

## Pine Knoll Sabbath School Study Notes

### Third Quarter 2024: *The Book of Mark*

### Lesson 2 “A Day in the Ministry of Jesus”

#### Read for this week’s study

Mark 1:16–45; John 1:29–42; Mark 5:41; Luke 6:12; Leviticus 13.

#### Memory Text

“Then Jesus said to them, ‘Follow Me, and I will make you become fishers of men’ ” (Mark 1:17, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. “Follow Me”
- III. An Unforgettable Worship Service
- IV. More Sabbath Ministry
- V. The Secret of Jesus’ Ministry
- VI. Can You Keep a Secret?
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. Each Gospel introduces Jesus’ ministry in a different way. In Matthew, Jesus first calls disciples and then preaches the Sermon on the Mount. Luke begins with Jesus’ inaugural sermon in a synagogue of Nazareth. In John, Jesus’ calls some early disciples and then attends the wedding at Cana. Mark begins with the calling of four disciples by the Sea of Galilee and follows with a Sabbath in Capernaum. During this Sabbath in Capernaum Jesus says very little (in contrast with Luke), the emphasis is on action, particularly healing action. Mark constantly uses the word “immediately” to emphasize the rapid movement of Jesus’ ministry. (Sabbath Afternoon’s Lesson)
2. Read Mark 1:16-20. Who were the men Jesus called as disciples, and what was their response? Why do you think these four men were so quick to leave everything and follow Jesus? (Sunday’s Lesson)
3. Read Mark 1:21-28. (Sabbath morning) What happened in the synagogue of Capernaum and what can we learn from the story? When we try to teach with

- authority, isn't that a dangerous concept? In verses 23-26, Jesus' rebukes a demon for telling the truth. What is going on there? What did Jesus' mean by the phrase "Kingdom of God"? (Monday's Lesson)
4. Read Mark 1:29-34. (Sabbath Dinner) How did Jesus help Peter's family, and what spiritual lessons can we draw from this account? (Tuesday's Lesson)
  5. Read Mark 1:35-39. What important lessons can we take from what Jesus did here? Read Luke 6:12. What does this verse tell us about Jesus' prayer life? How does one even do an all-night prayer session? Is that a model for us? (Wednesday's Lesson)
  6. Read Mark 1:40-45. What does this teach us about Jesus and how He related to the marginalized in His society? How can we avoid good things that might end up hampering our ministry? (Thursday's Lesson)
  7. The Gospel of John tells us that Jesus' mission on earth was to reveal the character of God to a world that has misunderstood Him. With that in mind, what does this entire chapter tell us about God?
  8. Can you think of situations where it might be best NOT to say too much about our faith? How can we be silent in such situations and not compromise our witness? (Friday's Lesson)
  9. Who are the lepers in our culture today? What more could we do to reach out to them and show them what God is like? (Friday's Lesson)
  10. Many find that sustaining a life of prayer is not easy. What strategies have worked for you and what strategies did not? (Tuesday's Lesson)
  11. What have you been called to give up in order to follow Jesus? (Sunday's Lesson)

### Thoughts from Graham Maxwell

That's all! All they argued about was God and his government, and what he wanted of his children. I believe the Great Controversy will end just as it began. The good news is the truth in the Great Controversy, and that is the truth about God. The errors, the opposition, they are all about God. And all the details are just reflections about this basic position that we take. Are we on God's side, or not, in the Great Controversy? Are we so settled into the truth about God "both intellectually and spiritually" that we could not be moved? Could you name anybody in the Bible other than the Lord himself, who was so settled into the truth about God, both intellectually he could talk about it, and spiritually he would stake his life on it, that he could not be moved? That's Job. That's what the whole book is about. And the three theologians came and said, "God is like this." He said, "He is not. He is like this. I can't make sense out of what is happening to me, but he could slay me, and I'd still trust him." I believe Job was fully sealed and settled. If we were as settled as Job was, we'd be ready to pass through the time of trouble and the Lord could come.

But, you see, so often we are trying to settle people on all the other matters. If you settle people on the Sabbath, the sanctuary, the state of the dead, tithe, and health, without settling them on the truth about God they might keep the Sabbath as Jesus' enemies did. They might pay tithe as his enemies did. They might read the Bible as his enemies did. We could be developing enemies who faithfully keep the Sabbath, practice health reform, pay tithe, and read their Bibles. Now that is a horrible thought. But if we are not clear on the picture of God, we might do well not to be in such a hurry. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Revelation, recorded August 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/79MMPOGIA66> (Part 1) <http://pkp.cc/80MMPOGIA66> (Part 2)

And so, the Holy Spirit brings the truth to us—the truth about God. He helps us to see that truth and to be convinced about it, and the truth about ourselves and learn how to tell the truth to our gracious heavenly Father. And then God can do good things for us. Paul even said we should pray without ceasing. You note that last familiar verse, 1 Thessalonians 5:17: “Never stop praying.” (*Norlie*)

Or as *Goodspeed* translates it: “Never give up praying.” But if we should spend all our time on our knees, we would never get anything else done. So how can one pray without ceasing and still be effective in this life? But prayer, you see, in its very essence is thinking toward God. It means that God is at the very center of our thoughts. Eventually it becomes a habit that God should be at the very center of all our plans, always.

When we see Him face to face, as we know we shall, will that be the end of prayer? Does that mean that prayer is yet another of the emergency measures God has used to keep open the channels of communication between Himself and His children until the time comes when there will be no need to talk together anymore? What do we mean when we sing, “Farewell, farewell, sweet hour of prayer?” “Farewell, farewell, I will never talk to You, God, again.” No, if prayer is conversation with a friend, when we meet God, the hour of prayer will have barely just begun. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #15, “Talking to God as a Friend” recorded May 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/15MMCAG>

So now, imagine that the Father appears visibly among us here this evening. How would we speak to Him? Or to make it more personal, let us say that He is willing to meet us in the fellowship room. As many of us as could, would go over there and gather around Him, just as the crowds did around Jesus; and Mary loved to sit there at His feet. Supposing we should have the inestimable privilege of talking there freely with God the Father for a whole hour. Would it be appropriate at the end for someone among us to arise and say, “This has been such a special occasion, don’t you think we ought to close this meeting with a word of prayer?” Or would it be correct to understand that talking, conversing, having conversation with our God as with a friend for that whole hour actually is real prayer, and we have been praying the whole hour long?

Now God is seated there and we are gathered around Him. What should we say? Should we be the first to speak? Once we have started speaking, would we talk all the time? Or would we let God speak for a while? Normally, when we pray we do all the talking, don’t we? And then we say “Amen” and go about our business, or go to sleep. It would be like meeting in the room with our heavenly Father, and talking to Him incessantly for several minutes, and then saying, “Amen, thank You very much,” and then going home. It wouldn’t make sense, would it? It certainly wouldn’t be conversation as with a friend.

Conversation means at least two people speaking. But how do we converse with God when we can’t see Him just now, because of the present emergency? We all understand that emergency and why in mercy He does not reveal Himself visibly to us at this moment. And so, the Bible is called the Word of God—God speaking to us. If we wish to hear God speak, except in most extraordinary occasions, God speaks to us through the Bible. We speak to Him in prayer. Truly, as someone has said, “We commune with God through the study of the Scriptures.” {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #15, “Talking to God as a Friend” recorded May 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/15MMCAG>*

### **Further Study with Ellen White**

He who called the fishermen of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God. {CC 282.4}

God takes men as they are, with the human elements in their character, and trains them for His service, if they will be disciplined and learn of Him. They are not chosen because they are

perfect, but notwithstanding their imperfections, that through the knowledge and practice of the truth, through the grace of Christ, they may become transformed into His image. {DA 294.4}

His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually. {DA 254.4}

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invited by the Saviour, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. {DA 258.6}

When the grace of God reigns within, the soul will be surrounded with an atmosphere of faith and courage and Christlike love, an atmosphere invigorating to the spiritual life of all who inhale it. . . . Those who are humble in heart the Lord will use to reach souls whom the ordained ministers cannot approach. They will be moved to speak words which reveal the saving grace of Christ. {AG 238.5}

And in blessing others they will themselves be blessed. God gives us the opportunity to impart grace, that He may refill us with increased grace. Hope and faith will strengthen as the agent for God works with the talents and facilities that God has provided. He will have a divine agency to work with him. {AG 238.6}

We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power that works for the salvation of souls. {DA 347.3}

The gospel which He taught was a message of spiritual life and physical restoration. Deliverance from sin and the healing of disease were linked together. {CT 465.2}

It is when we come into difficult places that He reveals His power and wisdom in answer to humble prayer. Have confidence in Him as a prayer-hearing, prayer-answering God. He will reveal Himself to you as One who can help in every emergency. He who created man, who gave him his wonderful physical, mental, and spiritual faculties, will not withhold that which is necessary to sustain the life He has given. He who has given us His word—the leaves of the tree of life—will not withhold from us a knowledge of how to provide food for His needy children. {MH 199.4}

In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity, and in the hush and silence of the soul that voice which never fails to answer the cry of human need will speak to our hearts. {Pr 182.6}

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him. {Pr 8.4}

When Jesus was upon the earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him. And the assurance He gave them that their petitions should be heard, is assurance also to us.—(*Steps to Christ*, 93.) {Pr 8.5}

Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love, but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness. {SC 96.3}

We may bring Him our little cares and perplexities as well as our greater troubles. Whatever arises to disturb or distress us, we should take it to the Lord in prayer. {FLB 225.5}

If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet, joyful sense of the presence of Jesus. . . . Prayer turns aside the attacks of Satan. {FLB 225.7}

The value of man is estimated in heaven according to the capacity of the heart to know God. This knowledge is the spring from which flows all power. God created man that every faculty might be the faculty of the divine mind; and He is ever seeking to bring the human mind into association with the divine. He offers us the privilege of co-operation with Christ in revealing His grace to the world, that we may receive increased knowledge of heavenly things. {COL 354.3}

Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our natural instinct. We develop a character which is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity. {COL 355.1}

In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in “the beauty of the Lord our God” (Psalm 90:17). {AG 223.3}