a man that is carrying the substance that we need. The servant was carrying water, which the body needs to survive. We should follow God’s servant that is teaching and preaching sound doctrine, substance. It is the substance of the word of God, which will sustain us.¹



Lesson V
Date: July 12, 2015
Lesson Scriptures:
Mark 14: 12 - 16

Guest Chamber: *The upper room* (Heb. 'ahyyâ, Gk. *huperoon*) was on the roof and, being the most desirable place in the house, was often given up to favored guests, but it must not be confused with the *guest chamber* (which see, below). Usually the Scriptures mention but one upper room, as if there were only one (1 Kings 17:19; 2 Kings 4:11 Acts 9:39), but in the larger houses there were several (1 Chron. 28:11; 2 Chron 3:9).³

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:14-15 (KJV)

¹⁴ And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? ¹⁵ And he will shew you a large upper room furnished *and* prepared: there make ready for us.

Mark 14:14-15 (NIV)

¹⁴ Say to the owner of the house he enters, "The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?" ¹⁵ He will show you a large upper room, furnished and ready. Make preparations for us there."

The Preparation for the Passover

B. The Particulars for the Passover

(Verse 14) In this passage we see that Jesus tells them that after the servant leads you to the house, when you enter, say to the "goodman". This word "goodman" in the Greek means, the head of a family. He tells him to tell the head of the house that the "Master saith". This is important because this word "Master" in the Greek means, teacher, or instructor. They are to tell the head of the family that the teacher saith. This owner of the house must have been a follower to know who the teacher was, he had to be listening to him teach as he taught in the temple and became a follower. Knowing that Jesus had "saith", meant that he was going to do exactly what Jesus said. This is a lesson for us, when we say that Jesus is our teacher and Master, we should be obedient like the servants in this text and not hesitate, or we will say, "let me pray about it". When Jesus tells us to do something, we should just do it in obedience to him (John 11:28).¹

(Verse 15) In this verse we see that Jesus says, "And he will shew you a large upper room furnished *and* prepared". He (*autos*, the owner "himself") would show them a large Upper Room, built on the flat ceiling, furnished (with a dining table and reclining couches), and set up for a banquet meal. The owner also may have secured the necessary food including the Passover lamb. The two disciples were to prepare the meal for Jesus and the other disciples (cf. 14:12) there.²



Lesson V
Date: July 12, 2015
Lesson Scriptures:
Mark 14: 12 - 16

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:16 (KJV)

¹⁶ And his disciples went forth,
and came into the city, and found
as he had said unto them: and
they made ready the passover.

Mark 14:16 (NIV)

¹⁶ The disciples left, went into the
city and found things just as
Jesus had told them. So they
prepared the Passover.

The Preparation for the Passover

B. The Particulars for the Passover

(Verse 16) This verse says, “And his disciples went forth, and came into the city, and found as he had said unto them”. It is amazing that when we obey him, everything will come out just as he says. This is another lesson for us to see, that whatever Jesus say in His word, we can count on it, because it will come to pass. Presumably preparing the Passover meal involved roasting the lamb, setting out the unleavened bread and wine, and preparing bitter herbs along with a sauce made of dried fruit moistened with vinegar and wine and combined with spices.¹

Summary: The preparation of the Passover Feast indicates that there were specific steps that were to be completed. Following the steps might have been difficult but they were necessary. The obedience of the disciples in following the steps led to a successful feast. However, we must remember that their success was already determined by God. He leaves nothing to chance. If we believe this to be true then we will follow His directions so that we can feast with Him.

Questions:

1. What preparation do you need to make in order to meet the King ?



Lesson VI

Date: July 19, 2015

Lesson Scriptures:

Mark 14: 17-21

Lesson Outline

A. The Person of the Betrayal

(Mark 14 vs. 17-18)

B. The Posture of the Betrayal

(Mark 14 vs. 19-20)

C. The Purpose of the Betrayal

(Mark 14 vs. 21)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Jesus Predicts His Betrayal

We certainly want God to guard, hold fast, and carefully attend to us. We would prefer that He guard us and hold us fast far away from the destruction and torment that will come upon the world! But the flipside is that He wants us to do the same thing—keep, guard, hold fast—with regard to our responsibilities to the covenant. In other words, if we want God to take an active interest in our well-being during that time, we should understand the principle of reciprocity and take an active interest in Him at this time. If we diligently guard the things He has committed to our trust, He will do the same for us.

Jesus' brother, James, provides insight into the perseverance that Christ wants us to have: "My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing" (James 1:2-4). The perseverance that we will increasingly need as the end approaches cannot be developed all at once. James counsels us to be thankful when our faith is tested, because all of those little exercises of faith not only prepare us for substantial trials, but also make us spiritually complete. Remember that God desires godly offspring (Malachi 2:15). He is creating sons and daughters in His image (Genesis 1:26; Romans 8:29). He is using His perfect creative genius to engineer the experiences and circumstances that we need to take on His image and have His eternal character formed in us. Judas was an ultimate tragedy. He is the perfect and prime example of what it means to have opportunity and then lose it. He becomes all the more terrible because of the glorious beginnings he had. Judas followed the same Christ as the others. For three years, day in and day out, he occupied himself with Jesus Christ. He saw the same miracles; heard the same words; performed some of the same ministries; was esteemed in the same way the other disciples were--yet he did not become what the others became. In fact, he became the very opposite. While they were growing into true apostles and saints of God, he was progressively forming into a vile, calculating tool of Satan.¹

1. What is the difference in our life than Judas?

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



Lesson VI
Date: July 19, 2015
Lesson Scriptures:
Mark 14: 17 - 21

Lesson Aim: Students will see how the enemy is always looking for someone to influence for evil. If we are not careful, a gesture of love and affection can turn into an act of betrayal.³

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Adult Sunday School Lesson

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Mark 14:16-18 (KJV)

¹⁷ And in the evening he cometh with the twelve.

¹⁸ And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

Mark 14:17-18 (NIV)

¹⁷ When evening came, Jesus arrived with the Twelve.

¹⁸ While they were reclining at the table eating, he said, "I tell you the truth, one of you will betray me--one who is eating with me."

Jesus Predicts His Betrayal

A. The Person of the Betrayal

(Verse17) After the preparation of the Passover was met, we now come to the evening for the dinning of the Passover. Jesus' final meal with his disciples occupies an important place in the passion narrative and interprets his death. Jesus arrived in Jerusalem with the twelve disciples. The meal was not to be eaten until after sunset and was supposed to be finished by midnight. Different elements are interwoven to create a rich tapestry: the commands of Jesus regarding the arrangements for the meal (14:12-16; cf. 11:1-6); the prediction of Judas's betrayal (14:17-21); the institution of the Lord's Supper (14:22-26); and the prediction of Peter's denial (14:27-31). The actions and deeds of Jesus here tell readers the deeper meaning of the tragic events that follow. What appears simply as betrayal and execution of an innocent man is really Jesus' self-offering for many (14:24).¹

(Verse18) The first chance was an attempt to stir conviction within Judas. Jesus said, "One of you which eateth with me shall betray me." Judas was seated there. He heard the words of Jesus. What were his thoughts? He had tried to hide his sin and he had done a good job. In his mind no one knew about his sin (plot), not even the disciples who were his closest associates. But he was wondering, "Does Jesus know; or is Jesus stabbing in the dark, guessing, suspicious, aware that something is brewing, but not quite sure what?" Scripture is silent about the betrayer's thoughts, but one thing is known: Judas was not convicted of his sin, not enough to repent (Ps 41:9).²



Lesson VI
Date: July 19, 2015
Lesson Scriptures:
Mark 14: 17-21

Born Again: The new birth is a creative life-giving operation of the Holy Spirit upon a lost human soul, whereby in response to faith in Christ crucified (John 3:14-16; Galatians 3:24), the believing one, “dead in . . . trespasses and sins” (Eph. 2:1), is quickened into spiritual life and made a partaker of the divine nature and of the life of Christ Himself.³

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Mark 14:18-19 (KJV)

¹⁸ And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

¹⁹ And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another

Mark 14:18-19 (NIV)

¹⁸ While they were reclining at the table eating, he said, "I tell you the truth, one of you will betray me--one who is eating with me." ¹⁹ They were saddened, and one by one they said to him, "Surely not I?"

Jesus Predicts His Betrayal

A. The Person of the Betrayal

(Verse 18) When we look at the character of the betrayal (Judas) it is a picture of one who is just hanging around the Church and not be a Christian. First of all Jesus knows all of us and about us because of He is omniscience John 13:11, Judas, unregenerate, never born again or saved, John 17:12, Devil possessed Luke 22:3. He was privileged, had opportunities, he was one of the twelve, he heard the word of Christ. All I'm saying is that church goers can have this kind of character and can experience all these privileges and opportunities just as Judas and still be lost. To be a true disciple you must be born again.¹

B. The Posture of the Betrayal

(Verse 19) In this verse let us look at the disciples posture. This word “posture” means, a body position or an attitude/frame of mind. They were stirred with deep sorrow (grieved) in their hearts. The word "sorrow" (lupeisthai) means to grieve, to sorrow with heaviness of heart. Their hearts were gripped with a real burden, a heavy weight of grieving. They were stirred to examine their own hearts. They asked, "Is it I?" Note how they had matured. They knew the weakness of the flesh, that it could so easily fail. Each one feared lest a great fall lay ahead of them. Note also, how they did not look for the fault or weakness in others, but they looked at themselves. A lot of times we like to look at other people first and the message is geared toward our situation so that we will not fall. Up to the very end, the disciples did not realize that one of their very own, Judas, was the traitor. That is when they then began to ask, “Is it I”?²



Lesson VI
Date: July 19, 2015
Lesson Scriptures:
Mark 14: 16 - 21

Betrayal: Gk. *paradidomi*, “to give into the hands” of another). The term used of the act of Judas in delivering up our Lord to the Jews (Matthew 26:16; Mark 14:10; Luke 22:4,6).⁴

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Mark 14:19-21 (KJV)

¹⁹ And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?* ²⁰ And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish. ²¹The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

Mark 14:19-21 (NIV)

¹⁹ They were saddened, and one by one they said to him, "Surely not I?"
²⁰ "It is one of the Twelve," he replied, "one who dips bread into the bowl with me."
²¹The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."

Jesus Predicts His Betrayal

B. The Posture of the Betrayal

(*Verse 19*) Judas was reclining to our Lord's left; this was a place of honor at the feast. Jesus declares that one of them will betray Him. The one was reviled by the dipping into the dish with Him. Then Jesus pronounces Doom on Judas.¹

(*Verse 20*) Jesus gave the simple sign to indicate who would be the betrayer. John's Gospel indicates that this sign was given only to John. But no one seemed to pay attention to this information from Christ, for none of the disciples appeared to catch on that it was Judas. Other Gospels confirm their ignorance of the betrayer though it was revealed right before their eyes. The disciples were so upset and surprised about the betraying that they were mostly concerned about themselves, not others, doing it (John 13:26). What deception! The sinner sat with Jesus, partaking of His Last Supper and being guilty of the most terrible sin. Note that Judas was told that his sin was known. Yet, even after he was told, he still felt he could get away with it. He refused to repent. He lived on in his deception, rejecting chance after chance.²

C. The Purpose of the Betrayal

(*Verse 21*) This word “purpose” mean, a reason for existence, a desired effect, an aim. Jesus then begins to tell them that the betrayal is for a purpose and it is to achieve a desired effect. The betrayal is going to most of all be a fulfillment of scripture.³



Lesson VI
Date: July 19, 2015
Lesson Scriptures:
Mark 14: 16 – 21

Questions:

1. Could you betray Jesus, or at least turn away from Him, and from His church?

2. How many times have you in a sense betrayed the Lord by yielding to temptation at work, at school, or around certain people?

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²Emma Stevens

Questions by Emma Stevens

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Mark 14:21 (KJV)

²¹The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

Mark 14:21 (NIV)

²¹ The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."

Jesus Predicts His Betrayal

C. The Purpose of the Betrayal

(Verse 21) We must begin by stating unequivocally that the betrayal of Jesus by Judas was no accident, no unplanned event. It was an event decreed from the beginning of time. In fact, to be correct we should say before time began. "For indeed, the Son of Man is going as it has been determined; but woe to that man through whom He is betrayed!" (Luke 22:22: cf. Acts 2:23, emphasis mine). Not only was the death of the Lord Jesus decreed in eternity past, it was declared by the Old Testament prophets as well: "The Son of Man is to go, just as it is written of Him; but woe to that man through whom the Son of Man is betrayed! It would have been good for that man if he had not been born" (Matthew 26:24). "I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against me'" (John 13 betrayed:18; cf. Acts 1:16-20).¹

Summary: Jesus gave the prediction of his betrayal to show: 1) that He was fully in control of the situation; he was not being taken by surprise, 2) He was giving Judas an opportunity to repent and turn from sin, and 3) to warn Judas of the consequences for not returning the 30 pieces of silver. God graciously warns before he judges. Our lesson serves as a warning against the terrible sin of betrayal. Unfortunately, Jesus was by one of his own who looked like a true disciple of Christ (Psalms 41:9). Betrayal disappoints and destroys the hopes and/or expectations that we have in others, and vice versa. It shows disloyalty and unfaithfulness. May God help us to renew our commitment to be faithful and loyal to Christ, His church, our family, and our friends.²



Lesson VII

Date: July 26, 2015

Lesson Scriptures:

Mark 14: 22-26

Lesson Outline

A. The Practice of the Supper

(Mark 14 vs. 22-23)

B. The Purpose of the Supper

(Mark 14 vs. 24-25)

C. The Postlude of the Supper

(Mark 14 vs. 26)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Lord's Supper

Passover pictures the first major step in God's plan of salvation, justification through the forgiveness of sin by faith in the sacrifice of Jesus Christ. The Days of Unleavened Bread explain and memorialize the second major step in salvation, sanctification. When God sanctifies us, He separates us for holy use. After cleansing us through our relationship with Jesus Christ, He sets us apart and considers us to be holy. The problem is, though, that our human nature remains intact and resists holiness. We also find it very easy to return to old, sinful habits and erroneous ways of thinking. In God's word, we are reminded by keeping the Lord Supper to continue to trust in his word in order to be free of the bondage to Satan's world and our own carnal nature so that we can truly escape slavery with a high hand!

Just as a little leaven in bread quickly spreads completely through the dough, one "little" sin affects our whole being. As James points out, if we break one commandment, we are guilty of breaking the whole law. One sin begets another unless the chain is broken through repentance. Jesus points out the error of the Pharisees' doctrines, and Paul advises the Corinthians to partake of the bread of sincerity and truth. False doctrine causes us to think more highly of ourselves than we ought. True doctrine promotes sincerity, humility, and obedience to the Sovereign of the Universe, the overall lesson of this festival.¹

1. Why does sin overcome us?

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



Lesson VII
Date: July 26, 2015
Lesson Scriptures:
Mark 14: 22 - 26

Lesson Aim: To realize that the Lord's Supper is a symbol of the salvation that Jesus provided fallen man. It is a symbol of a new relationship between man and God based upon God's love for his creation.²

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:22-23 (KJV)

²² And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

²³ And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

Mark 14:22-23 (NIV)

²² While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body." ²³ Then he took the cup, gave thanks and offered it to them, and they all drank from it.

The Lord's Supper

A. The Practice of the Supper

(*Verse 22*) This word "practice", means to repeat something or do something as a custom. A new practice was instituted at this assembly. We call it the Lord's supper (or communion) which we observe in our churches. Unfortunately, many things have been attached to this observance by false religions and tradition which has confused the purpose and meaning of this observance. These are a couple of the false views that is known. Some false religions believe that The bread and wine actually become Christ's body and blood; The second false view is that the bread and wine remain unchanged, yet Christ is spiritually present by faith in and through them. This verse says, "As they did eat". The first Lord's supper was observed at a meal, not a worship service. In fact, this was often the practice in the early church. The church at Corinth had a special problem in this time of observance, for some of the Corinthians got drunk at the meal and could not discern when they were taking the Lord's supper. God judged this conduct severely. Then we see in this verse that it says, "Jesus took bread". We call the "bread" involved here "cake" because it was not bread in a bun or loaf as we know bread today. It was a matzo, which was a flat piece of unleavened bread eaten at a Passover meal. One of our Webster's Dictionaries gives one definition of the word "cake" as "a breadlike food made from a dough or batter that is usually fried or baked in small flat shapes and is often unleavened." This definition fits precisely the "bread" used here. We see it says, "Jesus took bread, and blessed... it". This word "blessed" is the giving of thanks for the bread. We see Jesus that before he did (nxt pg)¹



Lesson VII
Date: July 26, 2015
Lesson Scriptures:
Mark 14: 22 - 26

Lord's Supper: The meal established by our Lord (1 Cor. 11:20) and called "Supper" because it was instituted at suppertime. Synonymous with this is the phrase "the table of the Lord" (1 Cor. 10:21), where we also find the term "the cup of the Lord." Other terms were introduced in the church, such as *Communion* ("participation," i.e., a festival in "common," because of the hymns and psalms that accompanied it.³

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Mark 14:22-23 (KJV)

²² And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

²³ And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

Mark 14:22-23 (NIV)

²² While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body." ²³ Then he took the cup, gave thanks and offered it to them, and they all drank from it.

The Lord's Supper

A. The Practice of the Supper

(Verse 22) anything he blessed his food. This is a lesson for us to follow, regardless of where we are, before we eat, we ought to give thanks to the Lord for the meal that he hath provided us to eat. We see the next action in this verse and it says that he, "Break it". This symbolized that His body was to be broken, that is, sacrificed as a victim for man's deliverance. So many things have to be broken before they are useful to God and even to man. We do not like the breaking; it is painful and humbling; but unless the breaking occurs, we cannot be of service to God. Then we see that it says, "Gave to them". This is a picture of the gift of salvation. It is not of merit but of mercy. Then this verse says, "Take, eat". The bidding involves two actions. First there is the taking, then there is the eating. If you want to eat you must take. And taking will not bless unless you eat. Then Jesus says "This is my body". The symbolism in the communion is that the bread represents the body of Christ which in the breaking shows the great suffering Christ experienced for us in order to give us salvation (Isaiah 53:5).¹

(Verse 23) In this verse, just like he took the bread and gave thanks, he took the cup and gave thanks. He blessed the cup to give the disciples yet another example of even before you drink, there should be a moment of thanksgiving to the one who had allowed you the opportunity and the health to be able to drink with out having a intravenous needle inserted into your vein giving you the liquids that you need for nourishment. He also gave it to them and they drank.²



Lesson VII
Date: July 26, 2015
Lesson Scriptures:
Mark 14: 22 - 26

Kingdom of God: The “kingdom of God” is evidently a more comprehensive term than the “kingdom of heaven” and embraces all created intelligences, both in heaven and on earth, who are willingly subject to God and thus in fellowship with Him. The “kingdom of heaven”—more precisely the “kingdom of the heavens”—is a term descriptive of any type of rulership God may assert on the earth at a given period.²

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Mark 14:24-25 (KJV)

²⁴ And he said unto them, This is my blood of the new testament, which is shed for many.

²⁵ Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Mark 14:24-25 (NIV)

²⁴ "This is my blood of the covenant, which is poured out for many," he said to them.

²⁵ "I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God."

The Lord's Supper

B. The Purpose of the Supper

(Verse 24) As with the bread, Jesus spoke words in figurative language. “This is my blood” means “This wine represents my blood.” Jesus’ blood, poured out on behalf of sinners, sealed the covenant between God and his people. In later manuscripts, the word “new” has been inserted before “covenant”. This insertion is based on Luke 22:20 and 1 Cor. 11:25, where the word “new” appears in all Greek manuscripts. The word “covenant” refers to an arrangement established by one party that cannot be altered by the other party. In other words, God established the covenant and humans can only accept or reject it; they cannot alter it in any way. What did Jesus mean by a “new covenant”? In Old Testament times, God had agreed to forgive people’s sins if they would bring animals for the priests to sacrifice. When this sacrificial system was inaugurated, the agreement between God and human beings was sealed with the blood of animals (Exodus 24:8). But animal blood did not in itself remove sin, and animal sacrifices had to be repeated day by day and year after year. Jesus instituted a “new covenant,” or agreement, between humans and God. This concept is key to all New Testament theology and forms the basis for the name of the New Testament portion of the Bible. Under this new covenant, Jesus would die in the place of sinners. The old covenant was a shadow of the new, pointing forward to the day when Jesus himself would be the final and ultimate sacrifice for sin. Rather than an unblemished lamb slain on the altar, the perfect Lamb of God was slain on the cross as a sinless sacrifice so that our sins could be forgiven once and for all. Those who accept Christ’s sacrifice (nxt pg)¹



Lesson VII
Date: July 26, 2015
Lesson Scriptures:
Mark 14: 22 - 26

Questions:

1. What are you most aware of when you participate in the Lord's Supper?

2. How do you thank God for His love for us.

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Mark 14:25-26 (KJV)

²⁵ Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

²⁶ And when they had sung an hymn, they went out into the mount of Olives.

Mark 14:25-26 (NIV)

²⁵ "I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God."

²⁶ When they had sung a hymn, they went out to the Mount of Olives.

The Lord's Supper

B. The Purpose of the Supper

(*Verse 24*) and believe in him receive forgiveness. Now all people can come directly to God through faith because Jesus' death has made us acceptable in God's eyes (Romans 3: 21-24).¹

(*Verse 25*) Again Jesus assured his disciples of his victory over his imminent death and of a future in the Kingdom of God. The next few hours would bring apparent defeat, but soon they would experience the power of the Holy Spirit and witness the great spread of the gospel message.²

C. The Postlude of the Supper

(*Verse 26*) The hymn they sang was most likely taken from Psalms 116-118, the second part of the Hallel that was traditionally sung after eating the Passover meal. John included a lengthy discourse that Jesus had with his disciples John 13: 31-17:26) before he and the eleven remaining disciples left the upper room and went out to the Mount of Olives, located just to the east of Jerusalem.³

Summary: Words are often forgotten but The Lord's supper provided a visual picture for the disciples. The broken bread represented Jesus' broken body .The cup of red wine represented his blood that would be poured for sinners. The brokenness and shed blood was the basis of a new covenant that was based upon God's love. No longer are man under the law which they were incapable of keeping. The Sacrament says to us that we are forever within the love of God.⁴

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