

*Great
Commission*
Baptist Church



Dr. Douglas E. Brown, Pastor/Teacher



**The Suffering Servant
The Book of Mark
Sunday School
Curriculum
October/November 2015**



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

Lesson I

Date: October 4, 2015

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B. The Problem of the Court

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C. The People's Choice

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Lesson I

Date: October 4, 2015

Lesson Scriptures:

Mark 15:1-6

Lesson Outline

A. The Plan before Court
(Mark. 15 vs. 1)

B. The Problem of the Court
(Mark. 15 vs. 2-5)

C. The Practice of the Court
(Mark. 15 vs. 6)

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Christ Brought before Pilate

A warning which needs to be repeated is that “the cares of this world and the deceitfulness of riches,” and the lust for other things, will choke out the life of God in us. We are never free from the recurring waves of this invasion. If the frontline of attack is not about clothes and food, it may be about money or the lack of money; or friends or lack of friends; or the line may be drawn over difficult circumstances. It is one steady invasion, and these things will come in like a flood, unless we allow the Spirit of God to raise up the banner against it.¹

“I say to you, do not worry about your life....” Our Lord says to be careful only about one thing— our relationship to Him. But our common sense shouts loudly and says, “That is absurd, I *must* consider how I am going to live, and I *must* consider what I am going to eat and drink.” Jesus says you must not. Beware of allowing yourself to think that He says this while not understanding your circumstances. Jesus Christ knows our circumstances better than we do, and He says we must not think about these things to the point where they become the primary concern of our life. Whenever there are competing concerns in your life, be sure you always put your relationship to God first.²

Jesus tells us not to worry about any of these things. Look again and think. In mist of His journey Christ, is the example how to stay focused having our mind on the “much more” of your heavenly Father’s Will.³

1. Do you ever water down God’s Will to pursue your selfish desire.

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



Lesson I

Date: October 4, 2015

Lesson Scriptures:

Mark 15:1-6

Aim: Students will be encouraged to maintain courage under fire. When you know your mission and are assured of the success of your mission, you never have to worry about defending yourself in the face of the enemy.

¹⁻²Commentary originated by Dr. Dale Allen BA,MBA, MTS, D. Min. All editing,

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

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:1 (KJV)

¹ And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

Mark 15:1 (NIV)

¹ Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, reached a decision. They bound Jesus, led him away and handed him over to Pilate.

Christ Brought before Pilate

A. The Plan before Court

(Verse 1) After establishing the reality of Jesus's declaration regarding Peter's denial of Jesus three times before dawn signified by the cock crowing. Mark discusses the cunningness of the chief priest. Suggesting that the "chief priests" were expedient and without any hesitation once placing Jesus in custody. We able determine this with the adverb "straightway" denoting a point of time immediately subsequent to a previous point of time. Clearly pointing out after the evening of seizing Christ, the chief priest intension was to engage in a joint planning to devise a course of common action, one with harmful or evil purpose. This reasoning comes from the Greek meaning of the word "consultation". This was a joint effort of the entire Sanhedrin declared by Jesus in Mk. 8:31 and the concluding efforts of this section, was Jesus, deserved death.¹

It had to be finalized by the Roman government although the chief priest, elders, scribes and the remaining participants all had consented they did not have the authority to put Christ to death see Jn.18:31. We are giving a visional of Jesus being delivered as a criminal who had committed a heinous offence. This is derived from the Greek meaning of the word "bound" an aorist participle active when translate it would reading the one who was tied together needing to restrained as violent.¹ Pilate does not allow the contemplated decision to rush him in his decision whether Jesus desired the death penalty.²



Lesson I

Date: October 4, 2015

Lesson Scriptures:

Mark 15:1-6

Evaluate Life - The Lord was not referring here to a cost, which we have to count, but to a cost, which He has already counted. The cost was those thirty years in Nazareth, those three years of popularity, scandal, and hatred, the unfathomable agony He experienced in Gethsemane, and the assault upon Him at Calvary—the central point upon which all of time and eternity turn. Jesus Christ has counted the cost. In the final analysis, people are not going to laugh at Him and say, “This man began to build and was not able to finish” (Luke 14:30).³

¹⁻²Commentary originated by Dr. Dale Allen BA,MBA, MTS, D. Min. All editing, by approval only.

³Encyclopedia of 15,000 Illustrations: Signs of the Times.

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Mark 15:2-5 (KJV)

² And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*. ³ And the chief priests accused him of many things: but he answered nothing. ⁴ And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. ⁵ But Jesus yet answered nothing; so that Pilate marvelled.

Mark 15:2-5 (NIV)

² "Are you the king of the Jews?" asked Pilate. "Yes, it is as you say," Jesus replied. ³ The chief priests accused him of many things. ⁴ So again Pilate asked him, "Aren't you going to answer? See how many things they are accusing you of." ⁵ But Jesus still made no reply, and Pilate was amazed.

Christ Brought before Pilate

B. The Problem of the Court

(*Verse 2- 5*) Pilate understood as a Roman justice to deliberate a case he needed to hear from the prisoner. Other passages allow us to see Pilate questioning Jesus Jn.18:20-37. Mark only allows his readers see the Sanhedrin compliance to accomplish their task not as judges but accusers. Realizing that the ruthless and trumped up charges was the only chance of Jesus receiving death and not with the feeble charges of blasphemy which they had concluded. Although Pilate asked in a sarcastic manner are you the King of Jews. Jesus replied in a way knowing claiming to be a king was equivalent to treason against Caesar. Jesus was brought from the closed deliberation in the praetorium with Pilate to face his accusers. Mark does not mention the accusers' charges, however, after Pilate's examination of Jesus and his declaration to the Sanhedrin that he was guiltless. The chief priests, speaking for the Sanhedrin, continued to make other charges against Jesus. We able to see this in the imperfect tense of the verb "accused".¹

These verses prove to be consistent with Mark's emphasis on Jesus as the Servant of the Lord. Pilate challenges Jesus to answer the angry accusers. Jesus' failure to defend Himself against so many accusations amazed Pilate. Mark used a double negative in the Greek text to describe Jesus' absolute silence. The silence of Jesus is directed against the Jews and expresses his contempt (nxt pg)²



Lesson I

Date: October 4, 2015

Lesson Scriptures: Mark 15:1-6

Reconciliation - means the restoring of the relationship between the entire human race and God, putting it back to what God designed it to be. This is what Jesus Christ did in redemption.⁴

¹⁻³Commentary originated by Dr. Dale Allen DCS, TH. M. D. Min. All editing, by approval only

⁴Commentary compiled by Rev. Terrence Howard, TH.M. All editing and copying by permission only.

⁴Encyclopedia of 15,000 Illustrations: Signs of the Times.

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Mark 15:6 (KJV)

⁶Now at *that* feast he released unto them one prisoner, whomsoever they desired.

Mark 15:6 (NIV)

⁶Now it was the custom at the Feast to release a prisoner whom the people requested.

Christ Brought before Pilate

B. The Problem of the Court

(*Verse 2-5*) for their accusations. Pilate's subsequent attempts to secure Jesus' release suggest that he was impressed by the contrast between the priests' forcefulness and Jesus' silence. We are able to see this from the word "marvelled" in the Greek, denotes personal admiration of an individual's commitment.¹

Again Pilate tried to get Jesus to respond to His accusers and defend Himself against their charges but to his utter amazement **Jesus** remained absolutely silent (Is. 53:7) . "He answered no longer nothing"; *ouketi ouden*, emphatic negative). Such silence was rare in a Roman court. It seemed to confirm Pilate's initial feeling that Jesus was not guilty.²

C. The Practice of the Court

(*Verse 6*) Dictatorial governments such as Rome sometimes imprison popular rebel leaders. Evidently this custom served to improve relations between the Roman ruler and his subjects according to Jn.18:39 this was a custom at all festivals, also in this verse with the words, "He would release", an imperfect verbal phrase which denotes an action of habituation.³

Pilate at last proposes a compromise. He remembered that there was a custom, lately brought over from Italy into Palestine, of freeing someone of the State's prisoners every year at Passover as a matter of proconsular clemency (Mar 15:6). He offered to let Jesus go under this rule. Such a procedure would be equivalent to pronouncing him technically a criminal, but thus His life would be spared. But the subtle priests put the people up to refuse this favour flatly.⁴



Lesson I
Date: October 4, 2015
Lesson Scriptures:
Mark 15: 1 - 6

¹Emma Stevens

Questions by Emma Stevens

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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.

Christ Brought before Pilate

Summary: When the Jews came before Pilate - a man who was motivated by a lust for power, they knew they could not accuse Jesus of blaspheme. They knew that Pilate would never intervene in a Jewish religious argument. So, when they brought Jesus to Pilate, they changed the charges against Him. These wicked men knew that this would get Pilate's attention and help them accomplish their evil agenda of seeing Jesus crucified. Jesus was brought face-to-face with Pilate, and when he was, He plainly declares His identity and offers to teach Pilate the truth. There was no one present who could judge Jesus so why would He need to defend himself? Christians are encouraged to stand firm and remain true to who we are in Christ. It takes courage to stand against the world and live for Him. It takes courage to be different in a world that demands that everyone behave the same way. It takes great bravery to live for God in a world controlled by the devil. Nonetheless, Christians must maintain courage under fire.¹

Questions:

1. True or False Believing on Jesus takes real courage?
2. On your job, among friends, etc., do you ignore the truth of who Jesus is because you want to hold on to your position?



Lesson II

Date: October 11, 2015

Lesson Scriptures:

Mark 15:7-14

Lesson Outline

A. The Plea for the Custom
(Mark. 15 vs. 7-8)

B. The Priest Persuasion for
the Criminal
(Mark. 15 vs. 9-11)

C. The People's Choice
(Mark. 15 vs. 12-14)

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Christ or Barabbas?

Paul said that he was overpowered, subdued, and held as in a vise by “the love of Christ.” Very few of us really know what it means to be held in the grip of the love of God. We tend so often to be controlled simply by our own experience. The one thing that gripped and held Paul, to the exclusion of everything else, was the love of God. “The love of Christ compels us....” When you hear this coming from the life of a man or woman, it is unmistakable. You will know that the Spirit of God is completely unhindered in that person’s life.¹

When we are born again by the Spirit of God, our testimony is based solely on what God has done for us, and rightly so. But that will change and be removed forever once you “receive power when the Holy Spirit has come upon you...”. Only then will you begin to realize what Jesus meant when He went on to say, “...you shall be *witnesses* to Me....” Not witnesses to what Jesus can do— that is basic and understood— but “witnesses to Me....” Paul said that he was gripped by the love of God and that is why he acted as he did. People could perceive him as mad or sane— he did not care. There was only one thing he lived for— to persuade people of the coming judgment of God and to tell them of “the love of Christ.” This total surrender to “the love of Christ” is the only thing that will bear fruit in your life. And it will always leave the mark of God’s holiness and His power, never drawing attention to your personal holiness. Christ surrenders even when He knows others are desiring of the punishment for their guilty.²

1. What commitment have you made to the Kingdom of God?

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



Lesson II

Date: October 11, 2015

Lesson Scriptures:

Mark 15: 7 - 14

Lesson Aim: Students are alerted to be very careful who, and what they choose to follow.

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

³Emma Stevens

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Mark 15:7-8 (KJV)

⁷ And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. ⁸ And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

Mark 15:7-8 (NIV)

⁷ A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. ⁸ The crowd came up and asked Pilate to do for them what he usually did.

Christ or Barabbas?

A. The Plea for the Custom

(Verse 7) The word "Barabbas," better written "Bar-Abbas," means "son of father". He had been at the head of a seditious mob, and he and his accomplices were taken and put in prison. Pilate appears to have thought of Barabbas, not doubting but that, by limiting their choice between him and Jesus, he would secure the liberation of our Lord. We see that Barabbas is tied up and is chosen because he rebelled and revolted against the government. Pilate just knew that the people would not free Barabbas with the history that he had of murdering someone during his rebellion. He also was taking a chance because Barabbas was also viewed as a hero to the Jews because of his bravery in joining a coalition to try and overthrow the Roman government. Pilate, little did he know the temper of the chief priests and scribes, and their bitter hostility to Christ.¹

(Verse 8) We see the plea in this verse. The word "plea" means an urgent request or appeal. The text says, "And the multitude crying aloud", the multitude was there because of the Passover Feast. The proceedings of this hearing by Pilate were held in public, so a crowd was hearing all that transpired, and the crowd probably grew larger as news spread. Perhaps this was all part of the religious leaders' plan—to incite the crowd to ask that Pilate release a prisoner as usual, but that it be someone other than Jesus. The other gospels say that the crowd went up. The phrase, "began to desire him to do as he had ever done unto them". The verbs in this phrase is in the imperfect tense which tells us that they were demanding that Pilate acknowledge the custom and do as he had done before and that was to release a prisoner.



Lesson II
Date: October 11, 2015
Lesson Scriptures:
Mark 15: 7 – 14

Caesar: he title assumed by the Roman emperors after Julius Caesar. In the New Testament this title is given to various emperors as sovereigns of Judaea without their accompanying distinctive proper names (John 19:15; Acts 17:70). The Jews paid tribute to Caesar (Matt. 22:17), and all Roman citizens had the right of appeal to him (Acts 25:11).⁴

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⁴ Easton's Bible Dictionary

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Mark 15:9-11 (KJV)

⁹ But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? ¹⁰ For he knew that the chief priests had delivered him for envy. ¹¹ But the chief priests moved the people, that he should rather release Barabbas unto them.

Mark 15:9-11 (NIV)

⁹ "Do you want me to release to you the king of the Jews?" asked Pilate, ¹⁰ knowing it was out of envy that the chief priests had handed Jesus over to him. ¹¹ But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

Christ or Barabbas?

B. The Priest Persuasion for the Criminal

(Verse 9) Pilate then asked them, since the people were saying that Jesus was king of the Jews, surely they would release him versus Barabbas. Pilate knew that Jesus was innocent and wished to release Him. But how? He must pacify and maintain fairly good relations with the Jewish authorities. It was the only way he could maintain peace and keep them from reporting him to Rome and threatening his own position. So Pilate ask the crowd if they wanted him to release Jesus, the King of the Jews (Acts 3:13-15).¹

(Verse 10) Pilate knew that the chief priests had not handed Jesus over to him to do him any favors or out of loyalty to Caesar. He knew they envied Jesus. Envy was the low passion that influenced the chief priests. They saw that Jesus was gaining a great and increasing influence over the people by the sublime beauty of his character, by the fame of his miracles, and the constraining power of his words. And hence they concluded that, unless he was arrested in his course, and put out of the way, their own influence would soon be gone. The whole world was going after him. Therefore, he must be destroyed (I Samuel 18: 8-9).²

(Verse 11) Pilate worked hard to undermine the chief priests' desires to put Jesus to death by offering to release Jesus to them instead of Barabbas. But the chief priests would have nothing of this. They were not about to let Jesus slip through their fingers so easily. Also, it was a battle of the wills. Pilate was trying to get his way and the chief priests were trying to get theirs. The chief priests stirred up the crowd to force Pilate to release Barabbas so Jesus would be put to death. They meant to win (Hosea 5:1).³



Lesson II
Date: October 11, 2015
Lesson Scriptures:
Mark 15: 7 - 14

Pilate: Pontius Pilate was the sixth Roman procurator of Judea, and under him our Lord worked, suffered and died, as we learn not only from Scripture, but from Tacitus (Ann. xv. 44). was appointed A.D. 25-6, in the twelfth year of Tiberius. His arbitrary administration nearly drove the Jews to insurrection on two or three occasions. One of his first acts was to remove the headquarters of the army from Cæsarea to Jerusalem³

¹⁻²Commentary originated by Rev. Terrence Howard, TH.M.
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³ Smith's Bible Dictionary

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Mark 15:12-14 (KJV)

¹² And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? ¹³ And they cried out again, Crucify him. ¹⁴ Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

Mark 15:12-14 (NIV)

¹² "What shall I do, then, with the one you call the king of the Jews?" Pilate asked them. ¹³ "Crucify him!" they shouted. ¹⁴ "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!"

Christ or Barabbas

C. The People's Choice

(Verse 12) In this verse Pilate ask the crowd, what shall we do with the one they call King of the Jews? Pilate did not accept this title for Jesus but his question implied he was willing to release Jesus also if they wished. He thought they would consider about releasing Jesus because he was not even in Prison. Barabbas was already in prison, so he repeated this question to the crowd hoping that they would free Jesus. This question is one of the most important questions asked of man, for what we do with Jesus determines our eternal destiny (Jeremiah 23:5-6).¹

(Verse 13) We see here that it says that the crowd said again, "Crucify him". This mob of people were screaming to the top of their lungs, "Crucify him". I mean the religious leaders really got this crowd hostile to the point that they were demanding and commanding that Pilate Crucify Jesus. The people made their choice, stated their preference, and confirmed their sin. This is just what the Jewish religious leaders wanted. Only slaves or those who were not Roman citizens could be executed by crucifixion. If Jesus was crucified, he would die the death of a rebel and slave, not of the king he claimed to be. In addition, crucifixion would put the responsibility for killing Jesus on the Romans; thus, the crowds would not blame the religious leaders.²



Lesson II

Date: October 11, 2015

Lesson Scriptures:

Mark 15: 7 - 14

Summary: The majority condemned Him to death. The majority stood against Him and the majority was wrong. Be very careful who, and what you choose to follow.²

Questions:

1. Do you choose to follow leaders of the light or darkness?
2. How do you handle peer pressure?

¹Commentary compiled by Rev. Terrence Howard, TH.M.
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³Emma Stevens

Questions by Emma Stevens

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Mark 15:14(KJV)

¹⁴ Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

Mark 15:14(NIV)

¹⁴ "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!"

Christ or Barabbas

C. The People's Choice

(Verse 14) The region of Judea where Pilate ruled as governor was little more than a hot and dusty outpost of the Roman Empire. Because Judea was so far from Rome, Pilate was given just a small army. The Roman government could not afford to put large numbers of troops in all the regions under their control, so one of Pilate's main duties was to do whatever was necessary to maintain peace. We know from historical records that Pilate had already been warned about other uprisings in his region. Although he may have seen no guilt in Jesus and no reason to condemn him to death, Pilate wavered when the Jews in the crowd threatened to report him to Caesar (John 19:12). Such a report, accompanied by a riot, could cost him his position and hopes for advancement. Pilate became afraid. His job was in jeopardy. The last thing Pilate needed was a riot in Jerusalem at Passover time, when the city was crowded with Jews from all over the Empire. Pilate asked the people to specify some crime that would make Jesus worthy of death. But the mob kept on shouting more wildly to crucify Jesus.¹

Summary: The chief priests have now lead the crowd in a plot to murder Christ. Barabbas was a political prisoner who had been arrested for insurrection and murder. However, Christ was a Savior who had been arrested for saving souls. Unfortunately, the people being blinded by unbelief and enticed by the majority, chose the way of the world over the Way to God. Many today are just like the crowd that condemned Jesus. In 2015, there are people who choose the world over the Lord every day. We see it in our elections. We see it in the actions of our government. We see it in our choices of entertainment. We see it in the way people live their lives every day. The majority is not always right! The majority rejected Jesus.



Lesson III

Date: October 18, 2015

Lesson Scriptures:

Mark 15:15-20

Lesson Outline

A. The Place before the Crucifixion
(Mark. 15 vs. 15-16)

B. The Practice before the Crucifixion
(Mark. 15 vs. 17-19)

C. The Pathway to the Crucifixion
(Mark. 15 vs. 20)

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The Road to the Crucifixion

Are you willing to sacrifice yourself for the work of another believer—to pour out your life sacrificially for the ministry and faith of others? Or do you say, “I am not willing to be poured out right now, and I don’t want God to tell me how to serve Him. I want to choose the place of my own sacrifice. And I want to have certain people watching me and saying, ‘Well done.’ ”

It is one thing to follow God’s way of service if you are regarded as a hero, but quite another thing if the road marked out for you by God requires becoming a “doormat” under other people’s feet. God’s purpose may be to teach you to say, “I know how to be abased...” (Philippians 4:12). Are you ready to be sacrificed like that? Are you ready to be less than a mere drop in the bucket— to be so totally insignificant that no one remembers you even if they think of those you served? Are you willing to give and be poured out until you are used up and exhausted— not seeking to be ministered to, but to minister? Some saints cannot do menial work while maintaining a saintly attitude, because they feel such service is beneath their dignity.

1. Am I exhibiting the life that men take knowledge of as having been with Jesus?

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



Lesson III
Date: October 18, 2015
Lesson Scriptures:
Mark 15: 15-20

Lesson Aim: Students will understand that faithfulness to God often means persecution and mockery from people who do not believe in Him.

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

³Earline Franklin

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Dr. Douglas E. Brown, Pastor/Teacher

Mark 15: 15-16 (KJV)

¹⁵ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified. ¹⁶ And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

Mark 15:15-16 (NIV)

¹⁵ Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified. ¹⁶ The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers.

The Road to the Crucifixion

A. The Place before the Crucifixion

(Verse 15) Pilate wanted to satisfy the crowd; Mark probably adopts the Latin idiom *satisfacere alcui* to evoke the rhetoric of Roman justice. In reality, the crowd has given Pilate satisfaction—not of its allegiance, but of the ease with which it can be manipulated by Rome and its allies. The whole trial illustrates why Gentile rule is the antithesis of God’s rule (10:42). This verse indicates how today’s Justice can be influenced by public pressure, such as our so called “Supreme court.” No doubt in their decision about gay rights to marry same sex couples they did not consider God’s word as rule for marriage.¹

When we look at this place of court, where the decision was made, Barabbas which means “son of Father” and Jesus who is the “Son of the Father”. We see that one is earthly and one is heavenly. They were willing to choose the ways of the flesh, rather than choose the spiritual. We cannot be too hard on them, because there are sometimes that we do the same thing. If they had remembered all of the good things that Jesus had done for them, maybe they would have chose to release Jesus. This is the challenge that we face. If we look back over our own lives and remember all the things that God has done. When temptation comes, we will choose to do the right thing.²

(Verse16) This verse shows us where Jesus was brought into a place called Praetorium, the high priest residence possibility a tent inside a building, after the soldiers finished scourging Jesus; they took him back into the fort. They called “*the whole band*” the Bible says. This refers to a Roman “*cohort*”, or about 600 men. All of the soldiers were not on duty came together to have their fun with another condemned prisoner.



Lesson III

Date: October 18, 2015

Lesson Scriptures:

Mark 15: 15-20

Crucifixion: Whether this mode of execution was known to the ancient Jews is a matter of dispute. Probably the Jews borrowed it from the Romans. It was unanimously considered the most horrible form of death. Among the Romans the degradation was also a part of the infliction, and the punishment if applied to freemen was only used in the case of the vilest criminals.³

¹⁻²Commentary originated by Bobby J. Williams Sr., Diploma(SBI) All editing and copying by permission only.

³ Smith's Bible Dictionary

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:16-17 (KJV)

¹⁶ And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. ¹⁷ And they clothed him with purple, and platted a crown of thorns, and put it about his head,

Mark 15:16-17 (NIV)

¹⁶ The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. ¹⁷ They put a purple robe on him, then twisted together a crown of thorns and set it on him.

The Road to the Crucifixion

A. The Place before the Crucifixion

(Verse 16) This was a routine thing for the soldiers to do. As long as they did not kill the condemned prisoner before He suffered the prescribed for of execution, they were free to do with Him as they please. These men were heartless and utterly devoid of compassion for the Lord Jesus. Imagine the scene. Jesus stands there before them. His body is weary from a long night without any sleep. His face is swollen from the abuse He suffered at the hands of the High Priest and the Temple police, **14:65**. He is bloody from the scourging. His flesh hangs in ribbons from His back. His blood pools at His feet. You would think that seeing Jesus in that condition cause the soldiers to back off. But, they do not!¹

B. The Practice before the Crucifixion

(Verse 17) This word “practice” mean, to do some as a custom, usual pattern of action. Jesus was then mocked by the military by perhaps as many as 600 of them have Jesus at their mercy. They give him a mock coronation, with a robe of royal purple and a crown of twisted thorns. In ludicrous imitation of a vassal king’s regal robes and gilded head-wreath, the soldiers dressed Jesus in a purple robe, a faded military cloak, and pressed a crown of thorns, perhaps palm spines, on His head. With this “crown” the soldiers unwittingly pictured God’s curse on sinful humanity being thrust on Jesus (Gen. 3:17-18). Matthew noted that they also placed a staff in His hand as a mock scepter (Matt. 27:29). It was designed in mockery of his claim to be a King, and it probably had a reference to his supposed insurrection against Caesar. All this was permitted by Pilate, (nxt pg)²



Lesson III

Date: October 18, 2015

Lesson Scriptures:

Mark 15: 15-20

King of the Jews: The angel in announcing His birth declares that He will occupy the throne of His father David. The Pharisees have no hesitation in affirming that the Christ would be Son of David (Matt. 22:45; Mark 12:35; Luke 20:41). Frequently in life He was hailed as "Son of David," and after His ascension, Peter declares that the promise God had made to David that "of the fruit of his loins he would set one upon his throne"⁴

¹⁻³Commentary compiled by Bobby J. Williams Sr., Diploma(SBI) All editing and copying by permission only.

⁴ International Standard Bible Encyclopedia

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Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:18-19 (KJV)

¹⁸ And began to salute him, Hail, King of the Jews! ¹⁹ And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him. ²⁰ And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

Mark 15:18-19 (NIV)

¹⁸ And they began to call out to him, "Hail, king of the Jews!" ¹⁹ Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. ²⁰ And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

The Road to the Crucifixion

B. The Practice before the Crucifixion

(*Verse 17*) in order that he might the more easily, after this ignominious treatment, deliver Christ from the extreme sentence.¹

(*Verse 18*) They teased and taunted him as ‘King of the Jews’—not knowing that they are proclaiming the truth. This was a show of deference for a king. But it was all just play-acting and belongs under the category of mocking. The word "salute" speaks of respect, peace, kindness, and affection and is used as a greeting. How vulgar and disrespectful was the perversion of the actions and speech of the soldiers.²

(*Verse 19*) **They Worshipped Him** As they hailed him as king, we notice that they hit him, they spit on him, but they also fell on their knees before him. The language is so appropriate to who Jesus is. Falling on your knees before a sovereign is an appropriate way of recognizing the authority of the king and declaring your allegiance and obedience to that king. It is something that happens as part of the ceremony at a coronation. As they knelt down and worshipped, did their hearts bend in worship and obedience? Probably not, but was it appropriate to bow before this king? No doubt it was!³



Lesson III

Date: October 18, 2015

Lesson Scriptures:

Mark 15: 15-20

Questions:

1. Have you experienced any mockery for your Christian walk? If so how did you handle the mockery.
2. What kind of treatment can you expect from non - believers when you commit to Christ?

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²Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:20 (KJV)

²⁰ And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

Mark 15:20 (NIV)

²⁰ And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

The Road to the Crucifixion

C. The Pathway to the Crucifixion

(Verse 20) The message of the cross is a message of pain, suffering and death. We get the English word “Excruciating” from two Latin words: “ex” which means “out of” and “cruciare”, which means “the cross”. A death on the cross was so painful that it came to be associated with any pain that caused extreme suffering. There are several kinds of pain described as being “excruciating”. Childbirth, a kidney stone, biting your tongue, certain kinds of surgeries, etc., have been described in that fashion. But, if you will take the worst pain you have ever experienced and multiply it 10,000 times, you might come close to experiencing the pain Jesus endured on the cross.

Summary: Jesus was committed to complete the work on the cross. He did not let the unfair and underserved persecution , mockery and humiliation stop Him. He never resisted what he had to go through. He demonstrates to us that faith in God will give us the strength that we need to continue on for Christ even though we might be mocked or persecuted.



Lesson IV

Date: October 25, 2015

Lesson Scriptures:

Mark 15:21-27

Lesson Outline

A. The Transport of the Cross
(Mark. 15 vs. 21)

B. The Treatment on the Cross
(Mark. 15 vs. 22-25)

C. The Thieves on the Cross
(Mark. 15 vs. 26-27)

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

The Crucifixion of Christ Part I

Is your mind stayed on God or is it starved? Starvation of the mind, caused by neglect, is one of the chief sources of exhaustion and weakness in a servant's life. If you have never used your mind to place yourself before God, begin to do it now. There is no reason to wait for God to come to you. You must turn your thoughts and your eyes away from the face of idols and look to Him and be saved (see Isaiah 45:22). Your mind is the greatest gift God has given you and it ought to be devoted entirely to Him. You should seek to be "bringing every thought into captivity to the obedience of Christ..." (2 Corinthians 10:5). This will be one of the greatest assets of your faith when a time of trial comes, because then your faith and the Spirit of God will work together. When you have thoughts and ideas that are worthy of credit to God, learn to compare and associate them with all that happens in nature—the rising and the setting of the sun, the shining of the moon and the stars, and the changing of the seasons. You will begin to see that your thoughts are from God as well, and your mind will no longer be at the mercy of your impulsive thinking, but will always be used in service to God. Remember whose you are and whom you serve. Encourage yourself to remember, and your affection for God will increase tenfold. Your mind will no longer be starved, but will be quick and enthusiastic, and your hope will be inexpressibly bright.¹

1. Am I the kind of person totally committed to live for God until death?

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



Lesson IV
Date: October 25, 2015
Lesson Scriptures:
 Mark 15: 21-27

Lesson Aim: To realize that Jesus' greatest motive was to serve God, and to do that He refused to save himself in order to save others.

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

³⁻⁴Earline Franklin

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:21-22 (KJV)

²¹ And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. ²² And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

Mark 15:21-22 (NIV)

²¹ A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. ²² They brought Jesus to the place called Golgotha (which means The Place of the Skull).

The Crucifixion of Christ Part I

A. The Transport of the Cross

(Verse 21) This word transport means to carry somebody or something. We see that this verse says, "And they compel one Simon a Cyrenian," to carry the cross of Jesus. It seems from Matthew (Matt. 27:32) that our Savior bore his own cross from the palace to the gate of the city. The tablet, with the inscription afterwards attached to the cross, would be carried before him; and a certain number of soldiers would be appointed to go with him to the place of execution, and to see the sentence carried out. Having passed out through the gate of the city, they met one Simon of Cyrene, coming from the country, and they compelled him. literally, they impress him. The Cyrenians had a synagogue in Jerusalem (Acts 6:9), and this Simon may probably have been one of those who had come up to keep the Passover. He must have been a Hellenistic Jew, a native of Cyrene, on the north coast of Africa. Alexander and Rufus, his sons, were no doubt, at the time when Mark wrote his Gospel, well-known disciples of our Lord. Paul, writing to the Romans (Rom. 16:13), sends a special salutation to Rufus, "chosen in the Lord, and his mother, and mine;" a delicate recognition by Paul of something like maternal care bestowed upon him by the mother of Rufus. It is probable that his father Simon, and perhaps his brother Alexander, may have been dead by this time. Rufus is also honorably mentioned by Polycarp in his Epistle to the Philippians.¹

The Roman government could publicly enlist anyone into public service to be a courier or to carry anything for them. It was the soldiers who usually enlisted boys to carry their bags for one mile. This was their obligation. Here we see that they enlisted a man to carry the cross for Jesus.²



Lesson IV

Date: October 25, 2015

Lesson Scriptures:

Mark 15: 21-27

Golgotha or Calvary:

The spot, Calvary, would seem to have been the place of execution from an ancient date. It is probably mentioned by Jeremiah (31:38, 39), in a prophecy concerning the rebuilding and enlargement of Jerusalem, in which he foretells that the wall would be built in an extended arc from the hill of Gareb in the East, sweeping round, along the North, to the hill of Goath in the West-and Goath, here, answers to Calvary, and means the place of execution.³

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³The Biblical Illustrator

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Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:22-23 (KJV)

²² And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. ²³ And they gave him to drink wine mingled with myrrh: but he received *it* not.

Mark 15:22-23 (NIV)

²² They brought Jesus to the place called Golgotha (which means The Place of the Skull). ²³ Then they offered him wine mixed with myrrh, but he did not take it.

The Crucifixion of Christ Part I

B. The Treatment on the Cross

(*Verse 22*) This word treatment means a way of handling somebody or something. Golgotha or Calvary, is not now distinguishable as a hill, partly because of the accumulation of rubbish from the ruin of the city, in the hollows and valleys, and partly because it is doubtful whether it ever was, properly, a hill. It stood below Zion, and was looked down on from Herod's new palace, but it was slightly above the elevation of the lower town. Its name, Golgotha, more correctly, Golgoltha, comes from the same root as Gilgal, that signifies a hill, and the term *golgoi* was used for sacred stones, employed in the heathen rites of the Canaanites and Phoenicians, in their worship of Venus. Our Mark text says "Golgotha" means "the place of a skull" and "Calvary" is translated from the Greek word "kranion" from which we get our English word "cranium" which also involves the "skull" meaning.¹

(*Verse 23*) Matthew says, "vinegar mingled with gall." But the vinegar of the Jews was a cheap and sour wine, and the two terms designate the same liquid. Gall is the humor found in the bodies of men and beasts, otherwise called bile. But the Greek word here rendered gall, is used in the Septuagint to represent a Hebrew word which means any bitter herb, and myrrh is a bitter gum that exudes from the bark of a tree.. According to Rabbinic tradition certain Jerusalem women provided sedative drinks for those about to be crucified, to decrease their pain. On arrival at Golgotha, they, presumably the Roman soldiers, offered Jesus such a drink, wine mixed with myrrh, a plant's sap having anesthetic properties. But after He had tasted it. He refused it, choosing rather to face suffering and death in full control of all His faculties.²



Lesson IV

Date: October 25, 2015

Lesson Scriptures:

Mark 15: 21-27

Jesus Garment: His upper garment was of the customary sort and shape, probably of white woolen cloth, as is suggested by the details of the account of the Transfiguration, with the four prescribed "tassels" at the corners. He probably wore the customary white linen "napkin" (sudarium), wound round the head as a turban, with the ends of it falling down over the neck. The dress of His disciples was, probably, not materially different.³

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³ International Standard Bible Encyclopedia

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:24-26 (KJV)

²⁴ And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. ²⁵ And it was the third hour, and they crucified him. ²⁶ And the superscription of his accusation was written over, THE KING OF THE JEWS.

Mark 15:24-26 (NIV)

²⁴ And they crucified him. Dividing up his clothes, they cast lots to see what each would get. ²⁵ It was the third hour when they crucified him. ²⁶ The written notice of the charge against him read: THE KING OF THE JEWS.

The Crucifixion of Christ Part I

B. The Treatment on the Cross

(Verse 24) With restrained simplicity Mark wrote, And they crucified Him. His Roman readers needed no elaboration and he offered none. Normally a condemned man was stripped (except possibly for a loincloth), laid on the ground, and both outstretched forearms were nailed to the crossbeam (Ps. 22:18). Crucifixion, instituted by the Romans, was a feared and shameful form of execution. Death came by suffocation as the person lost strength and the weight of the body made breathing more and more difficult. Contrary to the discreet paintings of the Crucifixion, Jesus was crucified naked. Then this beam was raised and fastened to an upright post already stuck in the ground and the victim's feet were nailed to it. A wooden peg partway up the post on which the victim sat helped support his body. Death from extreme exhaustion and thirst was painful and slow and usually came after two or three days. Sometimes death was hastened by breaking the victim's legs (John 19:31-33).¹

(Verse 25) Using the Jewish method of counting hours from sunrise (and sunset) Mark alone recorded that Jesus' crucifixion took place at the third hour, that is, 9 A.M. This seems to conflict with the time reference "the sixth hour" in John 19:14. But John probably used the Roman (modern) method of counting hours from midnight (and noon); thus he put Jesus' trial before Pilate at "about the sixth hour," that is, approximately 6 A.M. The interval between 6 and 9 A.M. was filled with the soldiers' mockery (cf. Mark 15:16-20).²



Lesson IV
Date: October 25, 2015
Lesson Scriptures:
 Mark 15: 21-27

Questions:

1. How does knowing that Jesus failed to save himself in order to save you effect your spiritual walk?
2. Simon of Cyrene helped Jesus by carrying the cross for him. What have you done recently that helped to ease a burden of someone ?

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³Earline Franklin

Questions by Earline Franklin

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:26-27 (KJV)

²⁶ And the superscription of his accusation was written over, THE KING OF THE JEWS.²⁷ And with him they crucify two thieves; the one on his right hand, and the other on his left.

Mark 15:25-27 (NIV)

²⁶ The written notice of the charge against him read: THE KING OF THE JEWS.
²⁷ They crucified two robbers with him, one on his right and one on his left.

The Crucifixion of Christ Part I

C. The Thieves on the Cross

(Verse 26) A signboard stating the charge against him was fastened on his cross as a warning. Because Jesus was never found guilty, the only accusation placed on his sign was the “crime” of calling himself King of the Jews. This sign was meant to be ironic. A king, stripped and executed in public view, had obviously lost his kingdom forever. But Jesus, who turns the world’s wisdom upside down, was just coming into his Kingdom (Zech. 9:9).¹

(Verse 27) Here, as Jesus was preparing to inaugurate his Kingdom through his death, the places on his right and on his left were taken by two criminals. A person who wants to be close to Jesus must be prepared to suffer and die as he himself was doing. The way to the Kingdom is the way of the cross. If we want the glory of the Kingdom, we must be willing to be united with the crucified Christ.²

Summary: Jesus moves toward the cross with valor and determination. He was humiliated by carrying His own cross. Simon of Cyrene assisted him with the carrying of the cross. He was offered drugged wine to ease His pain, but he refused it. Jesus was determined to taste death at its bitterness and to go to God with open eyes. A signboard was fastened to the cross above his head announcing his crime. It read,“ the King of the Jews.” Even though this sign was to continue the humiliation of him, it was indeed a sign stating the truth of who he really was. Jesus would not save himself in order to save mankind. ³



Lesson V

Date: November 1, 2015

Lesson Scriptures:

Mark 15:28-32

Lesson Outline

A. The Scripture Fulfilled

(Mark. 15 vs. 28)

B. The Spectators Folly

(Mark. 15 vs. 29-30)

C. The Sanhedrin's

Foolishness

(Mark. 15 vs. 31-32)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Crucifixion of Christ Part II

When we pray, asking God to sanctify us, are we prepared to measure up to what that really means? We take the word sanctification much too lightly. Are we prepared to pay the cost of sanctification? The cost will be a deep restriction of all our earthly concerns, and an extensive cultivation of all our godly concerns. Sanctification means to be intensely focused on God's point of view. It means to secure and to keep all the strength of our body, soul, and spirit for God's purpose alone. Are we really prepared for God to perform in us everything for which He separated us? And after He has done His work, are we then prepared to separate ourselves to God just as Jesus did? "For their sakes I sanctify Myself..." (John 17:19). The reason some of us have not entered into the experience of sanctification is that we have not realized the meaning of sanctification from God's perspective. Sanctification means being made one with Jesus so that the nature that controlled Him will control us. Are we really prepared for what that will cost? It will cost absolutely everything in us which is not of God.¹

Are we prepared to be caught up into the full meaning of Paul's prayer in this verse? Are we prepared to say, "Lord, make me, a sinner saved by grace, as holy as You can"? Jesus prayed that we might be one with Him, just as He is one with the Father (see John 17:21-23). The resounding evidence of the Holy Spirit in a person's life is the unmistakable family likeness to Jesus Christ, and the freedom from everything, which is not like Him.²

1. What evidence do you have the Holy Spirit's is working in you?

^{1,2}Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson V

Date: November 1, 2015

Lesson Scriptures:

Mark 15: 28 – 32

Lesson Aim: To realize that Jesus' greatest motive was to serve God, and to do that He refused to save himself in order to save others.³

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Mark 15:28-29 (KJV)

²⁸ And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

²⁹ And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, with the transgressors.

Mark 15:29 (NIV)

²⁸ And the scripture was fulfilled, which saith, And he was numbered with the transgressors.²⁹ Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days,

The Crucifixion of Christ Part II

A. The Scripture Fulfilled

(Verse 28) This verse is not transcribed in the NIV version of the Bible. It was transcribed to the King James Version to add emphasis on the prophecy that was fulfilled by Jesus Christ (Isaiah 53:12). This was a reminder that Jesus came to fulfill the law and not break the law. This act of the crucifixion did not catch God off guard because God is omniscience and he knew before the foundations of the world that His son would have to be crucified. Some atheist will say that God had to come up with a second plan or he had to do something different. When we look at apologetics (defending the faith), the Bible says that this was planned before God had said, let there be and there was (Heb. 12:2).¹

B. The Spectators Folly

(Verse 29) This word "spectators" mean one who watches or an audience, viewers. This word "folly" mean reckless behavior, or irrational thinking. So this let us know from the beginning that these spectators were foolish. The scripture says, "And they that passed by railed on him". This word "rail" means to speak reproachfully, revile or calumniate. Like hangings in the old west, crucifixion took place in a public location. Many people, out of curiosity, came out to the crucifixion site to watch. They misunderstood His resurrection. As people travelled in and out of the city they slowed down, and some stopped to see what was going on.²



Lesson V

Date: November 1, 2015

Lesson Scriptures:

Mark 15: 28 - 32

Temple: This word is generally used in Scripture of the sacred house erected on the summit of Mount Moriah for the worship of God. It is called "the temple" (1 Ki 6:17); "the temple (R.V., 'house') of the Lord" (2 Ki 11:10); "thy holy temple" (Ps 79:1); "the house of the Lord" (2 Ch 23:5,12); "the house of the God of Jacob" (Isa 2:3).³

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³ Easton's Illustrated Dictionary

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Mark 15:29-30 (KJV)

²⁹ And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, ³⁰ Save thyself, and come down from the cross.

Mark 15:29-30 (NIV)

²⁹ Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days, ³⁰ come down from the cross and save yourself!"

The Crucifixion of Christ Part II

B. The Spectators Folly

(Verse 29) When they stopped, they saw the charge above the cross that Jesus claimed to be "The King of the Jews". The word "Ah" in the Greek is the one used in the ancient games, as a shout of applause; here it seems to be applied ironically to our Lord. But it might have been an expression of reproach. They were told about His claim of enormous power—power to destroy and rebuild the temple in three days. So when we see in this verse the phrase, "wagging their heads", the word "wagging" in the Greek means to stir. This challenge of Christ's power indicated a misunderstanding of what Christ said at the first Temple cleansing. He was speaking of the temple which was His body not the temple which was a building. Spiritual ignorance will reveal itself in mocking truth. They were being stirred up in their minds of the things that they heard and became angry, but such was ridiculous in their minds. Therefore, they joined in the mocking and verbal abuse. This reminds me a lot about people today; they may hear something about a person and not know the facts. Once they hear it, they are stirred in their minds to join in, even though what they heard could be wrong or against something that may be beneficial, but because they do not know the facts, they begin to get mad at people and stop talking to people. They are so upset and like I said, do not know the facts, were not a eyewitness of the event, but will begin to spread what they had heard to others that they know. We as believers should not be a part of folly or ridiculousness, especially when we do not know the facts.¹

(Verse 30) Ironically, Jesus was in the (nxt pg)²



Lesson V

Date: November 1, 2015

Lesson Scriptures:

Mark 15: 28 - 32

Cross: Literally, the word "cross" in Greek referred to a pointed stake used for various purposes, including an instrument of execution. It could be an upright stake, used to impale a victim, or a vertical stake with a crossbeam either across the top (T) or across the middle (+), used to hang or crucify a criminal, with the added disgrace of public display. Evidently crucifixion was practiced first by the Medes and Persians and later by Alexander the Great (356-323 BC).⁴

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

⁴ Tyndale Bible Dictionary.

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:30-31 (KJV)

³⁰ Save thyself, and come down from the cross. ³¹ Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

Mark 15:30-31 (NIV)

³⁰ come down from the cross and save yourself!" ³¹ In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself!"

The Crucifixion of Christ Part II

B. The Spectators Folly

(Verse 30) very process of fulfilling his own prophecy. His body was being destroyed, but in three days he would rise again. Because Jesus is the Son of God who always obeys the will of the Father, he did not come down from the cross to save himself. If he had done so, he could not have saved us (Psalm 35: 15-21).¹

C. The Sanhedrin's Foolishness

(Verse 31) The chief priests and the scribes are more bitter than the people. In fact they had all along endeavored to rouse the bad passions of the people against our Lord. And now they take advantage of this his present degraded condition to renew the old charge that his miracles of healing had been wrought by Beelzebub, because, if they had been wrought by God, God would have interposed in this his sore extremity and have set him free. He saved others. They cannot deny this fact. But they now try to turn this fact against him, by alleging that he who pretended to work miracles upon others, wrought them, not by the finger of God, but by Beelzebub, seeing that, if they had been wrought by a Divine power, the same power would now be exercised for his deliverance. They desired to take advantage of this public opportunity of exposing him as an impostor, and so they hoped to get rid of him, and at the same time to blot the very name of Christianity from out of the earth.²

The phrase, He saved others. . . but he can't save himself, was meant to be sarcastic and cruel. Jesus did save others. He raised Lazarus from the dead. But in their mockery there was truth.³



Lesson V
Date: November 1, 2015
Lesson Scriptures:
 Mark 15: 28 - 32

¹⁻²Commentary compiled by
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³Earline Franklin

Questions by Earline Franklin

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:32 (KJV)

³² Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

Mark 15:32 (NIV)

³² Let this Christ, this King of Israel, come down now from the cross, that we may see and believe." Those crucified with him also heaped insults on him.

The Crucifixion of Christ Part II

C. The Sanhedrin's Foolishness

(Verse 31) Jesus could not save himself and save us at the same time, for this would be impossible. He chose to save us. Praise God! ¹

(Verse 32) The phrase, Let this Christ, this King of Israel, is another way of mocking Jesus for his claim to be the Messiah. The religious leaders taunted Jesus and demanded that he demonstrate his power by coming down from the cross so they might see and believe. The criminals on each side of Jesus decided to join in on the insults, although according to Luke, one of them changed his mind (Luke 23:39-43).²

Summary: Jesus hung on the cross between two robbers; people jeered him as they walked by. They wagged their heads in mockery. They yelled at him "sure you can destroy the Temple and rebuild it in three days. If you are so wonderful, save yourself and come down from the cross. The chief priests and religious leaders stood around joking about Jesus even the robbers dying with him made negative comments. Yet in spite of all of this, Jesus never uttered a word. He had said all that he needed to say to the people and now he waited to finish his mission in silence. His goal was to be faithful until His work was completed.³

Questions:

1. How do you continue to do the work God has called you to, when people are unfair, cruel, and unkind?
2. How committed are you to please God by completing the work He has called you to do?



Lesson VI

Date: November 8, 2015

Lesson Scriptures:

Mark 15:33-37

Lesson Outline

A. The Darkness at the Cross
(Mark. 15 vs. 33)

B. The Distress at the Cross
(Mark. 15 vs. 34-36)

C. The Death on the Cross
(Mark. 15 vs. 37)

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Adult Sunday School Lesson
Dr. Douglas E. Brown, Pastor/Teacher

Jesus' Death on the Cross Part I

Are you ready to be poured out as an offering? It is an act of your will, not your emotions. Tell God you are ready to be offered as a sacrifice for Him. Then accept the consequences as they come, without any complaints, in spite of what God may send your way. God sends you through a crisis in private, where no other person can help you. From the outside your life may appear to be the same, but the difference is taking place in your will. Once you have experienced the crisis in your will, you will take no thought of the cost when it begins to affect you externally. If you don't deal with God on the level of your will first, the result will be only to arouse sympathy for yourself.

"Bind the sacrifice with cords to the horns of the altar" (Psalm 118:27). You must be willing to be placed on the altar and go through the fire; willing to experience what the altar represents— burning, purification, and separation for only one purpose— the elimination of every desire and affection not grounded in or directed toward God. But you don't eliminate it, God does. You "bind the sacrifice...to the horns of the altar" and see to it that you don't wallow in self-pity once the fire begins. After you have gone through the fire, there will be nothing that will be able to trouble or depress you. When another crisis arises, you will realize that things cannot touch you as they used to do.¹

1. Have you told God you are ready to be poured out as an offering?

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



Lesson VI

Date: November 8, 2015

Lesson Scriptures:

Mark 15: 33-37

Lesson Aim: Students will grip the fact that Jesus came to this world to provide a way for those who are lost to be saved. In order for Him to open this way of salvation, He had to die.³

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³ Emma Stevens

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Mark 15:33-34 (KJV)

³³ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

³⁴ And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou

Mark 15:33-34 (NIV)

³³ At the sixth hour darkness came over the whole land until the ninth hour.

³⁴ And at the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"--which means, "My God, my God, why have you forsaken me?"

Jesus' Death on the Cross Part I

A. The Darkness at the Cross

(Verse 33) Jesus had been put on the cross at nine o'clock in the morning. Death by crucifixion was slow and excruciating, sometimes taking two or three days. Three hours passed while Jesus put up with abuse from bystanders. Then, at noon, darkness settled over the land for three hours. We do not know how this darkness occurred, but it is clear that God caused it. Nature testified to the gravity of Jesus' death, while Jesus' friends and enemies alike fell silent in the encircling gloom. This miraculous darkening of the skies expressed the agony and grief of heaven over the death of the Son of God. Also, it is significant that this is happening during the Passover festival. The ninth plague in Egypt was a three-day darkness followed by the last plague, the death of the firstborn (Exodus 10:22- 11:9). The darkness at Calvary was an announcement that God's beloved Son, his firstborn, was giving his life for the sins of the world. The darkness on that Friday afternoon was both physical and spiritual. All nature seemed to mourn over the tragedy of the death of God's Son.¹

B. The Distress at the Cross

(Verse 34) This word distress means mental suffering, hardship, or physical pain. Mark (and Matthew) recorded only this one of Jesus' seven sayings from the cross. At the ninth hour (3 P.M.), Jesus cried... Eloi, Eloi lama sabachthani? (Aram.; from Psalm 22:1) Mark translated the saying into Greek for his readers, which (nxt pg)²



Lesson VI

Date: November 8, 2015

Lesson Scriptures:

Mark 15: 33-37

Elijah: Elijah was called by God at a critical period in Israel's life. Economically and politically the northern kingdom was in its strongest position since its separation from the southern kingdom. Omri (885-874 BC) had initiated a policy of trade and friendly relations with the Phoenicians.³

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³ Tyndale Bible Dictionary

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Mark 15:34-35 (KJV)

³⁴ And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? ³⁵ And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

Mark 15:34-35 (NIV)

³⁴ And at the ninth hour Jesus cried out in a loud voice, "*Eloi, Eloi, lama sabachthani?*"--which means, "My God, my God, why have you forsaken me?" ³⁵ When some of those standing near heard this, they said, "Listen, he's calling Elijah."

Jesus' Death on the Cross Part I

B. The Distress at the Cross

(Verse 34) English means , My God, My God, why (lit., "for what [reason]") have You forsaken (lit., "did You abandon") Me? This was more than the cry of a righteous Sufferer affirming His faith that God would cause Him to triumph (contrast Ps. 22:1 with Ps. 22:28). Nor did Jesus merely feel abandoned. Instead, Jesus' cry combined (a) abandonment by God the Father in a judicial not relational sense, and (b) a genuine affirmation of Jesus' relationship to God. Bearing the curse of sin and God's judgment on sin (cf. Deut. 21:22-23; 2 Cor. 5:21; Gal. 3:13) He experienced the unfathomable horror of separation from God, who dislikes to look at sin because this means that those are disobedient to God. (cf. Hab. 1:13). This answers Jesus' question, "Why?" Dying for sinners (Mark 10:45; Rom. 5:8; 1 Peter 2:24; 3:18), He experienced separation from God. Also Jesus' cry affirmed His abiding trust, reflected in the words, "My God, My God." This is the only one of Jesus' recorded prayers in which He did not use the address "Abba" (cf. Mark 14:36). Far from renouncing Him, Jesus claimed the Father as His God. He died forsaken by God so that His people might claim God as their God and never be forsaken (cf. Heb. 13:5).¹

(Verse 35) This verse we see that it says, "Behold, he calleth Elias". Some Jewish bystanders apparently misunderstood or more likely, as a mockery, deliberately misinterpreted Jesus' cry as a call to Elijah. Popular Jewish belief held that Elijah came in times of distress to deliver righteous sufferers. Elijah was the protector.²



Lesson VI

Date: November 8, 2015

Lesson Scriptures:

Mark 15: 33-37

Vinegar: The Hebrew word translated "vinegar" was applied to a beverage consisting generally of wine or strong drink turned sour, but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation. It was acid even to a proverb, Prov. 10:26 and by itself formed an unpleasant draught, Psa. 49:21 but was used by laborers.⁴

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

⁴ Smith's Bible Dictionary: Comprising Antiquities, Biography, Geography, Natural History, Archaeology and Literature

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Mark 15:36-37 (KJV)

³⁶ And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

³⁷ And Jesus cried with a loud voice, and gave up the ghost.

Mark 15:36-37 (NIV)

³⁶ One man ran, filled a sponge with wine vinegar, put it on a stick, and offered it to Jesus to drink. "Now leave him alone. Let's see if Elijah comes to take him down," he said.

³⁷ With a loud cry, Jesus breathed his last.

Jesus' Death on the Cross Part I

B. The Distress at the Cross

(Verse 36) There was the picture of pity. Jesus had said, "I thirst" (John 19:28-29). One man sensed compassion for the Lord and offered to wet His lips. But the other men standing around—those with hard hearts—stopped Him. Jesus was seen hanging and suffering on the cross, expressing the utmost pity for man. Yet, when one man tried to show compassion for Christ, the man was stopped.¹

The expression, "Let alone; let us see whether Elias will come to take him down," is not intended as an objection to giving him the vinegar; for the man who used these words had already given it to him. He gave Jesus the vinegar to moisten his tongue and lips, and the remark, "Let alone," is an indefinite expression addressed to the bystanders, and meaning that they should be quiet and patient to see the result. In the same way must we construe the remark addressed by some of the bystanders to the man who gave the drink, as reported by Matthew. He says, "The rest said, "Let be", let us see whether Elias will come to save him." They made the remark to him, and he to them; but neither had reference to the drink of vinegar.²

Jesus could have come down from the cross and saved himself, but he had you and I in mind. He did not come down because he came for the very purpose and that was to take away our sins. He came to deliver us from our sin sick souls (Matthew 1:21). There is a song that some sing, but they have changed the words and since they have changed the words, the meaning is less effective. The song says, "Alas! And did my Savior bleed, and did my sovereign die. Would he devote that sacred head... for such a worm as I". The actual words at the end of that verse should say, "Would he devote that sacred head, for Sinners such as I."³



Lesson VI
Date: November 8, 2015
Lesson Scriptures:
 Mark 15: 33-37

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²Emma Stevens

Questions by Emma Stevens

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Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:37 (KJV)

³⁷ And Jesus cried with a loud
 voice, and gave up the ghost.

Mark 15:37 (NIV)

³⁷ With a loud cry, Jesus breathed
 his last.

Jesus' Death on the Cross Part I

C. The Death on the Cross

(Verse 37) Jesus' loud cry climaxed the horror of this scene and showed his sudden death after over six hours on the cross. Jesus did not die the normal death of a crucified person who would merely breathe his last breath. Usually crucifixion caused a person to lapse into a coma from extreme exhaustion. Jesus, however, was completely conscious to the end. His cry exclaimed his victory.¹

Summary: After humanity had abused and shamed the Son, God the Father turned the lights out. This was not an eclipse of the sun, nor was it a natural darkness; it was a supernatural darkness. While Jesus hung on the cross that day, the sins of those who would be saved were transferred to Jesus Christ. The holy, sinless, Lamb of God literally became sin on that cross. Every lie, every murder, every act of revenge, and every evil deed committed by all those who would ever be redeemed by His blood (that's you and me) was placed on Him. All the pride, all the hatred, all the sexual sin, all the immorality, all the wickedness and all the ungodliness of His people was placed on Him. Every injustice, and every evil thought or deed ever committed by those He would redeem was placed on Jesus. What a great price that was paid for you and me.²

Questions:

1. Who else would take your sins upon Him and be judged in your place?

2. This is a homework assignment. What does the Greek word "*tetelestai*" mean?



Lesson VII

Date: November 15, 2015

Lesson Scriptures:

Mark 15:38-41

Lesson Outline

A. The Dividing in the Crucifixion
(Mark 15 vs. 38)

B. The Declaration at the Crucifixion
(Mark 15 vs. 39)

C. The Domestic Followers at the Crucifixion
(Mark 15 vs. 40-41)

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Jesus' Death on the Cross Part II

When knowing what to do about something in order to do it properly is right, but daydreaming about it when we should be doing it is wrong. In this passage, after having said these wonderful things to His disciples, we might have expected our Lord to tell them to go away and meditate over them all. But Jesus never allowed idle daydreaming. When our purpose is to seek God and to discover His will for us, daydreaming is right and acceptable. But when our inclination is to spend time daydreaming over what we have already been told to do, it is unacceptable and God's blessing is never on it. God will take the initiative against this kind of daydreaming by prodding us to action. His instructions to us will be along the lines of this: "Don't sit or stand there, just go!"¹

If we are quietly waiting before God after He has said to us, "Come aside by yourselves..." then that is meditation before Him to seek His will (Mark 6:31). Beware, however, of giving in to mere daydreaming once God has spoken. Allow Him to be the source of all your dreams, joys, and delights, and be careful to go and obey what He has said. There are matters in our Christian walk we must take the lead and do the steps and not leave it to those who or slackers.²

1. Do you argue about who needs to do what?

^{1,2}Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson VII

Date: November 15, 2015

Lesson Scriptures:

Mark 15: 38 - 41

Lesson Aim: Students will grip the fact that Jesus came to this world to provide a way for the lost to be saved. In order for Him to open this way of salvation, He had to die.⁴

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⁴Emma Stevens

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Mark 15:38-39 (KJV)

³⁸ And the veil of the temple was rent in twain from the top to the bottom.

³⁹ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Mark 15:38-39 (NIV)

³⁸ The curtain of the temple was torn in two from top to bottom.

³⁹ And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said, "Surely this man was the Son of God!"

Jesus' Death on the Cross Part II

A. The Destruction of the Curtain

(*Verse 38*) The veil (curtain) that was torn was the inner veil, the curtain which separated the Holy of Holies from the Holy Place. There was another veil, an outer curtain, which separated the Holy Place from the outer court of the temple.¹

The Holy of Holies was the most sacred part of the temple, the place where the very presence of God was symbolized as dwelling in a very special way. It was closed *forever* to everyone except the High Priest. But even he could enter the Holy of Holies only once a year, on the Day of Atonement (Exodus 26:33). At the very hour that Jesus died, the High Priest was rolling back the outer curtain in order to expose the Holy Place to the people, to those who had gathered to worship in the surrounding court. As he rolled back the outer curtain, exposing the Holy Place for worship, both he and the worshippers stood in amazement. They saw the inner veil rent from the top to the bottom. There they stood, seeing and experiencing for the very first time the Holy of Holies, the very special presence of God Himself.²

With this destruction of the curtain the whole of the Jewish dispensation, with its rites and ceremonies, was now unfolded by Christ; and that thenceforth the middle wall of partition was broken down, so that now, not the Jews only, but the Gentiles also might draw nigh by the blood of Christ. it further signified that the way to heaven was laid open by our Lord's death. "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." The veil signified that heaven was closed to all, (nxt pg)³



Lesson VII

Date: November 15, 2015

Lesson Scriptures:

Mark 15: 38 - 41

Veil of the Temple: By the latter is meant the curtain that hung outside the holy place, i.e. at the tabernacle entrance. Ex. 26:31 informs us that the veil was made of fine-twined linen, and that its colors were blue and purple and scarlet. It was embroidered with cherubim. At each removal of the tabernacle the veil was used to enwrap the ark of the testimony (Num. 4:5). From its proximity to this central object of the Hebrew ceremonial system, the veil is termed "the veil of the testimony" (Lev. 24:3).³

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³ International Standard Bible Encyclopedia

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Mark 15:38-39 (KJV)

³⁸ And the veil of the temple was rent in twain from the top to the bottom.

³⁹ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Mark 15:38-39 (NIV)

³⁸ The curtain of the temple was torn in two from top to bottom.

³⁹ And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said, "Surely this man was the Son of God!"

Jesus' Death on the Cross Part II

A. The Destruction of the Curtain

(*Verse 38*) until Christ by his death rent this veil in twain, and laid open the way (Leviticus 16: 2-19).¹

B. The Declaration at the Cross

(*Verse 39*) This word declaration means a statement, announcement or affirmation. The words, "so cried out," are not in the most important authorities. It was the business of the centurion to watch all that took place, and to see that the sentence was executed. He must have been standing close under the cross; and there was that in the whole demeanor of the dying Sufferer, so different from anything that he had ever witnessed before, that it drew from him the involuntary exclamation, Truly this man was the Son of God. He had observed him through those weary hours; he had noticed the meekness and the dignity of the Sufferer. He had heard those words, so deeply impressed upon the faith and reverence of Christians, which fell from him from time to time as he hung there. Then at last he heard the piercing cry, so startling, so unexpected, which escaped him just before he yielded up his spirit; and he could come to no other conclusion than this, that he was in very indeed God's Son. Whether he understood what he was saying, we cannot know. He may simply have admired Jesus' courage and inner strength, perhaps thinking that Jesus was divine like one of Rome's many gods. While the Jewish religious leaders stood around celebrating Jesus' death, a lone Roman soldier was the first to acclaim Jesus as the Son of God (nxt pg)²



Lesson VII

Date: November 15, 2015

Lesson Scriptures:

Mark 15: 38 - 41

Centurion: The number of centurions in a legion was 60, that being at all epochs the number of centuries, although the number varied in the cohort or *speira*. The ordinary duties of the centurion were to drill his men, inspect their arms, food and clothing, and to command them in the camp and in the field. Centurions were sometimes employed on detached service the conditions of which in the provinces are somewhat obscure.³

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Mark 15:39-40 (KJV)

³⁹ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.⁴⁰ There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

Mark 15:39-40 (NIV)

³⁹ And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said, "Surely this man was the Son of God!"
⁴⁰ Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome.

Jesus' Death on the Cross Part II

B. The Declaration at the Cross

(Verse 39) after his death. Mark opened his Gospel by saying that Jesus was the "Son of God" (1:1). The centurion was a Gentile. He symbolized all who were to confess Jesus in coming generations. This is a major theme in Mark's Gospel (1:1,11; 3:11;5:7; 9:7; 14:61-62), and the centurion echoed this theme at Christ's death. Jesus is Lord—even in death.¹

C. The Domestic Followers at the Cross

(Verse 40) This word domestic means relating to home and family. One who takes care of the home. The women at the cross is proof that Jesus lived and served well. Look at the women who were at the cross despite the danger. They stood off some distance away, but they were there nonetheless. They still loved and cared, no matter what. They symbolized that Christ's life was not in vain. They remembered what Christ had done in their lives, they remembered that he was healing people and teaching in the temple. He had a reputation that he did good everywhere he went. The phrase, "Mary the mother of James the less and of Joses, and Salome;" the word "less" means small or least. Mark wanted the reading audience to know that these women did not have a high position in society. He wanted to let the readers know that these were Gentile women, who by society considered them the least. Regardless of their status they were committed to following Jesus (Ps. 38:11).²



Lesson VII

Date: November 15, 2015

Lesson Scriptures:

Mark 15: 38 - 41

Questions:

1. What does Jesus' death mean for you?
2. Do you believe there was only one man on that cross that day and His name was and is Jesus. He is the one who died for sin and for sinners?

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Questions by Emma Stevens

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Mark 15:41 (KJV)

⁴¹ (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Mark 15:40-41 (NIV)

⁴¹ In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.

Jesus' Death on the Cross Part II

C. The Domestic Followers at the Cross

(Verse 41) He had a huge following of people, whom he took out time to care for and show his compassion. Jesus had made a change in their lives and they were committed to follow him even to the cross. This should be a principle for us to follow, if Jesus has done anything for us, we should show our love for him in following him and being his disciples.¹

Summary: The death of Jesus on the cross of Calvary was the ultimate expression of God's love for the lost, Jesus Christ died in physical and spiritual agony to save His people from their sins. He did it not because we deserved it, but because He loved us. He did it because we could not save ourselves. That existing veil stood as a barrier between man and God. That veil said to all who entered the Temple, "This far and no farther!" The moment Jesus died, that massive veil, which was so thick, ripped down the middle signaled the end of the Jewish sacrificial system. The rent veil proclaimed that the way to God was open for all who would come to Him; whosoever will can come to Jesus and be saved by the grace of God. The rent veil means the way to God is open and all who will, can boldly come unto Him.²



Lesson VIII

Date: November 22, 2015

Lesson Scriptures:

Mark 15:42-47

Lesson Outline

A. The Plea for the Burial
(Mark 15 vs. 42-45)

B. The Preparation for the Burial
(Mark 15 vs. 46a-c)

C. The Protection of the Burial
(Mark 15 vs. 46d-e)

D. The People at the Burial
(Mark 15 vs 47)

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Dr. Douglas E. Brown, Pastor/Teacher

Jesus' Burial

The reality of what Christ done for us, it will cause us do the matters expected. When we become one with Jesus Christ, a person must be willing not only to give up sin, but also to surrender his whole way of looking at things. Being born again by the Spirit of God means that we must first be willing to let go before we can grasp something else. The first thing we must surrender is all of our pretense or deceit. What our Lord wants us to present to Him is not our goodness, honesty, or our efforts to do better, but real solid sin. Actually, that is all He can take from us. And what He gives us in exchange for our sin is real solid righteousness. But we must surrender all pretense that we are anything, and give up all our claims of even being worthy of God's consideration. Once we have done that, the Spirit of God will show us what we need to surrender next. Along each step of this process, we will have to give up our claims to our rights to ourselves. Are we willing to surrender our grasp on all that we possess, our desires, and everything else in our lives? Are we ready to be identified with the death of Jesus Christ?¹

We will suffer a sharp painful disillusionment before we fully surrender. When people really see themselves as the Lord sees them, it is not the terribly offensive sins of the flesh that shock them, but the awful nature of the pride of their own hearts opposing Jesus Christ. When they see themselves in the light of the Lord, the shame, horror, and desperate conviction hit home for them.²

1. Have you ever been faced with the question of whether or not to do something but know it must be done?

¹⁻²Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson VIII

Date: November 22, 2015

Lesson Scriptures:

Mark 15:42-47

Aim: To understand that Jesus finished work on the cross (his death , burial and resurrection)was a gain for all who believe.

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³Earline Franklin

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:42-43 (KJV)

⁴² And now when the even was come, because it was the preparation, that is, the day before the sabbath, ⁴³ Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Mark 15:42-43 (NIV)

⁴² It was Preparation Day (that is, the day before the Sabbath). So as evening approached, ⁴³ Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body.

Jesus' Burial

A. The Plea for the Burial

(Verse 42) It was not the preparation for the Passover, which had already been celebrated the evening previous, but for the Sabbath of the Passover week, which was a "high day" (John 19:31). Mark explains it thus by adding, "that is, the day before "the Sabbath." It had become a preparation day by custom, and not by force of law; for there is nothing in the law on the subject. Under Roman law the release of a crucified man's corpse for burial was determined only by the imperial magistrate. Usually such a request by a victim's relatives was granted, but sometimes a body would be left on a cross to decay or be eaten by predatory animals or birds and the remains were thrown into a common grave. Jewish law required a proper burial for all bodies, even those of executed criminals. It also dictated that those hanged were to be taken down and buried before sunset (Deut. 21:23).¹

(Verse 43) The phrase in this verse, "an honorable counselor". Matthew says of Joseph personally no more than that he was a rich man of Arimathea and a disciple of Jesus. Mark adds that he was an "honorable counselor"—that is, a member of the Sanhedrim; Luke, that he was "a good man and a just" who "had not consented to the counsel and deed of them;" and John, that though a disciple of Jesus he was secretly so for fear of the Jews. (See the parallels.) He was one of those men to whom John refers when he says, "Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John 12:42-43). Then this verse says, "went in boldly". Men who are ordinarily timid sometimes exhibit great boldness in a trying crisis. The boldness of Joseph in identifying himself at (nxt pg)²



Lesson VIII

Date: November 22, 2015

Lesson Scriptures:

Mark 15:42-47

Counselor: A counselor (*súmboulos*) is a confidential adviser (Romans 11:34); often in the Old Testament (Isaiah 9:6; Proverbs 24:6, etc.). Confounded in the King James Version with "councillor" (see above), the latter being an official adviser, which the former does not necessarily mean.³

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³ International Standard Bible Encyclopedia

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Adult Sunday School Lesson

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Mark 15:42-44 (KJV)

⁴³ Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. ⁴⁴ And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

Mark 15:43-44 (NIV)

⁴³ Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. ⁴⁴ Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died.

Jesus' Burial

A. The Plea for the Burial

(Verse 43) this crisis as a friend of Jesus, is the more apparent when we contrast his conduct with that of the other male disciples, not one of whom seems to have taken any steps for the proper care of the body. of Jesus. It required great moral as well as physical courage to act as his friend when his cause appeared hopeless and when all men seemed to be his enemies. It is probable that no other of the disciples could have accomplished what Joseph affected. Mary Magdalene would have been turned away from the door of Pilate's palace; Peter and John would have been answered with a curt rebuff, even if they had gained a scant hearing from the Roman governor. But Joseph's social standing was such that he could not be dismissed with a sneer and a frown.¹

(Verse 44) So they had gone early to Pilate to obtain permission to accelerate the deaths of the sufferers by the terrible additional punishment. Pilate had already given orders to have the legs of the crucified broken and the bodies taken down. The first part of the order had been carried out, but our Lord was already dead. The two other bodies were probably taken down at once, but Joseph, appearing at Golgotha (as Matthew and Mark state) made known to the soldiers his purpose; hence they left the body of Jesus on the cross, perhaps going with Joseph to Pilate, in the expectation that his request (as that of a rich and influential man) would be granted. The sudden announcement of the rapid death of this Person, in whom he had been so interested that day, amazed him, and led to his inquiry of the centurion. This violence was not inflicted upon our Lord, because he was already dead; and so another Scripture was fulfilled, "A bone of him shall not be broken." But it was necessary that Pilate (nxt pg)²



Lesson VIII

Date: November 22, 2015

Lesson Scriptures:

Mark 15:42-47

Linen: Linen was used, not only in the making of garments of the finer kinds and for priests, but also for shrouds, hangings, and possibly for other purposes in which the most highly prized cloth of antiquity would naturally be desired.⁵

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⁵ International Standard Bible Encyclopedia

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Adult Sunday School Lesson

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Mark 15:45-46 (KJV)

⁴⁵ And when he knew *it* of the centurion, he gave the body to Joseph. ⁴⁶ And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

Mark 15:45-46 (NIV)

⁴⁵ When he learned from the centurion that it was so, he gave the body to Joseph. ⁴⁶ So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb.

Jesus' Burial

A. The Plea for the Burial

(*Verse 44*) should be assured of the fact that death had taken place before he gave up the body; and thus, in the providence of God, another evidence was given of the reality of Christ's death. Joseph asked for the body. Then Pilate asked the centurion "whether he had been any while dead." The verb here is in the aorist, and the adverb means "formerly"; literally, if he died some time ago (John 19: 31-37).¹

(*Verse 45*) Only Mark recorded Pilate's questioning of the officer, perhaps to show his Roman readers that Jesus' death had been verified by a Roman military officer. No officer so trained in execution could make such a basic error (John 19:38).²

B. The Preparation for the Burial

(*Verse 46a-c*) The method of burial in those days was to wrap a body in cloth and mix spices with the wrapping to help alleviate the smell of a rotting corpse. The "fine linen" spoke of wealth. To use present day language, Joseph did not put Jesus in a cheap casket. The phrase, "Laid him in a sepulcher". There would be several places or shelves (the number depended on the size of the crypt) in the crypt upon which the corpse could be laid. Joseph had to get this done before the Sabbath began, for after the Sabbath begin, he could not do any work.³

C. The Protection of the Burial

(*Verse 46d-e*) We see that now they laid him in the sepulcher. The sepulcher was not far from the cross (nxt pg)⁴



Lesson VIII
Date: November 22, 2015
Lesson Scriptures:
 Mark 15:42-47

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⁴International Bible Society

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 15:47 (KJV)

⁴⁷ And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

Mark 15:47 (NIV)

⁴⁷ Mary Magdalene and Mary the mother of Joses saw where he was laid.

Jesus' Burial

C. The Protection of the Burial

(*Verse 46 d-e*) and the cross area was in a rocky area. Many tombs in those days were carved into rock and the tombs carried enough shelves to bury a family. The kind of sepulcher in which Christ was laid manifested the fact that Joseph of Arimathaea was a wealthy man. Matthew 27:57 does in fact say he was "a rich man".¹

D. The People at the Burial

(*Verse 47*) Two of the women who had been at the cross (Mark 15:40) followed these men as they carried Jesus' body to the tomb. They wanted to know where Jesus' body was laid because they planned to return after the Sabbath with their own spices to anoint Jesus' body.²

Summary: Christ's death is confirmed. The burial signified a public notice that Jesus Christ of Nazareth was dead. It was a public notice that when Jesus said, "it is finished" It was finished! Jesus had finished the work He was called to do. Jesus paid a tremendous price for our redemption. We should rejoice in the knowledge that we are beneficiaries of His death, burial and resurrection.

Questions:

1. How would you explain to someone that you are a beneficiary of Jesus' death, burial and resurrection?

2. What is finished in your life that was a hindrance in your spiritual life?



Lesson IX

Date: November 29, 2015

Lesson Scriptures:

Mark 16:1-8

Lesson Outline

A. The Intentions of the Women

(Mark 16 vs. 1-2)

B. The Inquiry of the Women

(Mark 16 vs. 3-4)

C. The Issue before the Women

(Mark 16 vs. 5-8)

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

The Resurrection of Jesus Christ

If you are avoiding the call of the religious thinking of today's world, and instead are "looking unto Jesus". Christian worker's greatest need is a readiness to face Jesus Christ at any and every turn. This is not easy, no matter what our experience has been. This battle is not against sin, difficulties, or circumstances, but against being so absorbed in our service to Jesus Christ that we are not ready to face Jesus Himself at every turn. The greatest need is not facing our beliefs or doctrines, or even facing the question of whether or not we are of any use to Him, but the need is to face Him.

Jesus rarely comes where we expect Him; He appears where we least expect Him, and always in the most illogical situations. The only way a servant can remain true to God is to be ready for the Lord's surprise visits. This readiness will not be brought about by service, but through intense spiritual reality, expecting Jesus Christ at every turn. This sense of expectation will give our life the attitude of childlike wonder He wants it to have. If we are going to be ready for Jesus Christ, we have to stop being religious. In other words, we must stop using religion as if it were some kind of a lofty lifestyle— we must be spiritually real.

1. The life you are currently living do you understand we should live in a readiness to face Christ?

¹⁻²Rice, Wayne. God's Word for Students God's Word Series. Grand Rapids, Mich.: World Pub.



Lesson IX

Date: November 29, 2015

Lesson Scriptures:

Mark 16: 1-8

Lesson Aim: Students will understand what a difference a day makes when Christ is alive in their life.³

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³Emma Stevens

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Adult Sunday School Lesson

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Mark 16:1-2 (KJV)

¹And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. ²And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

Mark 16: 1-2 (NIV)

¹ When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. ² Very early on the first day of the week, just after sunrise, they were on their way to the tomb.

The Resurrection of Jesus Christ

A. The Intentions of the Women

(Verse 1) The word intentions mean, an aim or objective. The text then says, “when the Sabbath was past—This would mean sunset Saturday night. Luke (23:56) says that because it was the Sabbath the disciples rested the entire day. Mary Magdalene--- Luke8:2 Salome—This is the mother of Zebedee's sons, James and John (Mark 15:40 and Matt. 27:56). Mary the mother of James—This would be James the younger (15:40). had bought sweet spices, that they might come and anoint him—It is obvious that the women never expected to see Jesus alive again. They came to the tomb solely for the purpose of embalming the dead body. Luke (23:56) indicates that they actually bought and prepared the necessary spices the day he died, sometime during the few hours that remained between the time of his death Friday afternoon and sunset that evening, which marked the beginning of the Sabbath. According to Luke, by the time they had everything ready, it was already the Sabbath, so they had to wait until Sunday morning. It seems to have been their intention to anoint the body immediately, but there was not enough time. See comments on John 19:40.¹

(Verse 2) This verse starts with the phrase, “very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun”—Matthew (28:1) confirms the early hour, saying they went out at dawn. By this time Jesus had been in the grave three days, having been in the grave part of Friday, the whole of Saturday, and part of the following first day.²



Lesson IX

Date: November 29, 2015

Lesson Scriptures:

Mark 16: 1-8

Earthquake: Earthquakes, more or less violent, are of frequent occurrence in Palestine. The most remarkable occurred in the reign of Uzziah. Zech 14:5 From Zech 14:4 we are led to infer that a great convulsion took place at this time in the Mount of Olives, the mountain being split so as to leave a valley between its summit. An earthquake occurred at the time of our Saviour's crucifixion.³

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

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Mark 16:3-4 (KJV)

³ And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" ⁴ And when they looked, they saw that the stone was rolled away: for it was very great.

Mark 16:3-4 (NIV)

³ and they asked each other, "Who will roll the stone away from the entrance of the tomb?"

⁴ But when they looked up, they saw that the stone, which was very large, had been rolled away.

The Resurrection of Jesus Christ

B. The Inquiry of the Women

(Verse 3) This word inquiry mean to question or probe for an answer. This verse says, "they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" God took care of their problem before they even arrived. They were worrying about who would roll away the stone, but when they got there it was already moved. This is only the first of a whole series of overwhelming evidences that support the resurrection story. Jesus' friends could not have moved the stone and stolen his body because of the double Roman guard that was posted at the entrance. And his enemies certainly would not have removed the stone. You know that's the way it is sometime in life for a believer if you have something that is blocking your way from getting to Jesus and if you are in God's will, He'll take care the problem beforehand.¹

(Verse 4) When they arrived at the tomb, they saw that the large stone had already been rolled aside. Matthew records that there had been an earthquake and an angel of the Lord had descended from heaven, had rolled back the stone, and had sat on it. Note the b part of the text in verse 4 the (KJV) said that the stone was **very great**. In life we experience so impossible thing that we are humanly unable to handle. But God will, Beit great or small either shake your world or dispatch an angel or both to remove those obstacles that is keeping you from seeing what He wants to reveal to you.²



Lesson IX

Date: November 29, 2015

Lesson Scriptures:

Mark 16: 1-8

Angels: "angels" (i.e. "messengers" of God) we ordinarily understand a race of spiritual beings of a nature exalted far above that of man, although infinitely removed from that of God—whose office is "to do him service in heaven, and by his appointment to succor and defend men on earth."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

Dr. Douglas E. Brown, Pastor/Teacher

Mark 16:5-6 (KJV)

⁵ And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. ⁶ And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him

Mark 16:5-8 (NIV)

⁵ As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed. ⁶“Don’t be alarmed,” he said. “You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him

The Resurrection of Jesus Christ

C. The Issue before the Women

(Verse 5) The word issue mean, a subject of concern. They showed their concern by entering the sepulcher. Although Mark does not say expressly that this young man was an angel, the narrative clearly implies that he was. He was the same angel who had rolled the stone away, and who sat on it until the guards fled, when he entered the sepulcher, and there awaited the arrival of the women (Matt. 28:2-5). He was also one of the two mentioned by Luke (24:4), he alone being mentioned by Matthew and Mark because he was the actor and speaker. When angels appeared to people, they looked like humans. The angel spoke reassuringly to the women. They were looking for Jesus the Nazarene, the human being who had been crucified. But Jesus was not there; he had been raised from the dead.¹

(Verse 6) The angel invited the women to look into the inner burial chamber and see where they (Joseph and Nicodemus, 15:46) laid his body. John records that the linen cloths that had been wrapped around Jesus’ body were left as if Jesus had passed right through them. The handkerchief was still rolled up in the shape of a head, and it was at about the right distance from the wrappings that had enveloped Jesus’ body (John 20:6-7).²



Lesson IX

Date: November 29, 2015

Lesson Scriptures:

Mark 16: 1-8

Summary:

encountered and believed, it fills the heart with amazement. When the Lord’s resurrection is embraced by faith, it brings about a change in the life of the person who receives its truth. When the death and resurrection of Jesus, which is the Gospel, are embraced by faith, a new birth takes place. A sinner becomes a saint. What a difference a day makes.³

Questions:

1. Are you sharing the good news of the resurrection of Jesus Christ on a daily basis?

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²Emma Stevens

Questions by Emma Stevens

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Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 16:7-8 (KJV)

⁷ But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. ⁸ And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

Mark 16:7-8 (NIV)

⁷ But go, tell his disciples and Peter, ‘He is going ahead of you into Galilee. There you will see him, just as he told you.’”
⁸ Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.

The Resurrection of Jesus Christ

C. The Issue before the Women

(*Verse 7*) The women who had come to anoint a dead body were given another task, that of proclaiming the Resurrection to the frightened disciples. The disciples had deserted Jesus in the hour of trial, but the angel’s words held hope of renewal and forgiveness. The disciples were invited to meet Jesus in Galilee—there was work to do. The angel made special mention of Peter to show that, in spite of Peter’s denials, Jesus had not deserted him. The angel told the disciples to meet Jesus in Galilee just as he told you before he died.¹

(*Verse 8*) Mark expresses more emphatically than Matthew does, the great excitement of the women. They "*fled* from the sepulcher," they "*trembled* and were *amazed*," "neither said they any thing to any man." This last declaration means that they said nothing to any man on the way as they ran to tell the male disciples (verse 7). If they had been less frightened, they might have cried out to every man they met, "The Lord is risen." As it was, people saw in them as they passed, only a group of frightened women running on some unknown errand.²

Summary: The resurrection of Jesus Christ was an important day. That day is important because the events of that day have made a difference in every day that has and will follow that day. That day makes a difference because what happened that day has influenced many people in this room and made a difference in your life today. Be encouraged, and continue sharing this important day with others so that they too can experience His joy and His salvation; knowing that Jesus Christ is alive!! Everything will change for them forever! There is power of the resurrection. When the resurrection is first

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Analytical Bible Expositor - Mark

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