

Pine Knoll Sabbath School Study Notes

Third Quarter 2024: *The Book of Mark*

Lesson 11 “Taken and Tried”

Read for this week’s study

Mark 14; John 12:4–6; Romans 8:28; Exodus 24:8; Jeremiah 31:31–34; Zechariah 13:7.

Memory Text

“And He said, ‘Abba, Father, all things are possible for you. Take this cup from Me; Nevertheless, not what I will, but what You will’ ” (Mark 14:36, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Unforgettable
- III. The Last Supper
- IV. Gethsemane
- V. Leaving All to Flee From Jesus
- VI. Who Are You?
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “This week’s lesson focuses on Mark 14, beginning with the fifth Sandwich Story, which interlinks two opposite actions in relation to Jesus. This is followed by the Last Supper, followed by His struggle in Gethsemane. There He is arrested and taken before the leaders to be tried. The trial scene is linked with Peter’s denial of Jesus, forming the sixth and last of the Sandwich Stories in Mark. (Sabbath afternoon)
2. What is a Markan Sandwich (or Intercalation)? Mark starts off with one partial story or event (A1), inserts another complete event (B) and then finally concludes the original story (A2) in an A1-B-A2 format. So, two opposite actions occur, but by an ironic twist, they affirm the same truth. According to the lesson author, there are six of these sandwiches (which most theologians agree on), others see 9, or 12, even 20.
3. Sunday’s lesson (14:1-11) discusses the fifth sandwich: “Killer Sandwich.”
A1: Plot to Kill Jesus 14:1-2
B: Anointing at Bethany 14:3-9
A2: Plot to Kill Jesus 14:10-11 (Judas agrees to betray him.)

4. A woman *generously* anoints Jesus with a very expensive perfume worth a year's wages. Judas *greedily* betrays Him for money, but for how much? Mark does not even say. Judas' greed is so great and his valuation of Jesus so low that he is not worth even a *set sum* of money. Disciples must be givers, not takers.
5. By using the two contrasting stories Mark sets before the readers two clashing plots while revealing the triumph of Jesus. "The plot of men to destroy the Messiah will actually become part of the gospel story because it brings to fruition the will of God in giving His Son for the salvation of humanity." (Sunday's lesson)
6. Monday's lesson focuses on the Last Supper (14:22-31) How is Mark's version of it different from Luke's? (Exodus 24:3-4; 6-8) Why is it significant that we hear Mark and do not read two thousand years of interpretation back into the text?
7. Tuesday's lesson discusses the experience of Jesus in Gethsemane (14:32-42). Why does Jesus ask Peter, James and John to "stay awake" (14:34,38 cf. 13:35, 37)? If even Jesus received "No!" as an answer to one of His most heartfelt prayers, should we be surprised if sometimes we receive the same answer?
8. Wednesday's lesson concentrates on Judas' betrayal (14:43-52) and that at the end "everyone deserted him and fled." When the disciples are not behaving as disciples, Mark refuses them the title. Why is Mark the only one who includes the story of a young man who runs away (14:51.52 cf. Genesis 39:12; Mark 16:5)?
9. Another Markan sandwich can be found in 14:53-72 which contrasts Jesus' trial with Peter's denial (Thursday's lesson). Peter is questioned by a *servant girl* and Jesus by the *high priest*. The chief priests and Sanhedrin testify *falsely* about Jesus (Mark 14:56), the servant girl *correctly* identifies Peter as being a follower of Jesus (Mark 14:67). Jesus *affirms* His identify (Mark 14:62), while Peter *denies* his own (Mark 14:68). As the result, Jesus affirms His identity and is sentenced to death, Peter denies his identity and lives. Consequently, even in denying Jesus, Peter demonstrates that Jesus is the Messiah.
10. Peter's elusiveness before the servant girl is the first open denial of Jesus' time in Mark. The disciples have misunderstood Jesus (8:14-21), Judas has secretly betrayed Him (14:10-11), but the repudiation coming from the chief apostle makes it all the more bitter. By contrast, Jesus' confession before the chief priest, "I am [the Christ, the Son of the Most Blessed]" (v 62), is the first time in Mark that Jesus drops the veil of silence and openly confesses His identity. Jesus' identity is thus revealed at the moment of His deepest humiliation and weakness. Peter's sinful behavior serves to magnify the faithful behavior of Jesus and shows how grace "abounds all the more" in such cases.
11. What lessons can we take from the ancient literary technique of Markan sandwiches? They obviously have a theological purpose. How do we convey the major theological themes of faithfulness, discipleship, commitment, compassion and self-sacrificing love in the context and culture in which we live so that people can see God's character more clearly?

Thoughts from Graham Maxwell

Lou: There's another phrase in here that raises questions many times. I've wondered about this myself. When we pray, "Lead us not into temptation," what are we really praying? Does that imply, have you ever wondered about this, "God, be careful; please don't get me into temptation"? That God would really want to do that?

Graham: One thing that helps is the word "temptation" means trial or testing. Some versions have, "Lead us not into hard testing." The idea that God would tempt is unthinkable, as our heavenly Father. Remember James deals with this. That when we're tempted, don't even blame the Devil. He says, "You are led away by your own lusts and enticements." Certainly don't blame God. He wouldn't do any such thing. So "lead us not into temptation" cannot mean, "Please, don't You tempt us," but, "Lead us not into testing." Jesus prayed that in Gethsemane. He said, "Remove this cup from Me, if possible." I don't think we should pray, "Lord, I'm ready for it. Bring on the trials; I feel very strong today." I believe we should say, "Lord, in all humility, I mean bring me not into trial; nevertheless, Thy will be done."

I think, "Lead us not into testing" must be coupled with, "Nevertheless, Thy will be done." Jesus did it in Gethsemane, and we do it in the Lord's Prayer. You know, the Lord's Prayer and the prayer in Gethsemane are very similar in a number of respects. "Lead us not into testing, Remove this cup from Me. Nevertheless, Thy will be done." So I think the prayer in Gethsemane helps us to understand the Lord's Prayer. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #15 with Lou Venden, "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>*

Just a few hours later Peter was cursing and swearing to prove that he didn't even know this Christ. Then the cock crowed, just as Jesus had said it would, right after Peter's bold speech in the upper room, "Though all the others would desert You, I give my life." You remember, after Peter had done this, he wondered if Jesus had noticed. And though Jesus was on trial for His life and had suffered so, He was more concerned about His erring disciple out there in the courtyard than He was about Himself. Luke says that Jesus turned and looked straight at Peter. Imagine yourself standing there. As Peter knew God up to that time, he may well have expected to see indignation, he deserved it, and disapproval in Christ's face. Instead, he saw sorrow to be sure, disappointment, and pity. Why, it was the face of the One who had washed his dirty feet the night before. When Peter saw that look on Jesus' face, he ran out of the courtyard and wept bitterly.

Look at the account as written by three of the gospel writers, Matthew, Mark, and Luke; beginning with Mark 14, on the reference sheet: "Jesus said to them [in the upper room], 'You

will all fall away. . . .’ Peter said to him, ‘Even though they all fall away, I will not . . . if I must die with you, I will not deny you.’” (RSV) That’s Mark. Then Matthew adds in Matthew 26:69, 70, 72, 74:

And a maid came up to him in the courtyard, and said, “You also were with Jesus the Galilean.” But he denied it before them all, saying, “I do not know what you mean . . . I do not know the man. . . .” Then he began to invoke a curse on himself and to swear, “I do not know the man.” (RSV)

Then Luke adds in Luke 22:61, 62:

The Lord turned around and looked straight at Peter, and Peter remembered that the Lord had said to him, “Before the rooster crows tonight, you will say three times that you do not know me.” Peter went out and wept bitterly.” (GNT)

Later, Judas came in to the same court and threw the thirty pieces of silver on the ground, and confessed that he had betrayed innocent blood. He, too, looked at Jesus. Do you think he saw a different look on Jesus’ face? Was there anger? Was there wrath? Was there rejection? He deserved it. But no, Judas was one of Jesus’ children, and He was about to lose him. Jesus looked at Judas just as He had looked at Peter. There was the same sorrow, the same disappointment, the same pity. Again, it was the face of the One who had just the night before knelt down and washed Judas’ dirty feet. Overcome with it all, Judas ran out and committed suicide. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #13, “How God Treats His Erring Children” recorded April 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/13MMCAG>*

Further Study with Ellen White

The Lord God is profuse in His gifts to our world. The question may be asked, Why does the Lord show such waste, such extravagance in the multitude of His gifts that cannot be enumerated? The Lord would be so bountiful toward His human family that it cannot be said of Him that He could do more. When He gave Jesus to our world, He gave all heaven. His love is without a parallel. It did not stop short of anything. . . . {5BC 1101.3}

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him. {FLB 64.3}

All that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall see the most perfect and beautiful harmony. {FLB 64.4}

“All things work together for good to them that love God” (Romans 8:28). Could your eyes be opened, you would see your heavenly Father bending over you in love; and could you hear His voice it would be in tones of compassion to you who are prostrate with suffering and affliction. Stand fast in His strength; there is rest *for you*. {HP 272.5}

Our God is an ever-present help in every time of need. He is perfectly acquainted with the most secret thoughts of our heart, with all the intents and purposes of our souls. When we are in perplexity, even before we open to Him our distress, He is making arrangements for our deliverance. Our sorrow is not unnoticed. He always knows much better than we do, just what is necessary for the good of His children, and He leads us as we would choose to be led if we could discern our own hearts and see our necessities and perils, as God sees them. But finite beings seldom know themselves. They do not understand their own weakness. . . . God knows them better than they know themselves, and He understands how to lead them. . . . {OHC 316.4}

Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance. By reading the secret purpose of the traitor’s heart, Christ gave to Judas the final, convincing evidence of His divinity. This was to the false disciple the last call to repentance. No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, Judas became only the more determined. From the sacramental supper he went out to complete the work of betrayal. {DA 655.1}

Man gains everything by obeying the covenant-keeping God. God’s attributes are imparted to man, enabling him to exercise mercy and compassion. God’s covenant assures us of His unchangeable character. {7BC 932.2}

God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan’s government. The Lord’s principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God’s government is moral, and truth and love are to be the prevailing power. {DA 759.1}

It was God’s purpose to place things on an eternal basis of security, and in the councils of heaven it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government. He had claimed that these were superior to God’s principles. Time was given for the working of Satan’s principles, that they might be seen by the heavenly universe. {DA 759.2}

Satan led men into sin, and the plan of redemption was put in operation. For four thousand years, Christ was working for man's uplifting, and Satan for his ruin and degradation. And the heavenly universe beheld it all. {DA 759.3}

The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. {FLB 327.6}

God has made ample provision for His people; and if they rely upon His strength, they will never become the sport of circumstances. . . . It is not in the power of earth or hell to compel anyone to do evil. Satan attacks us at our weak points, but we need not be overcome. However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer. {PP 421.2}

If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His Word, that when obeying His will, we are only carrying out the impulses of our minds. {UL 187.5}

Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, "Ye shall receive." {AA 564.1}

The precious Saviour will send help just when we need it. The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear He has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him. {GC 633.1}

[T]he prayer that comes from an earnest heart, when the simple wants of the soul are expressed just as we would ask an earthly friend for a favor, expecting that it would be granted—this is the prayer of faith. {ML 19.2}

He is able and willing to bestow upon His servants all the help they need. He will give them the wisdom which their varied necessities demand. {MH 482.2}

The enemy cannot overcome the humble learner of Christ, the one who walks prayerfully before the Lord. Christ interposes Himself as a shelter, a retreat, from the assaults of the wicked one. The promise is given, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." . . . {ML 316.2}

Heaven has a never-failing supply of help for all who are needy. {OHC 117.4}