

## Pine Knoll Sabbath School Study Notes

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

### Lesson 6 “Inside Out”

#### Read for this week’s study

Mark 7; Isaiah 29:13; Exodus 20:12; Mark 8:11–21.

#### Memory Text

“ ‘There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man’ ” (Mark 7:15, NKJV).

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

- I. Introduction
- II. Human Traditions versus God’s Commands
- III. Clean Hands or Clean Heart?
- IV. Crumbs for the Dogs
- V. Tongue Tied
- VI. Watch Out for Bad Bread
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. The lesson for this week is a study of Mark 7:1 – 8:21. This section of Mark contains a number of stories that include lessons about the meaning and practice of a life of faith. (Sabbath Afternoon’s Lesson)
2. Read Mark 7:1-13. Do verses 1-5 mean that children don’t need to do the dishes or wash their hands before they eat? What’s the real issue here? What is the core principle Jesus is getting at in His dispute with the Pharisees (Mark 7:6-8)? According to Mark 7:9-13, what is tradition and what is wrong with it? Do Seventh-day Adventists have traditions that are not based on Scripture? What personal traditions can get in the way of a life based on Scripture? (Sunday’s Lesson)
3. Read Mark 7:14-19. What is the meaning of “defile” in verse 15? Is Jesus doing away with distinctions like clean and unclean meats? What is Jesus actually saying when He “declares all foods clean” (Mark 7:19)? Read Mark 7:20-23. What is it that actually contaminates a person? Jesus speaks of the “heart” in this passage. In your

- understanding, what is the difference between the head and the heart, and how is that difference relevant to what Jesus is saying here? (Monday's Lesson)
4. Read Mark 7:24-30. Why does Jesus seemingly respond so harshly to this woman, in essence calling her a dog? What does her response tell us about how she understood what Jesus was saying? (Tuesday's Lesson)
  5. Read Mark 7:31-37. What does Jesus' route tell us about His intentions? Who was then brought to Jesus and what did Jesus do for him? What do you think of the unusual way Jesus treated the man's disability? Why do you think the treatment includes a sigh on His part? (Wednesday's Lesson)
  6. Read Mark 8:1-10 in light of 7:31. What difference does it make to the interpretation of this passage that the crowd in this instance was probably made up of Gentiles? (Friday's Lesson)
  7. Read Mark 8:11-13. What was it about the approach from the Pharisees that caused Jesus to respond so dismissively? Read Mark 8:14-21. What did the disciples forget and what point does Jesus make from this? What is the meaning of the "leaven" metaphor? (Thursday's Lesson)
  8. Who are the "unclean" people in your community? What can you do to help draw them to the gospel? (Friday's Lesson)

### Thoughts from Graham Maxwell

"And the Pharisees and the scribes asked him, 'Why do your disciples not live according to the tradition of the elders, but eat with hands defiled [Now, they didn't mean they hadn't washed the dirt off them. They had washed some kind of spiritual defilement off their hands they should have.]?' And he said to them, 'Well did Isaiah prophesy of you hypocrites, as it is written, "This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men."'"

Now, do you remember when we discussed this at some length? Because it's such an impressive passage, in Isaiah 29, verse 13:

And the Lord said: "Because this people draw near with their mouth and honor me with their lips [they have much to say], while their hearts [where a man does his thinking] are far from me, and their fear [or reverence] of me is a commandment of men learned by rote [mere mechanical, unthinking obedience], . . ."

Mark leaves out the "by rote" doesn't he? But he makes the same point, "Teaching as doctrine the precepts of men," and he leaves out the "learned by rote". You'll note often differences in these quotations, and there are various reasons for that. Sometimes the New Testament writer

is not quoting the Hebrew that we know, maybe some Hebrew that we don't know. Sometimes he's quoting the *Greek Septuagint*, which has many variations in it. But you'll notice the meaning comes through. Had God ever given such commandments? That you are spiritually defiled under those circumstances? "And he said to them, 'You have a fine way of rejecting the commandment of God, in order to keep your tradition! For example, Moses said, 'Honor your father and your mother.'"

Moses said, "Honor your father and your mother"; and, "He who speaks evil of father or mother, let him surely die." But you say, "If a man tells his father or his mother, 'What you would have gained from me [and I know you need it] is Corban,'" (that is, given to God)—then you no longer permit him to do anything for his father or mother [because the money has been dedicated, you see. "I've dedicated it to the Lord, so I'm sorry, Mother and Dad, but I cannot look after you."], thus making void the word of God through your tradition which you hand on. And many such things you do." And he called the people to him again, and said to them, "Hear me, all of you, and understand [Now, that's quite a preface. He's going to say something very important.]: There is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him [Now obviously, this isn't ordinary dirt, is it, or pollution, or something like that. This is what affects the soul.]" And when he had entered the house, and left the people, his disciples asked him about that brief parable. And he said to them, "Then are you also without understanding [do you mean, nobody got my point?]? Do you not see that whatever goes into a man from outside cannot defile him [It might be indigestible, but it doesn't defile him.], since it enters, not his heart but his stomach, and so passes on [it's gone]?" (Thus he declared all foods clean.)

That's what the Greek says. "Thus he declared all foods clean." He didn't declare all foods digestible. He declared all foods clean, in this sense. That's why Paul says, "The man who is strong in faith may eat anything, while the weak man eats only vegetables." It has nothing to do with health, or the menu. It's talking about eating food offered to idols, which some thought contaminated the food. He declared all foods clean.

And he said, "What comes out of a man is what defiles a man. For from out of the heart of man, come evil [feelings? I thought the heart is where we had feelings. Notice in the New Testament, the heart is where you do your thinking. For from within, out of the heart of man, come evil] thoughts [we think in our hearts in the Bible], fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man."

Now, is that a new teaching? . . . He mentions particularly thoughts, doesn't He? The thoughts are what defile a person. And doesn't the tenth commandment suggest this? It is not so much the acts you perform as the wanting to do it, the contemplation of it. So the tenth

commandment forbids even evil desire. You remember, in the Sermon on the Mount in Matthew, Jesus said, “Of old it was said, ‘You shall not murder.’ I say if you hated your brother you are a murderer. Of old it was said, ‘You shall not commit adultery.’ I say, if you’ve wanted to do it, you’ve broken the commandment.” So this is an Old Testament teaching, because way back, Moses himself said, “You shall not hate your neighbor in your heart.” All these teachings of Jesus were already there in the Old Testament, but they had missed them, and they had substituted instead these commandments of men. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Mark, recorded April 1982, Riverside, California} To listen to the entire audio of the above reference, click on the following direct links:

<http://pkp.cc/53MMPOGIA66> (Part 1) <http://pkp.cc/54MMPOGIA66> (Part 2)

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

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world. {Ed 76.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. {Ed 76.3}

All Christ’s miracles were wrought to bless those whom these leading Jews neglected and despised, and refused to help. And He was beloved [by the common people] because He was the Restorer, the Great Physician. All His graces were light from heaven. In every good work He sought to lead them to accept Him as their personal Saviour. His life was fragrant, a savor of life unto life. He brought sunshine into the heart and home. They came to Him mourning, and left Him with songs of praise and glad rejoicing. He offered Himself to them that they might give Him a home in their hearts. {TDG 275.2}

As a Teacher sent from God, Christ’s work was to explain the true significance of the laws of God’s government. His work was important; for He sought to present truth in contrast to the many false theories so destructive to the salvation of all who entertained them. He came, not to abrogate the law, but to be in His life a correct expositor of the character of God, which the

law revealed. To remove the confusion of opinion existing everywhere concerning the meaning of the law, He Himself lived the law in its purity. {ST, May 7, 1902 par. 7}

Christ came as One able to expound the law of God, so long misunderstood and misinterpreted by priests and leaders. He tore away the gloomy framework of error and doubt, tradition and superstition, with which men had surrounded truth and obscured its brightness. Resetting the jewels of truth in the framework of God's law, He caused them to shine in their original, heavenly luster. He taught a religion entirely different from the religion taught by the Pharisees. He showed that true happiness springs from purity of heart. True religion is not a mere theory; it affects the heart, and is expressed in the life by good works. {ST, May 7, 1902 par. 8}

Heaven's law is always merciful, kind, tender, helpful, uplifting to others. {FLB 84.4}

Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care. {SC 77.4}

Those who believe in Christ and walk humbly with Him, . . . who watch to see what they can do to help and bless and strengthen the souls of others, cooperate with the angels who minister to those who shall be heirs of salvation. Jesus gives them grace, and wisdom, and righteousness, making them a blessing to all with whom they are brought in contact. The more humble they are in their own estimation, the more blessings they receive from God, because receiving does not exalt them. They make a right use of their blessings, for they receive to impart. {TDG 356.5}

The Son of God came to the world as a restorer. He was the Way, the Truth, and the Life. Every word He uttered was spirit and life. He spoke with authority, conscious of His power to bless humanity, and deliver the captives bound by Satan; conscious also that by His presence He could bring to the world fullness of joy. He longed to help every oppressed and suffering member of the human family, and show that it was His prerogative to bless, not to condemn. {LHU 37.2}

Jesus, the brightness of the Father's glory, thought "it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant." Philippians 2:6, 7, R.V., margin. Through all the lowly experiences of life He consented to pass, walking among the children of men, not as a king, to demand homage, but as one whose mission it was to serve others. There was in His manner no taint of bigotry, no cold austerity. The world's Redeemer had a greater than angelic nature, yet united with His divine majesty were meekness and humility that attracted all to Himself. {MB 14.2}

The Jews were so exacting in regard to ceremonial purity that their regulations were extremely burdensome. Their minds were occupied with rules and restrictions and the fear of outward defilement, and they did not perceive the stain that selfishness and malice impart to the soul. {MB 24.2}

Among the Jews the question, “Who is my neighbour?” caused endless dispute. They had no doubt as to the heathen and the Samaritans. These were strangers and enemies. But where should the distinction be made among the people of their own nation and among the different classes of society? Whom should the priest, the rabbi, the elder, regard as neighbor? They spent their lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude, they taught, would cause defilement that would require wearisome effort to remove. Were they to regard the “unclean” as neighbors? {COL 376.1}

This question Christ answered in the parable of the good Samaritan. He showed that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God. {COL 376.2}

Jesus began the work of reformation by coming into close sympathy with humanity. While He showed the greatest reverence for the law of God, He rebuked the pretentious piety of the Pharisees, and tried to free the people from the senseless rules that bound them. He was seeking to break down the barriers which separated the different classes of society, that He might bring men together as children of one family. His attendance at the marriage feast was designed to be a step toward effecting this. {DA 150.3}

Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of the gifts of heaven and to exclude the rest of God’s family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth. {MH 25.3}

The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life. {MH 25.4}

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God. {MH 25.5}

The gospel invitation is not to be narrowed down, and presented only to a select few, who, we suppose, will do us honor if they accept it. The message is to be given to all. Wherever hearts are open to receive the truth, Christ is ready to instruct them. He reveals to them the Father, and the worship acceptable to Him who reads the heart. For such He uses no parables. To them, as to the woman at the well, He says, "I that speak unto thee am He." {DA 194.2}

The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty it is left with us to decide our course. {RH, July 17, 1888 par. 4}

All should be intelligent in regard to the agency by which the soul is destroyed. It is not because of any decree that God has sent out against men or women. He does not make them spiritually blind. God gives sufficient light and evidence to enable them to distinguish truth from error. But He does not force them to receive truth. He leaves them free to choose the good or to choose the evil. If people resist evidence that is sufficient to guide their judgment in the right direction and choose evil once, they will do this more readily the second time. The third time they will still more eagerly withdraw from God and choose to stand on the side of Satan. And in this course they will continue until they are confirmed in evil and believe the lie they have cherished as truth.—*Manuscript 126, 1901 (Sermons and Talks, vol. 2, pp. 183, 184).* {CTr 103.4}

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service. {GC 493.2}

When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. In constantly beholding Him, we "are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18. {SC 72.1}

Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent and draw him to Christ. . . . But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that man may cooperate with the Divine, and it is given to Him to draw the soul but never to force obedience. {TMK 57.2}

God had power to hold Adam back from touching the forbidden fruit; but had He done this, Satan would have been sustained in his charge against God's arbitrary rule. Man would not have been a free moral agent, but a mere machine (RH June 4, 1901). {1BC 1084.2}

Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. {MB 142.1}

Every miracle that Christ performed was a sign of His divinity. He was doing the very work that had been foretold of the Messiah; but to the Pharisees these works of mercy were a positive offense. The Jewish leaders looked with heartless indifference on human suffering. In many cases their selfishness and oppression had caused the affliction that Christ relieved. Thus His miracles were to them a reproach. {DA 406.4}

That which led the Jews to reject the Saviour's work was the highest evidence of His divine character. The greatest significance of His miracles is seen in the fact that they were for the blessing of humanity. The highest evidence that He came from God is that His life revealed the character of God. He did the works and spoke the words of God. Such a life is the greatest of all miracles. {DA 406.5}

The change in human hearts, the transformation of human characters, is a miracle that reveals an ever-living Saviour, working to rescue souls. {DA 407.1}

God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. {GC 36.1}

Through persistently cherishing evil, willfully disregarding the pleadings of divine love, the sinner loses the love for good, the desire for God, the very capacity to receive the light of heaven. The invitation of mercy is still full of love, the light is shining as brightly as when it first dawned upon his soul; but the voice falls on deaf ears, the light on blinded eyes. {MB 92.3}

They [the Pharisees] attributed to satanic agencies the holy power of God, manifested in the works of Christ. Thus the Pharisees sinned against the Holy Ghost. Stubborn, sullen, ironhearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin (RH Jan. 18, 1898). {5BC 1092.4}

God destroys no one. The sinner destroys himself by his own impenitence. {FLB 58.7}



No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. God follows men with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power; and thus he will pass from one stage of indifference to another, until, at last, the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God. {RH, February 17, 1891 par. 2}