

Great Commission



Baptist Church

Dr. Douglas E. Brown, Pastor/Teacher



**The Suffering Servant
The Book of Mark
Sunday School
Curriculum
August/September 2015**



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

Lesson I

Date: August 2, 2015

Lesson Scriptures: Mark 14:27-31

Lesson Jesus' Announcement

Pg. 1

- A. The Scattering in the Announcement
(Mark 14 vs. 27)
- B. The Sequence in the Announcement
(Mark 14 vs.28)
- C. The Self-Confidence in the Announcement
(Mark 14 vs. 29-31)

Lesson II

Date: August 16, 2015

Lesson Scriptures: Mark 14:32-36

Lesson The Agony of Gethsemane Part I

Pg. 6

- A. The Duties in the Garden
(Mark 14 vs.32)
- B. The Distress in the Garden
(Mark 14 vs. 33-34)
- C. The Discussion in the Garden
(Mark 14 vs. 35-36)



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

Lesson III

Date: August 23, 2015

Lesson Scriptures: Mark 14:37-42

Lesson

The Agony of Gethsemane Part II

Pg. 11

A. The Regret in the Garden
(Mark 14 vs.37-38)

B. The Repetition in the Garden
(Mark 14 vs. 39-40)

C. The Result in the Garden
(Mark 14 vs. 41-42)

Lesson IV

Date: August 30, 2015

Lesson Scriptures: Mark 14:43-46

Lesson

The Betrayal of Jesus Part I

Pg. 16

A. The Approach of the Crew
(Mark 14 vs.43)

B. The Affection of a Criminal
(Mark 14 vs. 44)

C. The Arrest of Christ
(Mark 14 vs. 45-46)



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

Lesson V

Date: September 06, 2015

Lesson Scriptures: Mark 14: 47-52

Lesson The Betrayal of Jesus Part II

Pg. 21

A. The Strike in the Garden
(Mark 14 vs. 47)

B. The Submission in the Garden
(Mark 14 vs. 48-49)

C. The Scattering in the Garden
(Mark 14 vs. 50-52)

Lesson VI

Date: September 13, 2015

Lesson Scriptures: Mark 14: 53-59

Lesson Warming up by the Enemies Fire

Pg. 26

A. The Courtyard of the High Priest
(Mark 14 vs. 53)

B. The Comfort of Peter
(Mark 14 vs. 54)

C. The Court Proceedings
(Mark 14: 55-59)



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

Lesson VII

Date: September 20, 2015

Lesson Scriptures: Mark 14: 60-65

Lesson The Arraignment of Jesus

Pg. 31

A. The Confronting in the Arraignment
(Mark 14 vs. 60-62)

B. The Conclusion of the Arraignment
(Mark 14 vs. 63-64)

C. The Cruelty after the Arraignment
(Mark 14 vs. 65)

Lesson VIII

Date: September 27, 2015

Lesson Scripture: Mark 14: 66-72

Lesson The Denial of Peter

Pg.36

A. The Cause of the Denial
(Mark 14: 66)

B. The Conversation in the Denial
(Mark 14: 67-71)

C. The Calculation after the Denial
(Mark 14:72)



Lesson I

Date: August 2, 2015

Lesson Scriptures:

Mark 14:27-31

Lesson Outline

A. The Scattering in the Announcement
(Mark. 14 vs. 27)

B. The Sequence in the Announcement
(Mark. 14 vs. 28)

C. The Self Confidence in the Announcement
(Mark. 14 vs. 29-31)

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Jesus' Announcement

There are also many biblical examples of pride and its consequences in the lives of individuals, and they offer valuable lessons for our own lives. Often their stories are self-contained in one chapter and make for easy reading. One of the more notable examples from the Old Testament is that of Uzziah, who was a believer. When he became king of Judah at age sixteen, he set his heart to seek God and put himself under the spiritual mentorship of Zechariah. And “as long as he sought the Lord, God made him to prosper” (2 Chron. 26:5). As a result, he acquired wealth and also became politically and militarily powerful. Then things changed. “His fame spread far, for he was marvelously helped, till he was strong. But when he was strong, he grew proud, to his destruction” (26:15–16).¹

What happened? There are hints in the text that at some point on the road to the top, he stopped seeking the Lord and the spiritual mentoring of Zechariah. This suggests a lessening dependence on God and a growing reliance upon himself and his own strength and wisdom. History shows at every point how easy it is for pride to increase as we become stronger, more successful, more prosperous, and more recognized in our endeavors. In fact, anything, real or imagined, that elevates us above others can be a platform for pride. Ironically, this is true even when these things come as a result of God’s blessings. Pride also affects religious people. Few people today seem to be aware of the danger of spiritual pride, but spiritual leaders throughout the history of the church have always seen it as a great plague and tool of the devil.²

1. When doing personal inventory has pride every caused you to act unbiblical, Explain.

¹⁻³Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson I
Date: August 2, 2015
Lesson Scriptures:
Mark 14: 27 - 31

Lesson Aim: To be on guard of the traps that life can lay for believers. Believers must never be so sure that they will never be lured away from their allegiance to God. They must learn to rely on God's power working in them and not to rely on their human ability. To be aware that even if they fall, their love of God can raise them up again.³

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³Earline Franklin

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Adult Sunday School Lesson

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Mark 14:27-28 (KJV)

²⁷ And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. ²⁸ But after that I am risen, I will go before you into Galilee.

Mark 14:27-28 (NIV)

²⁷ "You will all fall away," Jesus told them, "for it is written: "'I will strike the shepherd, and the sheep will be scattered.'" ²⁸ But after I have risen, I will go ahead of you into Galilee."

Jesus' Announcement

A. The Scattering in the Announcement

(*Verse 27*) This word scattering means to disperse, to spread or thinning out. After the Lord's Supper, Jesus then tells the disciples that, "All ye shall be offended because of me this night". This word, "offended" in the Greek means to trip up or stumble. This word is in the indicative mood and in the future tense, which tells us that Jesus was telling them, not that they might stumble or scatter. He says that, it is a fact that they will stumble and disperse. They will do this because of what was going to take place that night. They would be upset because of what will happen to Christ and forsake him. They will not want to stand with Christ when they see how the world will abuse him as they take him away. These disciples on this night will go from being faithful disciples to forsaking Christ. Many people today will stumble or forsake Christ when the pressure of the world comes upon them. They will deny and forsake that they are even a Christian. They would rather keep the popularity and fame of the world instead of staying faithful to the one whom they were following. This is a reminder about having genuine friends. Real friends when they see that they are with you through thick and thin will be there even when the going gets tough. You will find out your true friends when you begin to go through the storms of life. Real and genuine friends will be there to see you come through your valley situations (John 16:32).¹

Jesus then says, "For it is written, I will smite the shepherd, and the sheep shall be scattered". This is a quote from Zechariah 13:7. This is prophecy of what was going to happen to Christ. This talks about the crucifixion. Jesus is the Chief Shepherd and instead of honoring Christ, the world would hurt him.²



Lesson I
Date: August 2, 2015
Lesson Scriptures:
Mark 14: 27 - 31

Galilee: *Palestine* was divided into three provinces—Judea, Samaria, and Galilee. Galilee occupied the upper part of the land, being the NW province. In the time of Christ it included more than one-third of western Palestine, extending from the base of Mt. Hermon on the N, to the ridges of Carmel and Gilboa on the S, and from the Jordan to the Mediterranean Sea.³

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³ New Unger's Bible Dictionary

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Mark 14:28-29 (KJV)

²⁸ But after that I am risen, I will go before you into Galilee.

²⁹ But Peter said unto him, Although all shall be offended, yet *will* not I.

Mark 14:28-29 (NIV)

²⁸ But after I have risen, I will go ahead of you into Galilee."

²⁹ Peter declared, "Even if all fall away, I will not."

Jesus' Announcement

B. The Sequence in the Announcement

(Verse 28) The sequence means a series of things or an order of things, an arrangement. This verse Jesus concludes his statement from the previous verse by saying, "But after that I am risen, I will go before you into Galilee". He uses a conjunction here to interject that yes they will scatter, forsake and leave him, but. He then gives them the brighter side of the equation, a promise. The sequence is, after the shepherd is smote, the shepherd will rise. If they had of listened, then the disciples would not have been down and depressed when Christ was crucified. As he gives his instructions, he tells them, "when" he rises and "where" he will go when he rises. He says, "I will go before you into Galilee". This should have been encouragement to the disciples. The place where Jesus did most of his earthly ministry, Jesus tells them, that after they have failed, he will be faithfully awaiting for them in Galilee. Despite their failure, he is letting them know that he will be waiting for the glorious reunion. His resurrection made repentance and the reunion possible. Jesus gives us that same opportunity today, that after we have messed up, we have the opportunity when we repent, to be back in fellowship with him again. What a awesome solution for our hang ups and our hic ups (I Cor. 15:4-6).¹

C. The Self-Confidence in the Announcement

(Verse 29) These two words self-confidence means believing in one's own abilities. We see that Peter answers with the following words, "Although all shall be offended, yet *will* not I". Brave words, and unquestionably sincere. But here Peter was in the dangerous position of regarding himself and proclaiming himself to be an exception. Whenever anyone does that he is always on slippery ground. We are familiar with the person who says in inflated self-regard, "I am not as other men. Things which might be (Nxt Pg).²



Lesson I
Date: August 2, 2015
Lesson Scriptures:
Mark 14: 27 - 31

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

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³ Tyndale Bible Dictionary.

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Mark 14:29-30 (KJV)

²⁹ But Peter said unto him, Although all shall be offended, yet *will* not I. ³⁰ And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

Mark 14:29-30 (NIV)

²⁹ Peter declared, "Even if all fall away, I will not."
³⁰ "I tell you the truth," Jesus answered, "today--yes, tonight--before the rooster crows twice you yourself will disown me three times."

Jesus' Announcement

C. The Self-Confidence in the Announcement

(*Verse 29*) dangerous to them are all right with me. You have even heard people say, I will never do what they did. We as believers need to know and understand that as long as we are covered in this flesh, we are subject to fail our Lord and Savior Jesus Christ. We cannot depend on our self to accomplish or do anything. We have to rely on the Person of the Holy Spirit to give us the strength to resist when that time or situation comes upon us.¹

(*Verse 30*) After Peter had boasted with pride. We see that Jesus answers him in detail of how he was going to fall away or stumble. Jesus said, " Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice". Here Peter was speaking against the word of God. Jesus had already explained what was going to happen. Peter always was the one who spoke against what Jesus had said, remember when Jesus was washing the disciple's feet, it was Peter that said, "no Lord, you should not wash my feet". Peter had a problem accepting what Jesus had predicted each time. Peter even though had some memorable moments of putting his foot in his mouth, he was the one who also said, "Thou art the Christ". When we get to the point where we are so self-confident in our own abilities, that is when we will come crashing down. Jesus predicts that Peter will deny him three times in one night. If he was listening, he would have heard Jesus say, when they failed, not just him, but also all of the disciples, he would meet them in Galilee. Jesus pointed out to Peter the details to teach Peter another lesson to believe and trust in Jesus (I Cor. 10:12).²



Lesson I

Date: August 2, 2015

Lesson Scriptures:

Mark 14: 27 - 31

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²Earline Franklin

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Adult Sunday School Lesson

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Mark 14:31 (KJV)

³¹ But he spake the more
vehemently, If I should die with
thee, I will not deny thee in any
wise. Likewise also said they
all.

Mark 14:31 (NIV)

³¹ But Peter insisted
emphatically, "Even if I have to
die with you, I will never disown
you." And all the others said the
same.

Jesus' Announcement

C. The Self-Confidence in the Announcement

(Verse 31) In this verse Peter, responds to hearing Jesus say that he was going to fail. The text says, "But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise". This word "vehemently" means excessive and violently. He spoke in this fashion to make his declaration. Peter's over confidence caused him to be blind to the cross (Jer. 10:23).¹

Summary: Simon Peter was so confident that he would never disown Christ even after Jesus told him that he would. Simon Peter did not know the depths of his human heart. He was relying on his own strength and not on Jesus. We may also think that will never deny Christ and become unaware of our own weakness and the strength of Satan's temptation. The only way we can see our own weaknesses is by continuing in God's word. We must trust in God's power to give us strength to stand when we are tempted.²

Questions:

1. What pledge or promise have you made to God and found yourself breaking it?
2. How has God stood by you even when you broke a promise to Him?



Lesson II

Date: August 16, 2015

Lesson Scriptures:

Mark 14:32-38

Lesson Outline

A. The Duties in the Garden
(Mark. 14 vs. 32)

B. The Distress in the Garden
(Mark. 14 vs. 33-34)

C. The Discussion in the Garden
(Mark. 14 vs. 35-36)

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Adult Sunday School Lesson

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The Agony of Gethsemane Part I

How God thinks of us is not only more important, but infinitely more important. Indeed, how we think of Him is of no importance except insofar as it is related to how He thinks of us. It is written that we shall “stand before” Him, shall appear, shall be inspected. The promise of glory is the promise, almost incredible and only possible by the work of Christ, that some of us, that any of us who really chooses, shall actually survive that examination, shall find approval, shall please God. To please God...to be a real ingredient in the Divine happiness...to be loved by God, not merely pitied, but delighted in as an artist delights in his work or a father in a son—it seems impossible, a weight or burden of glory which our thoughts can hardly sustain. But so it is.¹

The thought that “we shall ‘stand before’ Him, shall appear, shall be inspected,” can be deeply disturbing when we reflect on our sins. But scriptures is reminds us that through Christ (and his atoning, reconciling work for us on the cross) we can gain God’s approval and actually bring him pleasure. It is truly mind-boggling that this could be true, but the Bible assures us that it is. However, it will not happen to everyone alike, but only those who really choose it. The choice Lewis refers to is the choice of saying “yes” to God and not “no.” It is saying yes to God’s pardoning love by obeying Jesus’ call to “repent and believe the gospel.” And it is continuing to say “yes” to his commands out of a heart of grateful love—relinquishing ourselves to him who loved us and gave himself up for us. As we do so, God will be glorified and pleased, and we shall stand before him without shame.²

1. The greatest thought that has ever passed through your mind, is it your accountability to Almighty God.

True____ False_____

¹⁻³Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson II

Date: August 16, 2015

Lesson Scriptures:

Mark 14: 32 - 36

Lesson Aim: Students will learn just how important it is to pray – that spiritual strength and victory only come to those that are totally dependent on God.³

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³Emma Stevens

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Adult Sunday School Lesson

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Mark 14:32-34 (KJV)

³² And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. ³³ And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

Mark 14:32-34 (NIV)

³²They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.” ³³He took Peter, James and John along with him, and he began to be deeply distressed and troubled.

The Agony of Gethsemane Part I

A. The Duties in the Garden

(Verse 32) The word duties mean to meet obligations, an allocated task. This verse says, “And they came to a place which was named Gethsemane”. Gethsemane was located on the Mount of Olives just east of Jerusalem, across the Kidron Valley, and opposite the temple. The word “Gethsemane” mean oil press, (a press crushing oil out of olives), a place where olive trees grew and produced their fruit. The olives were collected, placed in a press and the precious olive oil was extracted from the olives under intense pressure. This oil brought light and life to the people. So it was with Jesus (**John 1:4**). After Christ and the disciples had arrived at the Mount of Olives, particularly in the Garden of Gethsemane, Christ went alone to spend some time in prayer. This prayer consisted of an earnest appeal to God the Father for relief for Christ from the awful ordeal (described figuratively as the “cup” in His prayer) ahead in the crucifixion. We see now in this verse that Jesus gave them a duty or task that he wanted them to complete and that was to “sit” at this location while he went to pray. This was a command from Jesus. Jesus told the disciples to sit as he said before on other occasions while he went to pray. Eight of the eleven disciples (Judas was not with them—John 13:30) were told to stay by themselves, which was near the entrance of Gethsemane, while Jesus prayed. You see Gethsemane was not only a place of prayer, but also of peace, pain and a place of preparation for himself and the disciples. Are we preparing for our duties in Gethsemane? (Psalm 88: 1-3).¹

B. The Distress in the Garden

(Verse 33) The word distress means anxiety, physical pain or agony. In his moment of having anxiety and pain, Jesus wanted to be alone with the Father. Jesus prayed and talked to the Father on a regular basis, so this was not unusual for him to isolated himself to pray. He leaves eight of the disciples at the gate to the garden. ²



Lesson II
Date: August 16, 2015
Lesson Scriptures:
Mark 14: 32 – 36

Gethsemane: The olive grove at the foot of the Mount of Olives, to which Jesus was accustomed to retire (Luke 22:39) with His disciples and which was the scene of His agony (Mark 14:32; Luke 22:39-40; John 18:1). There are two traditional places called Gethsemane.³

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³ New Unger's Bible Dictionary

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Mark 14:32-34 (KJV)

³³ And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; ³⁴ And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

Mark 14:33-34 (NIV)

³³ He took Peter, James and John along with him, and he began to be deeply distressed and troubled. ³⁴ "My soul is overwhelmed with sorrow to the point of death," he said to them. "Stay here and keep watch."

The Agony of Gethsemane Part I

B. The Distress in the Garden

(Verse 33) He takes Peter, James and John with Him and they go deeper into the garden. Why were these men singled out? It seems that they were the leaders among the group. They would see and hear things that would serve them as they led the other disciples in the future. By the way, the Lord still does that today! (Peter – **Luke 22:31-32**).¹

(Verse 34) Jesus was astonished and overcome with horror. He said to those of the inner circle, "My soul is exceeding sorrowful unto death: tarry ye here, and watch." No other human has ever experienced such anguish of soul as that which came upon Him. He was *Very Heavy* – Speaks of a condition of "great distress and anguish." He said *My Soul Is Exceeding Sorrowful* – This phrase literally mean "to be overwhelmed with sorrow." We get our word *periphery*" from this word and it mean "to be surrounded". Jesus was "surrounded by overwhelming sorrows" He said *Even Unto Death* – This phrase means that Jesus was "at the point of death" as He prayed in Gethsemane. It is possible for a person to die of anguish alone. Can you imagine that the events over the next few days were racing through his mind and his heart was extremely heavy? We have to remember that not only was Jesus divine, he was also human. Jesus was not afraid of dying. The thought of the excruciating pains of death was difficult for Jesus to deal with (Hebrews 5:7). He then tells Peter, James and John to wait while he continue to go further to pray. He also gives these three instructions as he says, "tarry ye here, and watch". The word watch means to stay awake, alert. Not to watch and warn him of any danger, but to stay and watch, while he goes to pray.²



Lesson II

Date: August 16, 2015

Lesson Scriptures:

Mark 14: 32 – 36

Prayer: Jesus raised prayer to its highest plane, making it not less reverent than it was at its best in Old Testament times, while far more intimate and trustful. In the Disciples Prayer (Matt. 6:9-13). He summed up His ordinary teaching on the subject in a concrete example which serves as a model and breviary of prayer.²

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² International Standard Bible Encyclopedia

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Mark 14: 35-36 (KJV)

³⁵ And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

³⁶ And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Mark 14: 35-36 (NIV)

³⁵ Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. ³⁶ “Abba, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”

The Agony of Gethsemane Part I

C. The Discussion in the Garden

(*Verse 35*) The word discussion mean, a conversation, dialogue or talk. The text says “that he went forward a little and fell on the ground.” This posture showed the great agony Christ was suffering. And coupled with the other Gospel accounts of this appeal, Christ was also sweating like drops of blood (Luke 22:44) as well as face down on the ground. There are some famous paintings by artists of Christ praying in Gethsemane, which have Christ kneeling by some stone and calmly and majestically lifting His head in prayer. In these pictures, His garments hang gracefully from His body in neatness and order, and not a strand of hair is out of place. The only thing wrong with the paintings is that they are not Scriptural! But religious artists habitually disregard Scripture in their paintings. Get your theology from the Scriptures not from some religious paintings! The “*cup*” summarized the awful ordeal Christ faced. It referred to His coming death at Calvary. The “*cup*” Christ asked God to “*take away*” was not the physical suffering. Rather to take our place on the cross meant two horrible experiences to Christ. **First**, He was made “*sin for us*” (2 Corinthians 5:21). “*The LORD hath laid on him the iniquity of us all*” (Isaiah 53:6). The holiness of Christ made this guile extremely horrible. **Second**, As our substitute, Christ experienced our punishment which was not just separation of soul from the body (physical death), but separation of the soul from God (“*My God, My God, why hast thou forsaken me*” [Matthew 27:46]).¹



Lesson II

Date: August 16, 2015

Lesson Scriptures:

Mark 14: 32 - 36

Questions:

1. What do you do when the pressures of life seem to get you down?

2. Do you allow simple laziness to keep you from careful preparation?

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³Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

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Mark 14:36(KJV)

³⁶ And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Mark 14:36(NIV)

³⁶ “Abba, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”

The Agony of Gethsemane Part I

D. The Precision of the Calendar

(Verse 35) The contemplation of this was extremely upsetting for Christ. Hence the appeal.¹

(Verse 36) In submission, Jesus prostrated Himself on the ground and began to call on His Father. He addressed Him first as, “*Abba*”. This is an Aramaic term that is equivalent to our word “*daddy*”. It is a word of intense intimacy. It was a word used in Jewish households of the day, but it was a word that no Jew would ever use when he was speaking to God. Jesus enjoyed such intimacy with His Father that He felt most comfortable calling Him “*Daddy*”. In Him, we have the same privilege! Paul said it in **Romans 8:15.**²

Summary: Jesus often went to Gethsemane, for it was a favorite and private place, where He and his disciples would retreat from the crowds. Although Gethsemane was a place of pain, suffering, and heartbreak, it was also a place of strength. For Jesus entered the garden suffering, yet He left the garden strengthened. Gethsemane was indeed a place of victory for Jesus, and consequently for us as well, although the victory did not come easy. While we will encounter some degree of trouble, heartache, pain, disappointment, suffering, etc. on a daily basis, we must not fail to continue to pray, *no matter what*. If Christ himself needed to pray in the face of temptation and trial, how much more do we need to pray?³



Lesson III

Date: August 23, 2015

Lesson Scriptures:

Mark 14:37-42

Lesson Outline

A. The Regret in the Garden
(Mark. 14 vs. 37-38)

B. The Repetition in the Garden
(Mark. 14 vs. 39-40)

C. The Result in the Garden
(Mark. 14 vs. 41-42)

Great Commission Baptist Church
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Dr. Douglas E. Brown, Pastor/Teacher

The Agony of Gethsemane Part II

The sense in which a Christian leaves it to God is that he puts all his trust in Christ: trusts that Christ will somehow share with him the perfect human obedience which He carried out from His birth to His crucifixion: that Christ will make the man more like Himself and, in a sense, make good his deficiencies. In Christian language, He will share His 'sonship' with us, will make us, like Himself, 'Sons of God'. . . . If you like to put it that way, Christ offers something for nothing: He even offers everything for nothing. In a sense, the whole Christian life consists in accepting that very remarkable offer. But the difficulty is to reach the point of recognizing that all we have done and can do is nothing. What we should have liked would be for God to count our good points and ignore our bad ones. Again, in a sense, you may say that no temptation is ever overcome until we stop trying to overcome it—throw up the sponge. But then you could not 'stop trying' in the right way and for the right reason until you had tried your very hardest. And, in yet another sense, handing everything over to Christ does not, of course, mean that you stop trying. To trust Him means, of course, trying to do all that He says. There would be no sense in saying you trusted a person if you would not take his advice. Thus if you have really handed yourself over to Him, it must follow that you are trying to obey Him. But trying in a new way, a less worried way. Not doing these things in order to be saved, but because He has saved you already. ¹

1. How do you demonstrate your appreciation for salvation?

¹⁻³Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson III

Date: August 23, 2015

Lesson Scriptures:

Mark 14: 37-42

Lesson Aim: Students will learn just how important it is to pray – that spiritual strength and victory only come to those that are totally dependent on God.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 14:37 (KJV)

³⁷ And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

Mark 14:37 (NIV)

³⁷ Then he returned to his disciples and found them sleeping. "Simon," he said to Peter, "are you asleep? Could you not keep watch for one hour?"

The Agony of Gethsemane Part II

A. The Regret in the Garden

(Verse 37) The word regret mean, to have a sad or disappointed feeling. Christ faced the problem of no human support or encouragement in His earnest appeal to God. That is not unusual for those dedicated to the Lord. When we get earnest with God, we should not be surprised if all human support vanishes and we have to make our appeal to God alone. That really tests our dedication, but it will strengthen our faith. After Jesus experienced going through the agony and the struggle of what he is about to face, Jesus emphasize that he desires his Father's will above his own. And upon returning to where he left the disciples, Peter, James and John he finds them asleep. You know that is how we are sometimes; when God wants to use us most, we are asleep (Heb. 12:3).¹

The text says, "He cometh [unto the three disciples, Peter, James, and John], and findeth them sleeping". The three closest disciples of Jesus' inner circle, failed miserably in the Garden to help and support Christ in this very critical time. It always seem that you are there for other people when they are going through the storms of their lives, but when you begin to go through your own personal storm, it appears that no one is around or appear to be concerned about your situation. Look at of all the three disciples, Jesus in the book of Mark calls Peter's name. Only recently, Peter had boasted of his undying steadfastness. Now he could not even stay awake. If a man cannot pray for one hour, it is unlikely that he will be able to resist temptation in the moment of extreme pressure. No matter how enthusiastic his spirit may be, he must reckon with the frailty of his flesh. The text says, "Couldest not thou watch one hour?" The shaming is in the fact that the disciples could not even stay awake for one hour. Some theologians believe that they were so exhausted because they had been through many events in that one day and now with it being dark, they got sleepy. The same thing happens to us when there is a word that satan does not want us to hear, all of sudden we get sleepy.²



Lesson III

Date: August 23, 2015

Lesson Scriptures:

Mark 14: 37-42

Temptation: One must not deceive one's self, however, in thinking that, because by the grace of God one may have profit of virtue through temptation as an instrument, all temptation is equally innocent and virtuous. It is noticeable in the case of Jesus that His temptation was under the direction of the Spirit (Mark 1:12); He Himself did not seek it, nor did He fear it. Temptations encountered in this way, the way of duty, the way of the Spirit, alone constitute the true challenge of saintship (James 1:12).⁴

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⁴ International Standard Bible Encyclopedia

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:38-39 (KJV)

³⁸ Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

³⁹ And again he went away, and prayed, and spake the same words.

Mark 14:38-39 (NIV)

³⁸ Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak." ³⁹ Once more he went away and prayed the same thing.

The Agony of Gethsemane Part II

A. The Regret in the Garden

(Verse 38) Again, he reminds Peter of his fleshly desires and to resist them in order to do the work of the Lord. It may look easy to do, but following Christ will not win you popularity with the world. Christ rebuked the disciples for their problem of sleeping. Jesus says, "Watch ye and pray, lest ye enter into temptation". The word "*watch*" means "to abstain from sleep; then to be vigilant, or to guard against danger". The twofold duty of watch was to stay awake and stay alert. The three disciples did neither. They all slept and none stayed awake to the dangers that were imminent from those coming to arrest Christ. This word temptation means a putting to proof, the experience of good or evil. The events that were going to come regarding Christ mandated that they spend much time in earnest prayer, if they were going to react to the events properly and victoriously. Their failure to act well in these events can be attributed to their failure in prayer.¹

One of the most difficult struggles we have in this life whether you are saved or lost is temptation. It is amazing how much we pay, when we fail to pray. There is a song we seldom say: What a friend we have in Jesus, All our sins and grief's to bear; **what a privilege to carry everything to God in prayer!** O what peace we often forfeit, O what needless pain we bear, All because we do not carry everything to God in prayer. Are we weak and heavy laden, cumbered with a load of care? Precious Savior, still our refuge; take it to the Lord in prayer (Romans 7: 18-25).²

B. The Repetition in the Garden

(Verse 39) The word repetition mean to repeat something. The verses we have now really describe what is commonly called Christ's agony at Gethsemane. It is a passage which undoubtedly contains deep and mysterious things.³



Lesson III

Date: August 23, 2015

Lesson Scriptures:

Mark 14: 37-42

Son of Man: In another considerable series of passages in which this phrase is used by Jesus, the references are to His sufferings and death; but the assumption which explains these also most easily is that they are Messianic too; Jesus is speaking of the fortunes to which He must submit on account of His vocation.⁴

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:39-41 (KJV)

³⁹ And again he went away, and prayed, and spake the same words. ⁴⁰ And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

⁴¹ And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

Mark 14:39-41 (NIV)

³⁹ Once more he went away and prayed the same thing. ⁴⁰ When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.

⁴¹ Returning the third time, he said to them, "Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is betrayed into the hands of sinners.

The Agony of Gethsemane Part II

B. The Repetition in the Garden

(Verse 39) Why do we see Him going apart from His disciples, and falling on His face, and crying to His Father with strong cries, and thrice-repeated prayer? There is but one reasonable answer to this question; the weight that pressed down our Lord's soul, was not so much of the death and pain, but the weight of sin and judgment of the world that was laid up on Him as on the head of a scapegoat.¹

(Verse 40) There is great weakness, even in true disciples of Christ and that they need to watch and pray against it. The text says that Jesus came back a second time and found that they were asleep again. the text then says, "neither wist they what to answer him". They were caught again after they were warned to stay awake and alert, so when Jesus caught them sleep, they did not know how to answer the Lord. A lot of times when we are caught not doing what God wants us to do and we are caught, we too become speechless (Luke 18:1).²

C. The Result in the Garden

(Verse 41) The word result mean the outcome or end result. We see Jesus returning for the third time and he finds the same results. He finds them asleep, However, He admonishes them knowing that the flesh is weak but the spirit is willing. The statement Jesus made in this verse was filled with sarcasm. The time had come for the arrest; it was too late to pray; so sarcastically they were told to sleep on (Prov. 1: 24, 26).³



Lesson III

Date: August 23, 2015

Lesson Scriptures:

Mark 14: 37-42

Questions:

1. Have you encountered a situation where you regretted that you did not pray about it first?

2. How often does the Word of God encourage us to pray?

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²Emma Stevens

Questions by Emma Stevens

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Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:42 (KJV)

⁴² Rise up, let us go; lo, he that betrayeth me is at hand.

Mark 14:42 (NIV)

⁴² Rise! Let us go! Here comes my betrayer!"

The Agony of Gethsemane Part II

C. The Result in the Garden

(Verse 42) Jesus' hour had come and His betrayer was at hand. Judas knew where Jesus would be. Now Jesus was ready, willing, and able to do of what no other man could do. Jesus may have struggled in the garden, but was ready to come out due to being strengthened by prayer. I remember back in the day I was serving under the late Dr. T.H Davis, often times he would say as regard of a life prayer: he would quote little prayer little power, much prayer much power, no prayer no power and that is true today.¹

Summary: There are times when we must enter our 'garden of Gethsemane' – times of distress, sorrow, temptation, loneliness. Such times can also be a time of comfort and strength, provided we spend them in prayer, willing to accept God's will in our lives. The Lord desires that we remain alert and spiritually prepared for our own coming temptation(s). When we don't pray, we are not prepared for temptations and/or trials. In 2015, Christians still experience agony and it is okay to express your emotions in such – but never without a trust in God and submission to His will. We are reminded, that spiritual victory goes to those who are alert in prayer and depend on God, and that self-confidence and spiritual unpreparedness lead to spiritual disaster.²



Lesson IV

Date: August 30, 2015

Lesson Scriptures:

Mark 14:43-46

Lesson Outline

A. The Approach of the Crew
(Mark. 14 vs. 43)

B. The Affection of a Criminal
(Mark. 14 vs. 44)

C. The Arrest of Christ
(Mark. 14 vs. 45-46)

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

The Betrayal of Jesus Part I

I remember very vividly, some years ago, that the question which perplexed me as a younger Christian (and some of my friends as well) was this: what is God's purpose for His people? Granted that we have been converted, granted that we have been saved and received new life in Jesus Christ, what comes next? Of course, we knew the famous statement of the Westminster Shorter Catechism: that man's chief end is to glorify God and to enjoy Him forever: we knew that, and we believed it. We also toyed with some briefer statements, like one of only five words— love God, love your neighbor. But somehow neither of these, nor some others that we could mention, seemed wholly satisfactory. So I want to share with you where my mind has come to rest as I approach the end of my pilgrimage on earth, and it is—God wants His people to become like Christ. Christlikeness is the will of God for the people of God.

So if that is true, I am proposing the following: first to lay down the biblical basis for the call to Christlikeness; secondly, to give some New Testament examples of this; thirdly, to draw some practical conclusions. And it all relates to becoming like Christ.

So first is the biblical basis for the call to Christlikeness. This basis is not a single text: the basis is more substantial than can be encapsulated in a single text¹

1. Does being in Christlikeness require our perspective should to change from the past? Explain

¹⁻³Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson IV

Date: August 30, 2015

Lesson Scriptures:

Mark 14: 43-46

Lesson Aim: To understand that even though Judas betrayed Jesus, Jesus never resisted the will of God. God gave Him the peace that He needed in order to complete the work that God called Him to do.³

To realize that God will give you the peace to do His will when you also learn to be steadfast.⁴

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³⁻⁴Earline Franklin

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:43 (KJV)

⁴³ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

Mark 14:43 (NIV)

⁴³ Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders.

The Betrayal of Jesus Part I

A. The Approach of the Crew

(Verse 43) The word approach mean to come near or draw near. We see here in this text that it says, “immediately, while he yet spake, cometh Judas,”. To arrest Christ, the enemy sent a large contingent of soldiers (some estimate at least 500). Judas was the leader of this group. He would be on an ego trip with all this multitude following him. But the ego trip soon turned into a nightmare for Judas. All the honor of the world will not compensate for the disapproval of God. It was tragic that one of the twelve disciples was leading the opposition to arrest Christ; but often in our churches, it is a high official of the church that leads the dissidents in opposing the work of God in the church. As Judas is approaching the text says, With him a great multitude". By comparing the other Gospel accounts of the arrest, some figure the count of this "great multitude" to be five hundred or more. This was a great contrast to the number who were with Christ, for He had but eleven disciples with Him. The mob, armed with swords and clubs, came in the middle of the night when most of the people were asleep and they could arrest Jesus without commotion. Although there were no crowds to worry about, Jesus was surrounded by eleven loyal followers who the Temple guards feared might put up a fight. Those who are against Christ will generally outnumber those who are for Christ.¹

But popularity does not validate evil. The staves were clubs or spears. The arresting group was armed well compared to the disciples who only had two swords (Luke 22:38). Being armed as they were was so foolish. Christ submitted to the arrest, that means they needed no weapons. Furthermore, the weapons they had (nxt pg)²



Lesson IV

Date: August 30, 2015

Lesson Scriptures:

Mark 14: 43-46

Criminal Law and

Punishment: Today, offenses against civil law (torts) are distinguished from minor crimes (misdemeanors) as well as from serious crimes (felonies). In the Bible, "crimes" included all punishable offenses, even religious offenses such as idolatry (worshiping a false god) or blasphemy (speaking or behaving with contempt toward God).³

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³Tyndale Bible Dictionary.

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:43-44 (KJV)

⁴³ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. ⁴⁴ And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

Mark 14:43-44 (NIV)

⁴³ Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders. ⁴⁴ Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him and lead him away under guard."

The Betrayal of Jesus Part I

A. The Approach of the Crew

(Verse 43) would have been useless had Christ exercised His Divine power against them. In fact in John's account of Christ meeting this group, they all fell backward when Christ identified Himself by saying, "*I am*" (John 18:6). The great weapons of men are no match to God's weapons.¹

B. The Affection of a Criminal

(Verse 44) Prior to approaching Jesus. Judas Iscariot carefully instructed the multitude with him how they would know whom to arrest. He gave them a sign to indicate the identity of Christ. The text says, "He that betrayed him had given them a token [sign]". It was dark and the multitude would have considerable difficulty discerning who was who and so needed a sign from Judas to identify Jesus. Look at the particulars in this sign, "He that betrayed him had given them a token, saying Whomsoever I shall kiss, that same is he". The sign was a kiss (on the cheek of course). "The kiss was a common mode of greeting and Judas chose that sign" (A. T. Robertson). This word kiss in the Greek mean a respectful kiss greeting. Judas thought that by doing this as a normal greeting, that Jesus and the other disciples would not have known how the soldiers knew who Jesus was even in the midst of a dark night. Judas did not want failure to occur in this arresting, so he earnestly exhorted the soldiers regarding what they were to do when Judas identified Christ with a kiss. This word safely means to secure. Judas wanted to make sure that they secured him because he knew the power of Jesus and did not want him to escape.²



Lesson IV

Date: August 30, 2015

Lesson Scriptures:

Mark 14: 43-46

Rabbi: title of respect signifying *master, teacher*, given by the Jews to their doctors and teachers, and often addressed to our Lord. Matt 23:7, 8; 26:25, 49; Mark 9:6; 11:21; 14:45; John 1:38, 49; 3:2, 26; 4:31; 6:25; 9:2; 11:8 Another form of the title was *Rabboni*. John 20:16 The titles were used with different degrees of honor; the lowest being *rab, master* then *rabbi, my master*; next *rabban, our master*; and greatest of all, *Rabboni, my great master*.³

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³ Smith's Bible Dictionary: Comprising Antiquities, Biography, Geography, Natural History, Archaeology and Literature.

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Adult Sunday School Lesson

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Mark 14:45-46 (KJV)

⁴⁵ And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.⁴⁶ And they laid their hands on him, and took him.

Mark 14:45-46 (NIV)

⁴⁵ Going at once to Jesus, Judas said, "Rabbi!" and kissed him. ⁴⁶ The men seized Jesus and arrested him.

The Betrayal of Jesus Part I

C. The Arrest of Christ

(Verse 45) The word arrest mean to take into custody, apprehend or detain. This verse Judas says, *Master, master*". Using the word "*master*" here was so hypocritical. Judas gave the pretense of friendship when he was really a fiend. In the Greek, this verse is more personal because Judas says, my master. The text then says that quickly as he said that, he then kissed Jesus. This word kiss in the Greek is different from the word kiss in the previous verse. This word "kiss" in the Greek means a kiss of intense feelings. Judas was not only portraying hypocritical deception, he was drenching Jesus with deception and soaking himself in hypocrisy. He was standing face to face with Jesus fervently declaring his discipleship, yet at that very moment he was leading others in their sin against Jesus. How many approach Christ in church and pour it on? They profess discipleship, yet at the same time they live in sin and shame. How many feel they are actually getting away with it, actually able to keep the truth from Christ? How foolishly we deceive ourselves and deceive others! (Hebrews 3:12).¹

(Verse 46) This verse says, "And they laid their hands on him, and took him". The seizing of Jesus Christ is an example of the greatest folly men could ever commit. Here men tied up the great Creator. The arresters had "no warrant in law with no charge against him" (Robertson). In fact, in the trial, they had to hunt around for witnesses to bring up some evil charge against Christ. Also, "The arrest occurred at night which was a violation of the law. No official action of this nature was permitted after the sun went down except in cases of extremely serious crimes" (Barbieri).²



Lesson IV

Date: August 30, 2015

Lesson Scriptures:

Mark 14: 43-46

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²Earline Franklin

Questions by Earline Franklin

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Adult Sunday School Lesson

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.

The Betrayal of Jesus Part I

C. The Arrest of Christ

(Verse 46) But evil people pay no heed to the law. This was done with roughness and cruelty. It was ungrateful. All the good things Christ had done for the people in healing them and casting out demons was ignored in great ungratefulness. After He blessed them with His ministry, they responded by arresting Him. Those who faithfully serve Christ often have the same experience in that the thank-you they get for sacrifice and service is cruel treatment (Acts 2:23).¹

Summary: Judas used a “kiss” a familiar gesture of respect and affection for a well-loved teacher as one of betrayal to identify Jesus to His enemies. Jesus understood His Father’s will and He did not resist when they came to arrest Him. He surrendered Himself to complete the work on the cross.²

Questions:

1. Jesus surrendered to go to the cross, so that believers might be saved. What have you or what do you need to surrender, in order to complete the work that God has called you to do?
2. Why must you surrender your life to God?



Lesson V

Date: September 6, 2015

Lesson Scriptures:

Mark 14:47-52

Lesson Outline

A. The Strike in the Garden
(Mark. 14 vs. 47)

B. The Submission in the Garden
(Mark. 14 vs. 48-49)

C. The Scattering in the Garden
(Mark. 14 vs. 50-52)

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

The Betrayal of Jesus Part II

Have you ever felt a deep longing in your heart to be more like Jesus Christ? Many of us desire a deep inner transformation of our souls, but the change we hope for seems to elude us. One of the main reasons for this is that we do not understand the root of our problem and therefore cannot see the way out of it. Our problem is simple: a strong disposition toward personal autonomy, the desire to be our own master and have our own way in life. The path out is also simple: the unconditional surrender of ourselves to God and to his purposes. A few surrender at conversion, but most seem to come to it later in life. Tragically, some never do.

But, if we wish to know Christ more intimately and be transformed into his likeness, there is no other way. We must die daily. It starts with a full surrender of our lives—all we are and all we have—to the Father. Then, with the Holy Spirit's help, we must reaffirm this surrender, choice by choice, as life unfolds before us. Granted, this will sometimes be hard, but it is the most direct path to where we wish to go. And as we follow it, we will come to know Christ evermore deeply and grow in the love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control that characterized his life on earth. ¹

1. How did Christ please God ?

¹⁻³Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson V

Date: September 6, 2015

Lesson Scriptures:

Mark 14: 47 - 52

Lesson Aim: To understand that even though Jesus was betrayed by Judas, He never resisted the will of God . God gave Him the peace that He needed in order to complete the work that God called Him to do. To realize that God will give you the peace to do His will when you also learn to be steadfast.³

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:47-48 (KJV)

⁴⁷ And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. ⁴⁸ And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

Mark 14:47-48 (NIV)

⁴⁷ Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear. ⁴⁸ "Am I leading a rebellion," said Jesus, "that you have come out with swords and clubs to capture me?"

The Betrayal of Jesus Part II

A. The Strike in the Garden

(Verse 47) As the guards were securing Jesus for the arrest, the text says, "And one of them that stood by drew a sword, and smote a servant of the high priest". The person who pulled out a sword was Peter, according to John 18:10, he cut off the right ear of a servant named Malchus. Peter was trying to prevent what he saw as defeat. He wasn't going to let this crowd arrest Jesus without putting up a fight. An interesting, almost laughable, and embarrassing (to Peter) experience occurred during the arrest of Christ. Peter in his excitement started swinging his sword. Let us look at the sequence of this event. The text says that first he, "Drew a sword", and then smote the servant of the high priest". Peter obviously acted with his emotions not with his head. One man against a great multitude was not wise warfare. Maybe that is why Peter when he struck the servant, was trying to scare the rest of the soldiers, because if he had aimed to killed the soldier. Him and the other disciples would have been sentenced to death or they would have died trying to fight the multitude. But Peter did a lot of dumb things that night—beginning with his initial refusal to let Jesus wash his feet in the Upper Room (John 13:6-8). It was a natural reaction, not a spiritual one. Peter was using carnal weapons to fight a spiritual warfare.¹

B. The Submission in the Garden

(Verse 48) The word submission mean to yield, to surrender or give in. Christ did not resist the arrest but He did rebuke the arresters for their conduct.²



Lesson V

Date: September 6, 2015

Lesson Scriptures:

Mark 14: 47 - 52

Thief: Punishment of theft was severe under the Mosaic law, as in all pastoral countries where the property was chiefly in flocks, more or less exposed to persons of felonious intent. The thief was compelled to make restitution, five-fold for a stolen ox and four-fold for a sheep. To kill a thief, caught in the act, was not a capital offence. If restitution was impossible a thief could be sold, Ex. 22:1-4.³

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³Boyd's Bible Dictionary.

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Mark 14:48-49 (KJV)

⁴⁸ And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

⁴⁹ I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

Mark 14:48-49 (NIV)

⁴⁸ "Am I leading a rebellion," said Jesus, "that you have come out with swords and clubs to capture me?" ⁴⁹ Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled."

The Betrayal of Jesus Part II

B. The Submission in the Garden

(Verse 48) Jesus said, "Are ye come out, as against a thief". Jesus was serene through the whole affair. His serenity is a dynamic example as we face the trials of this life. He was able to be serene through it all because He lived moment by moment in obedience to the Scripture, that is, to the will of God. There was the piercing question of Jesus: "Are ye come out, as against a thief?" The world treated Him as a thief. They acted as though He had stolen from them, for He had not preached a message that allowed them to live as they wished. He had not praised them, nor boosted their egos; He had not honored their service and gifts. Rather, He had proclaimed that they were short of God's glory and were dying and doomed if they did not repent and begin to live as God commanded. The rebuke is that the weapons actually represented the cruelty of the arresters not the criminality of Christ.¹

(Verse 49) Jesus began to say, "I was daily with you in the temple teaching, and ye took me not". The arresters had ample opportunity to capture Christ when He was in the Temple. Why did they not arrest Him then? The answer is they were cowards and did not want to face the opposition of the people. Like church dissidents, they did their dirty work where no one saw them. The where of the arrest exposed the cowardly character of the arresters as the weapons exposed their cruelty. They had to wait until it got dark to try and apprehend the man that did know wrong. Jesus then says, "But the scriptures must be fulfilled". Mark notes the important fact that all this evil was only a fulfillment of Scripture. God had not lost control. Christ was not a victim of surprise. The arrest was not unexpected by the Savior. If ever there was a case in which "the wrath of man shall praise thee" (Psalm 76:10), it was here in the crucifixion events.²



Lesson V

Date: September 6, 2015

Lesson Scriptures:

Mark 14: 47 – 52

Cloth: the linen cloth appears to have been a wrapper of fine linen, which might be used in various ways, but especially as a night-shirt. Mark 14:51. The outer garment consisted of a quadrangular piece of woollen cloth, probably resembling in shape a Scotch plaid. The size and texture would vary with the means of the wearer. It might be worn in various ways, either wrapped round the body or thrown over the shoulders like a shawl, with the ends or "skirts" hanging down in front; or it might be thrown over the head, so as to conceal the face.³

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³ Smith's Bible Dictionary: Comprising Antiquities, Biography, Geography, Natural History, Archaeology and Literature.

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:50-51 (KJV)

⁵⁰ And they all forsook him, and fled. ⁵¹ And there followed him a certain young man, having a linen cloth cast about *his naked body*; and the young men laid hold on him:

Mark 14:50-51 (NIV)

⁵⁰ Then everyone deserted him and fled. ⁵¹ A young man, wearing nothing but a linen garment, was following Jesus. When they seized him,

The Betrayal of Jesus Part II

C. The Scattering in the Garden

(Verse 50) Here is the sad report of the failure of the disciples at this critical time. The text says, "And they all forsook him, and fled". The disciples left Christ at the worst possible time. If ever there was a time when Christ needed the support and encouragement of His friends, it was during those dark hours of arrest and trial. They failed Christ in the time of His greatest need. The text said, "All", not some of the disciples, but "All" the disciples forsook Christ. Peter was not the only one to forsake Christ. All the other disciples did the same. Peter's failure was more pronounced, but it was not done alone. Jesus had told them earlier and none of them believed the prediction by Jesus. The forsaking of Christ was treasonous. It was a betrayal of loyalty—in fact, of boasted loyalty spoken a few hours before the forsaking. What made this treachery so much worse is that Christ had secured their safety from the arrest by the soldiers (John 18:8). They reward Christ's protection with treachery. The word "Fled" means "to run or move hastily from danger because of fear". Living faithfully for Christ is not for the faint hearted, as Satan tries to tell folk. It requires great courage to live faithfully for Christ. Here, the disciples did not have that courage. People who will not stand up for Christ in the time of trial are the weaklings, not those who stand faithfully for Him.¹

(Verse 51) Only Mark records the incident of this young man who also fled the scene. Tradition says that this young man may have been John Mark, the writer of this Gospel, in whose home the Last Supper may have taken place. If that is true, at some point Mark had awakened from sleep (he had probably been sleeping in a linen nightshirt or had a sheet wrapped around him) (nxt pge)²



Lesson V

Date: September 6, 2015

Lesson Scriptures:

Mark 14: 47 - 52

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³Earline Franklin

Questions by Earline Franklin

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:51-52 (KJV)

⁵¹ And there followed him a certain young man, having a linen cloth cast about *his naked body*; and the young men laid hold on him: ⁵² And he left the linen cloth, and fled from them naked.

Mark 14:51-52 (NIV)

⁵¹ A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, ⁵² he fled naked, leaving his garment behind.

The Betrayal of Jesus Part II

C. The Scattering in the Garden

(*Verse 51*) and had followed the disciples to the garden. Perhaps soldiers had come to the house looking for Jesus and this young man had attempted to warn Jesus before the soldiers reached him. But in Gethsemane, the crowd had already arrested Jesus and the disciples had fled.¹

(*Verse 52*) Someone grabbed this young man, perhaps hoping to use him as a witness. At that, the young man escaped and ran away naked.²

Summary: Jesus was betrayed by Judas, defended by Peter who would later deny Him, deserted by the disciples but in spite of it all, Jesus himself exhibited the peace of the man who knows that he is following the will of God. What a beautiful picture He paints for believers who can have the peace of God as they follow the will of God.³

Questions:

1. How have you experienced the peace of God as you do His will?



Lesson VI

Date: September 13, 2015

Lesson Scriptures:

Mark 14:53-59

Lesson Outline

A. The Courtyard of the High Priest
(Mark. 14 vs. 53)

B. The Comfort of Peter
(Mark. 14 vs. 54)

C. The Court Proceeding
(Mark. 14 vs. 55-59)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Warming up by the Enemies Fire

Have you ever felt a deep longing in your heart to be more like Jesus Christ? Many of us desire a deep inner transformation of our souls, but the change we hope for seems to elude us. One of the main reasons for this is that we do not understand the root of our problem and therefore cannot see the way out of it. Our problem is simple: a strong disposition toward personal autonomy, the desire to be our own master and have our own way in life. The path out is also simple: the unconditional surrender of ourselves to God and to his purposes. A few surrender at conversion, but most seem to come to it later in life. Tragically, some never do.

But, if we wish to know Christ more intimately and be transformed into his likeness, there is no other way. We must die daily. It starts with a full surrender of our lives—all we are and all we have—to the Father. Then, with the Holy Spirit's help, we must reaffirm this surrender, choice by choice, as life unfolds before us. Granted, this will sometimes be hard, but it is the most direct path to where we wish to go. And as we follow it, we will come to know Christ evermore deeply and grow in the love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control that characterized his life on earth. ¹

1. Trusting in the will of God requires what form us as believers ?

¹⁻³Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson VI

Date: September 13, 2015

Lesson Scriptures:

Mark 14: 53-59

Lesson Aim: Students are warned, that Christians cannot be comforted by the fire of the world, and not be burned; we cannot flirt with the world and walk away untouched.³

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³ Emma Stevens

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:53(KJV)

⁵³And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

Mark 14:53 (NIV)

⁵³ They took Jesus to the high priest, and all the chief priests, elders and teachers of the law came together.

Warming Up by the Enemies Fire

A. The Courtyard of the High Priest

(Verse 53) The arresters brought Christ to the religious leaders for the arraignment of Christ. Here we look at the setting for this main trial of Christ by the religious leaders. The text says, "Led Jesus away to the high priest". Caiaphas was the high priest (the highest religious office), and he was the son-in-law of the former high priest. This office was to be held for life, but Rome now controlled the office so it was not a lifetime position. Rather the high priest office was determined by politics. Then the verse says, "With him were assembled all the chief priests and the elders and the scribes". This group comprised the Sanhedrin. The Sanhedrin was seventy in number plus the current chief priest. It was composed of the priests, elders (civic leaders), and scribes. It was the highest religious authority of the Jews. Though Rome was over them, the Sanhedrin carried much power with the Jews. It was also very corrupt in Christ's time.¹

This was an "informal" trial that required a "formal" ratification after dawn to satisfy strict Jewish legal procedure allowing trials only in the daytime. A quorum consisted of 23 members but on this occasion the majority were probably there even though it was around 3 A.M. on Nisan 15 (Friday), a feast day. This hasty night meeting was deemed necessary because: (1) In Jewish criminal law it was customary to hold a trial immediately after arrest. (2) Roman legal trials were usually held shortly after sunrise, so the Sanhedrin needed a binding verdict by daybreak in order to get the case to Pilate early. (3) With Jesus finally in custody they did not want to delay proceedings, thereby arousing opposition to His arrest. Actually they had already determined to kill Him (Mark 14:1-2), their only problem was getting evidence that would justify it. Perhaps also they wished to have the Romans crucify Jesus to avoid the people's blaming the Sanhedrin for His death (Isaiah 53:7).²



Lesson VI
Date: September 13, 2015
Lesson Scriptures:
Mark 14: 53-59

Priest: The whole priestly system of the Jews was typical. It was a shadow of which the body is Christ. The priests all prefigured the great Priest who offered "one sacrifice for sins" "once for all" (Heb 10:10, 12). There is now no human priesthood. (See Epistle to the Hebrews throughout.) The term "priest" is indeed applied to believers (1Pe 2:9; Rev 1:6), but in these cases it implies no sacerdotal functions.³

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³ Easton's Illustrated Dictionary

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Adult Sunday School Lesson

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Mark 14:54-55 (KJV)

⁵⁴ And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. ⁵⁵ And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. *said, Is it I?*

Mark 14:54-55 (NIV)

⁵⁴ Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire. ⁵⁵ The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any.

Warming Up by the Enemies Fire

B. The Comfort of Peter

(Verse 54) The scripture informs us not only about the council, but also about a prominent spectator. The verse says, "Peter". His denials are why the focus is upon him here. It says, "Followed him afar off". While this statement refers to Peter's caution about getting too close to those who had arrested and were leading Christ to the trial, it also speaks of Peter's spiritual problem. He had drifted away from the Lord; and instead of walking close with Him, he was walking "a far off" from Christ. It is dangerous for us to follow Christ at a distant because we when we do we have become a candidate for the world to draw us in. That is why the Bible encourages to have a closer walk with Jesus. The verse then says, "Sat with the servants". Peter's associates were not the godly disciples anymore, but they were the servants of the corrupt religious leaders. When one does not follow Christ closely, one's associates will decline in character. Then the verse says, "and Warmed himself at the fire". Peter was more concerned about his physical comfort than his spiritual comfort. This is the case with most people in our day, too (John 18:18).¹

C. The Court Proceedings

(Verse 55) Upstairs in the high priest's palace, the leading priests and the entire high council (meaning the group of seventy-one leaders of the Jews—priests and respected men) assembled in the middle of the night to get this trial under way, but they had a dilemma on their hands. They were trying to find witnesses who would testify against Jesus, so they could put him to death, but they could not find any witness (Psalm 27:12).²



Lesson VI

Date: September 13, 2015

Lesson Scriptures:

Mark 14: 53-59

Temple: A building set apart for the worship of a deity. Here attention is especially called to the three buildings at Jerusalem that successively bore the name of Temple. As these were all built upon the same site and after the same general pattern, they were in nature and design the same, namely, that of the one built by Solomon.⁴

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⁴ New Unger's Bible Dictionary

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:56-57 (KJV)

⁵⁶ For many bare false witness against him, but their witness agreed not together. ⁵⁷ And there arose certain, and bare false witness against him, saying, ⁵⁸ We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Mark 14:55-57 (NIV)

⁵⁶ Many testified falsely against him, but their statements did not agree. ⁵⁷ Then some stood up and gave this false testimony against him: ⁵⁸ "We heard him say, 'I will destroy this man-made temple and in three days will build another, not made by man.'"

Warming Up by the Enemies Fire

C. The Court Proceedings

(Verse 56) The witnesses could not agree. By law two witnesses had to agree for a formal charge to be made and a conviction secured. But note, two witnesses who agreed could not be found, despite "many" who came forward. They did not lack witnesses because many were testifying falsely against Him, but their testimony was invalid because their statements (lit., "testimonies") did not agree (lit., "were not equal"). Various unverified charges were made and numerous discrepancies arose in testimony on the same charge. Perhaps these witnesses were already on call prior to Jesus' arrest but did not coordinate their stories. In Jewish trials the witnesses served as the prosecution, giving their testimonies separately. Convicting a person for a crime, the Mosaic Law required precise agreement in the testimony of at least two witnesses (Num. 35:30).¹

(Verse 57) Finally they found some men who would testify against him with a lie regarding Jesus' words about the Temple. These men twisted Jesus' words because their testimony, even on this same point, did not agree.²

(Verse 58) The witnesses claimed that Jesus had said he could destroy the Temple in Jerusalem—a blasphemous boast. Such a claim would bring wrath from even the Romans because destroying temples was considered a capital offense throughout the Roman Empire. However, Jesus had not spoken in the first person ("I will destroy"); nor had he said anything linking his words with (nxt pge)³



Lesson VI
Date: September 13, 2015
Lesson Scriptures:
 Mark 14: 53-59

Questions:

1. Why do people want as little to do with Christ as possible?

2. What happens when Christians flirt with the world?

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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 14:58-59 (KJV)

⁵⁸ We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. ⁵⁹ But neither so did their witness agree together.

Mark 14:58-59 (NIV)

⁵⁸ "We heard him say, 'I will destroy this man-made temple and in three days will build another, not made by man.'" ⁵⁹ Yet even then their testimony did not agree.

Warming Up by the Enemies Fire

C. The Court Proceedings

(Verse 58) the Temple building. Instead, Jesus had spoken in the second person plural, issuing a command, "Destroy this temple, and in three days I will raise it up" (John 2:19). Jesus, of course, was talking about his body, not the building. Ironically, the religious leaders were about to destroy Jesus' body just as he had said, and three days later he would rise from the dead.¹

(Verse 59) This verse, we see, that their witness did agree together, for they both witnessed the same thing; but not so as to found upon it the charge of a capital crime against him; their witness was not so, "equal", was not answerable to their desires, nor sufficient to convict him of a capital crime, for which they could condemn him to death, as before observed.²

Summary: Jesus' opponents wanted him silenced so desperately that they were willing not just to lie about him, but to seek out and persuade numerous people to lie about him, even to the point that their testimony didn't agree. Standing right in the mist of Jesus' opponents was one of His valued disciples – Peter, who ended up denying Christ despite his relationship and fellowship with Him. By standing with the servants of the High Priest, and warming himself by *their fire*, Peter put himself in a situation where he could be influenced to deny His Lord. Unfortunately, Peter found it was easy to mingle with the opponents of Christ and enjoy their comforts. Warming up by the enemy's fire creates pitfalls of pride, lack of alertness, fear, and worldliness that can lead to downfalls. Today, let us learn from Peter's misfortunate, and not allow ourselves to be influenced by the enemy in any way that will cause us to deny our Lord and Savior.³



Lesson VII

Date: September 20, 2015

Lesson Scriptures:

Mark 14:60-65

Lesson Outline

A. The Confronting in the Arraignment
(Mark. 14 vs. 60-62)

B. The Conclusion of the Arraignment
(Mark. 14 vs. 63-64)

C. The Cruelty after the Arraignment
(Mark. 14 vs. 65)

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

The Arraignment of Jesus

“What are we to make of Christ?” There is no question of what we can make of Him, it is entirely a question of what He intends to make of us. You must accept or reject the story. The things He says are very different from what any other teacher has said. Others say, “This is the truth about the Universe. This is the way you ought to go,” but He says, “I am the Truth, and the Way, and the Life.” He says, “No man can reach absolute reality, except through Me. Try to retain your own life and you will be inevitably ruined. Give yourself away and you will be saved.”

He says, “If you are ashamed of Me, if, when you hear this call, you turn the other way, I also will look the other way when I come again as God without disguise. If anything whatever is keeping you from God and from Me, whatever it is, throw it away. If it is your eye, pull it out. If it is your hand, cut it off. If you put yourself first you will be last. Come to Me everyone who is carrying a heavy load, I will set that right. Your sins, all of them, are wiped out, I can do that. I am Rebirth, I am Life. Eat Me, drink Me, I am your Food. And finally, do not be afraid, I have overcome the whole Universe.” That is the issue.

Jesus . . . told people that their sins were forgiven. . . . This makes sense only if He really is the God. ¹

1. Who do you say that Jesus is?

¹⁻³Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson VII

Date: September 20, 2015

Lesson Scriptures:

Mark 14: 60 - 65

Lesson Aim: Students will grip the fact that there will come a day when people will no longer have the ability to boldly defy Jesus’ divine authority.³

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³Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:60-61 (KJV)

⁶⁰ And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? ⁶¹ But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Mark 14:60-61 (NIV)

⁶⁰ Then the high priest stood up before them and asked Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?" ⁶¹ But Jesus remained silent and gave no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed One?"

The Arraignment of Jesus

A. The Confronting in the Arraignment

(Verse 60) The word confront mean to challenge somebody face to face. The text says, “And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? “Caiaphas, the high priest, was getting frustrated. Now his only hope was to get Jesus to say something that would give them evidence to convict him. The religious leaders had tried and failed on prior occasions to trap Jesus with trick questions (Mark 12:13-34); Caiaphas tried to make up in intimidation what was lacking in evidence. That is why he stood up. Some people try to intimidate others by yelling and raising their voice or in the posture of standing. He asked Jesus to answer his accusers and then to explain the accusations against him.¹

(Verse 61) Jesus refused to say anything. He had nothing to say to the group of liars who had spoken against him, and he had no reason to explain a bunch of false accusations. So he made no reply. This had been prophesied in Scripture (Isaiah 53:7). With Jesus’ silence, the court proceedings ground to a halt. But Caiaphas had another tactic up the sleeve of his priestly robe. He decided to ask Jesus point blank, “Are you the Messiah?” The council must have held its collective breath in anticipation. Here was the question that could make or break the entire plot. Would Jesus outright claim to be the Messiah, the Son of the blessed God? We may wonder why Jesus refused to answer the first question and then chose to answer this one.²



Lesson VII

Date: September 20, 2015

Lesson Scriptures:

Mark 14: 60 - 65

Trial: For more difficult cases, such as those that had been referred to Moses, a *higher court* was appointed, having its seat at the place of the sanctuary and consisting of priests and judges; with the high priest and a (secular) supreme judge (Deut. 17:8; Deut. 19:16-21). In this court the lay judge conducted the investigation (Deut. 19:18), while the priest gave guidance from the law (Leviticus 10:6-11); finally the judge pronounced sentence.³

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³ New Unger's Bible Dictionary

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Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:61-62 (KJV)

⁶¹ But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? ⁶² And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Mark 14:61-62 (NIV)

⁶¹ But Jesus remained silent and gave no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed One?" ⁶² "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

The Arraignment of Jesus

A. The Confronting in the Arraignment

(*Verse 61*) Matthew's account points out that Caiaphas put Jesus under oath (Matthew 26:63) so that Jesus would be forced to answer by law (Leviticus 5:1); thus he would be forced to incriminate himself. Caiaphas's action was unlawful in trial proceedings, but no one voiced that fact to him. As mentioned above, this trial had nothing to do with justice; it was merely a ploy to get rid of Jesus.¹

(*Verse 62*) To the first question in verse 60, Jesus made no reply because the questions were based on confusing and erroneous evidence. Not answering was wiser than trying to clarify the fabricated accusations. But if Jesus had refused to answer the second question in verse 61, it would have been tantamount to denying his deity and his mission. So Jesus answered without hesitation, "I am." The two words, "I am," both answered the high priest's question and alluded to Jesus divinity ("I am" being God's self-designation, see Exodus 3:14). Then Jesus spoke startling words: the Son of Man, sitting at God's right hand, refers to Psalm 110:1, and coming back on the clouds of heaven recalls Daniel 7:13-14. The clouds represented the power and glory of God. Both verses were considered to be prophecies of the coming Messiah, and Jesus applied them to himself. The prediction showed the future position of Christ ("*sitting on the right hand of power*") and the future punishing by Christ ("*coming in the clouds of heaven*"). When He comes back, it will be to judge; and those in the council will receive the same sentence they wanted to give Christ, namely, death. ²



Lesson VII

Date: September 20, 2015

Lesson Scriptures:

Mark 14: 60 - 65

Second Coming of Christ:

Pretribulation, premillennialists hold that Christ will return for His church (1 Cor. 15:51-55; 1 Thes. 4:13-18), glorify it, and take it to heaven before a seven-year period known as the Great Tribulation (Jeremiah 30:5; Daniel 9:27; etc.). At the end of this cataclysmic seven-year period Christ will return in power and glory to judge the nations and set up His millennial kingdom.⁴

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⁴ New Unger's Bible Dictionary

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Mark 14:62-63 (KJV)

⁶² And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

⁶³ Then the high priest rent his clothes, and saith, What need we any further witnesses? ⁶⁴ Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

Mark 14:62-64 (NIV)

⁶² "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." ⁶³ The high priest tore his clothes. "Why do we need any more witnesses?" he asked.

⁶⁴ "You have heard the blasphemy. What do you think?" They all condemned him as worthy of death.

The Arraignment of Jesus

A. The Confronting in the Arraignment

(Verse 62) But that death will be eternity in hell fire; it will not be limited to temporal physical death but will also include eternal spiritual death.¹

B. The Conclusion of the Arraignment

(Verse 63) After Christ spoke, the high priest got all excited (he was infuriated) and brought this trial to a close. The text says, "Then the high priest rent his clothes". To dramatically show his dismay over the confession by Christ of His identity, Caiaphas tore his clothes which was a sign of great horror. Error likes drama for it covers up the lack of facts. Men often resort to drama to cover up the lack of substance—political conventions do this all the time; preachers often pound on the pulpit and walk up and down the aisle to cover up their lack of substance in their sermons. However, drama is no substitute for facts and truth. Then the text says, "What need we any further witnesses?". Caiaphas was right but he did not realize it. There was no further need for witnesses regarding the identity of Jesus Christ. His life and teaching and works amply proved Who He was. What was needed here was faith. Of course, Caiaphas meant that there was no more need for witnesses to condemn Christ. He was wrong, however, in that deduction; for they had not proven a thing to condemn Jesus Christ in any way.²

(Verse 64) Blasphemy was punishable by death (Leviticus 24:15-16). "Why do we need other witnesses?" asked Caiaphas without expecting any answer. Jesus had (nxt pge)³



Lesson VII
Date: September 20, 2015
Lesson Scriptures:
 Mark 14: 60 - 65

Questions:

1. Have you ever been in a position where you felt you needed to defend the Word of God?

2. Who won the battle in question 1?

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³Emma Stevens

Questions by Emma Stevens

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Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:65 (KJV)

⁶⁵ And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

Mark 14:65 (NIV)

⁶⁵ Then some began to spit at him; they blindfolded him, struck him with their fists, and said, "Prophecy!" And the guards took him and beat him.

The Arraignment of Jesus

B. The Conclusion of the Arraignment

(Verse 64) incriminated himself. Caiaphas asked for their verdict. The Jewish leaders had the evidence they wanted, so they all condemned him to death.¹

C. The Cruelty after the Arraignment

(Verse 65) Next some of the members of the council acted in a most brutish way. Jesus was blindfolded, and they took turns hitting him and then asking him to tell who it was that hit him. When they finished with Jesus, the guards came and also beat Jesus. Yet even this had been prophesied in Scripture (Isaiah 52:14). Jesus suffered great pain, humiliation, and brutality to take away our sin.²

Summary: Jesus is confronted by his accusers, however He did not need to defend Himself because He had committed no crime. Christ does not answer folly. He has no legal obligation to respond to bribed false witnesses, whose testimonies are pure fabrication. Plus, their lies were so poorly constructed, they were confused and inconsistent. There is nothing to the accusations, therefore, no reply is necessary. Christ answered nothing, that he might set us an example, of patience under slanders, lies, misrepresentations and false accusations; when we are reviled, let us not revile again. Christ had no duty to help them make sense out of their lies. Christ did not defend Himself—He did not need to. When it came to the truth about Himself, He boldly proclaimed He was God in the flesh, the judge they will answer to, and the soon-to-come ruler of Earth they all must submit to. As believers, let us be committed to boldly speaking the truth everywhere we go about a true and living God, as we joyfully submit to His authority.³



Lesson VIII

Date: September 27, 2015

Lesson Scriptures:

Mark 14:66-72

Lesson Outline

A. The Cause of the Denial
(Mark. 14 vs. 66)

B. The Conversation in the Denial
(Mark. 14 vs. 67-71)

C. The Calculation after the Denial
(Mark. 14 vs. 72)

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

The Denial of Peter

Deciding what goes into our minds is the beginning of dealing with character. The Bible has a lot to say about the importance of our thoughts. Paul tells us in Romans 12:2 to “be not conformed to this world but be transformed by the renewing of your mind.” A first step in our transformation involves rejecting those thoughts from the cultural environment around us that are opposed to Christ and, rather than being conformed to that pattern of thinking, to pursue the renewing of our minds. In Ephesians 2:3, Paul indicates that prior to coming to Christ, we can be enslaved, “indulging the desires of the flesh and of the mind.” Not only the flesh, but the mind is in captivity. In Matthew 12:34, Jesus says that “the mouth speaks out of that which fills the heart. The good man out of his good treasure brings forth what is good; and the evil man out of his evil treasure brings forth what is evil. And I say to you that every careless word that men shall speak, they shall render account for it in the Day of Judgment.” So good thoughts in the heart issue good words, and evil words flow out of evil in the heart. The treasure of good thoughts filling the heart spills over into good words and good actions. Matthew 15 says, “It is that which comes out of the heart that defiles.”

Another classic verse, Philippians 4:8, contains Paul’s charge: “...whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.” Thus, we need to guard our hearts and minds because out of these come our words and actions ¹

1. Do you know how you would respond under pressure?

¹⁻³Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson VIII

Date: September 27, 2015

Lesson Scriptures:

Mark 14:66-72

Aim: To understand that Peter had a repentance heart once he understood the seriousness of his sin (denying Christ). Peter had a faith in Jesus that could be renewed.⁴

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⁴Earline Franklin

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 14:66-67 (KJV)

⁶⁶And as Peter was beneath in the palace, there cometh one of the maids of the high priest: ⁶⁷And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

Mark 14:66-67(NIV)

⁶⁶ While Peter was below in the courtyard, one of the servant girls of the high priest came by. ⁶⁷ When she saw Peter warming himself, she looked closely at him. "You also were with that Nazarene, Jesus," she said.

The Denial of Peter

A. The Cause of the Denial

(Verse 66) In this verse, due to a previous discussion, Jesus had with his disciples. Peter intentions were to demonstrate his love for Christ. After acknowledging His betrayal and instituting the Lord Supper. Jesus began teaching about Zechariah's prophecy, and its fulfillment, as well as the emotional impact it would have on the disciples (Mk.14:27; Zech.13:7).¹

Often in order to increase our faith and dependence upon his wisdom, that He gives us throughout Scripture. God in "His permissive will" allows us as believers to face self-induce problems (e.g. Peter declaring he would never deny Christ). After the fulfilling of Judas's betrayal, the siege of Jesus by the band of men and officers sent by the chief priest and the Pharisees. The prophecy of Zechariah begins (e.g. the interrogating and physical attack on Jesus) in the upper courts of the priest palace, because Jesus acknowledged that He is the Son of God. Mark's gospel only identifies Peter following Jesus. No matter how strategic Peter or any believer may attempt to be, the foresight of God always prevails. Peter had hoped to position himself among the crowd in the lower courtyards in the priest palace attempting to be inconspicuous. Unknowingly appeared one of the maids who would expose Peter.²

(Verse 67) The word "saw" in this verse comes from the Greek word ἰδοῦσα denotes the maid's mind registered something about Peter, as he was warming at the fire but her facts were not clear. Then the maid according to the words "looked upon" which comes from the compound Greek word "ἐμβλέψασα" in the aorist tense denotes she glared continuously causing her to contemplate, that is inducing a method of reasoning drawing her to a conclusion. She was clear and acknowledged to Peter you were with Jesus. The maid according to John's gospel had let Peter in the courtyard with another unknown disciple giving reason to consider how she knew him (Jn.18:16-17).³



Lesson VIII
Date: September 27, 2015
Lesson Scriptures:
 Mark 14:66-72

Conviction- A Church with confidence in the spiritual resources God provides. Understands without it, too much is at stake. We can rely on Scripture alone (2Pet.1:3).³

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³International Bible Society

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Mark 14:67-68 (KJV) ⁶⁷ And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. ⁶⁸ But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Mark 14:67-68 (NIV) ⁶⁷ When she saw Peter warming himself, she looked closely at him. "You also were with that Nazarene, Jesus," she said. ⁶⁸ But he denied it. "I don't know or understand what you're talking about," he said, and went out into the entryway.

The Denial of Peter

A. The Cause of the Denial

(Verse 67) Remembering Peter was with another disciple, these facts lead her to associate Peter with Jesus of Nazareth. The mindset of the Jews was condescending of anyone out of Galilee (Jn.7:40-43). It seemed the maid in the lower courtyards of the priest palace was attempting to assist, in hopes to identify a witness. That could further justify the accusations against Jesus, implying He had committed blasphemy. In addition, possibly bringing accusations against Peter known as the one who cut off a servant's ear of the high priest, clearly enhancing Peter's fear (Jn.18:26).¹

B. The Conversation of the Denial

(Verse 68) Peter although humbly attempting to demonstrate love, he had been boastful before Christ (Mk.14:30). Whenever believers step out of the will of God and are boastfully attempting to take on matters themselves. You will find out just how much we are in need of the sovereignty of God. This was a great teaching moment for Jesus regarding the omniscience of God; He knows how much we can tolerate. Jesus decrees that Peter would deny him began due to the suddenness of the exposure Peter faced. Peter chose to lie because of fear he attempts to deny Christ using rabbinical judicial terms. Peter insinuated with the words "saying, I know not, neither understand I what thou sayest" implying to be completely ignorant of the maid's allegations. Furthermore, it was confusing to him she could imply such a thing. Peter lied about knowing and lied about understanding. Often the case, if you have told one lie you will have to tell another to get out of the first. Peter is an example for faithful believers there will be stumbling- blocks whether from Satan's trickery, worldly influence or fleshly desires. We must be prepared to meet the situations biblically.²



Lesson VIII

Date: September 27, 2015

Lesson Scriptures:

Mark 14:66-72

Denial- Scriptures suggest that the denial of the clarity and thus of the authority of the Bible is born of the impulse to reject God's authority, which in turn is born of wicked rebellion (Prov. 1:29, 30).³

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Mark 14:68-70 (KJV) ⁶⁸ But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. ⁶⁹ And a maid saw him again, and began to say to them that stood by, This is *one* of them. ⁷⁰ And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*.

Mark 14:68-70 (NIV) ⁶⁸ But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. ⁶⁹ When the servant girl saw him there, she said again to those standing around, "This fellow is one of them." ⁷⁰ Again he denied it. After a little while, those standing near said to Peter, "Surely you are one of them, for you are a Galilean."

The Denial of Peter

B. The Conversation of the Denial

(Verse 68) Peter's fear and lie led him to make a hasty decision. This diversion was to safely withdrawn attention from him as a result; he quietly moved to the porch. It was his intention to get away unobserved of the observant female maid. He still remained in the vicinity although leaving the lighting of the fire in the courtyard. He maneuvered to the entry area in front of the courtyard as if anticipating having to escape perhaps. As decreed by Jesus the first denial transpired characteristically marked by the cock crowing.¹

(Verse 69-70) Although Peter chose to linger around, he denied being associated with Christ. The words "he denied" is in the imperfect tense indicates he kept on denying that is more than once signifying this is the second time. Peter was identified again but by another maid not the maid who had initially connected him with Christ (Mt.26:71). With the word "began" it allows us see this maid's role change from an observer to and an accuser. The maid did not expose Peter by addressing him. She initiated a whispering campaign among those observing the event. According to the context, they had evil intent. She adamantly affirms without a doubt Peter is a disciple. The word "This" denotes grammatically the subject is guilty absolutely of the implications, hence leaving no room for the insinuation regarding Peter to be false. Peter is persistent with his lie and denies being a follower and knowing Christ (Mt.26:72). Those observing used the word "Surely" a Greek word that denotes nothing can conceal or alter their findings. Although complete denial by Peter, they confirmed his association with Jesus identifiable by Peter's style of speech.²



Lesson VIII

Date: September 27, 2015

Lesson Scriptures:

Mark 14:66-72

Scripture Sufficiency:

Whether the circumstances causing the fear are real or imaginary, the results do not always have to be same. For the believer, fear exists because of failure to learn and apply biblical truth to the problems of life, and failure to learn and utilize the Bible. God’s problem solving devices (1Tim.3:16-17).⁴

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Mark 14:71-72 (KJV) ⁷¹ But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

Mark 14:71-72 (NIV) ⁷¹ He began to call down curses on himself, and he swore to them, "I don't know this man you're talking about."

The Denial of Peter

C. The Calculation after the Denial

(Verse 71) The conduct displayed by Peter exemplifies how sin has no remorse and if not eradicated. It can cause a believer or non-believer to react in a frantic way. Resorting to anything and everything in order to justify ones action profusely demonstrated by Peter. His fear instead of leading him to surrender caused an adversative action. In this context the conjunction “But” sounds, the alarm for us to observe attentively what follows. Altering us, about Peter’s response, which is a hostile and deceitful behavior (Jer.17:9).¹

A demonstration of Peter’s behavior began with the words “to curse” an infinitive verb and in this context helps to describe how the action is an extreme behavior. Because this is an infinitive verb, it indicates to observe all the possibilities that have driven Peter to this point (*e.g., he has compassion for Jesus he does not want to let him down, guilty of cutting an ear off and his association with Jesus could be proven with at least two witnesses*). Above we discussed the cause of the action. Now let us observing the meaning of “curse” in the Greek, it means to be place under God’s judgment, if he is laying, whatever required penalty for what he is guilty of let it happen to him. Secondly, Peter began “to swear” also an infinitive verb all of the above dynamics apply to the cause. Now let us observe the meaning of “swear”, in the Greek it means to make an oath in order to affirm the truth of a statement by calling on a divine being to validating the statement. Therefore, Peter was making a vow and asking God to justify it. In hopes that does observing his conduct will accept his extreme attempt as sincere and true, and that he does not know Jesus.²

Often this verse is misinterpreted and many will try to use it justifying using profanity, which Peter was not using. In my studies, I discovered that one of my theologian colleagues in 1864. Stated Peter’s behavior was **profane** implying not showing respect or reverence, especially to God. This is the only statement that could mislead and cause a conclusion Peter used **derogatory language** (profanity). My **colleague** was implying no matter how threatening a believer’s situation. How could Peter or anyone as a believer asks God to justify a lie? FYI Word Studies do not repeat what you hear.³



Lesson VIII

Date: September 27, 2015

Lesson Scriptures:

Mark 14:66-72

Bizarre Behavior-The problem is not the feelings or emotions but the thinking and actions. When the Bible is not used to deal with problems, thoughts, and feelings, the result will be confused thoughts and actions (Prov.3:5).⁴

Questions:

1. How often do you offer a heartfelt repentance when you find that you have sinned?
2. How do you deny Christ by your action(s)?

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³Earline Franklin

⁴International Bible Society.

Questions by Earline Franklin

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Mark 14:72 (KJV) ⁷² And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Mark 14:71-72 (NIV) ⁷² Immediately the rooster crowed the second time. Then Peter remembered the word Jesus had spoken to him: "Before the rooster crows twice you will disown me three times." And he broke down and wept.

The Denial of Peter

C. The Calculation after the Denial

(Verse 72) In this verse, the connective conjunction “And” a marker of a sequence of closely related events. Introduces the scenery showing the reality of Jesus’s decree of how Peter would deny Christ. Identifying the time lines of Peter’s denial the scriptures confirms the foresight of Jesus regarding the cock crowing. In addition, the scriptures are referring to the repeated crowing, as expected about dawn (Mk.14:30; 13:35).¹

In other words, Jesus is suggesting Peter in Mk.14:30 had not grasped visual and internally what the Prophecy was asking of Jesus. Moreover, understanding the commitment and the consequence of what is to transpire. Often that is the issue and it causes us to abandon our commitment because of not understanding scripture. Hence, we find ourselves in fearful situations and resorting to any means necessary hoping to rectify the circumstances. When reflecting on a situation that causes us to conduct ourselves in an unbiblical way remember God’s word and realize our mistake. Due to Peter’s desire to commit faithfully in following Jesus Peter cried when Jesus looked upon him, (Lk. 22:61). As believers when we discover our weakness that breaks our fellowship with God through Jesus Christ. When it internally affects us as it did Peter and causes us to demonstrate remorse, remember our God is just and forgiving (1Jn.1:9).²

Summary: Peter loved Jesus and was sincere when he promised to be loyal to Him, but Peter did not know himself. He did not know that he did not have the power to keep himself and would fall to temptation. However Peter provides a great lesson to believers when he realized his denial of Christ, he was sorrowful and repented. Peter had a faith in Jesus that could be renewed.³

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Analytical Bible Expositor - Mark

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