

## Pine Knoll Sabbath School Study Notes

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

### Lesson 13 “The Risen Lord”

#### Read for this week’s study

Mark 15:42–47; Mark 16; Colossians 2:10–12; 1 Corinthians 15:1–8; Daniel 9:24–27; John 20:11–18.

#### Memory Text

“But he said to them, ‘Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him’ ” (Mark 16:6, NKJV).

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

- I. Introduction
- II. Rejoicing in the Resurrection
- III. The Stone was Rolled Away
- IV. The Women at the Tomb
- V. Appearing to Mary and Others
- VI. Go Into All the World
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “First, we will look at the timing of Jesus’ resurrection and why the women came to the tomb on that Sunday morning. [...] Second, the lesson explains the first verses of Mark 16, linking these words to a theme that runs through the entire book. [...] Third, we will examine the rest of Mark 16 and consider the mission it sets before us.” (Sabbath afternoon)
2. We would expect a story of burial to be a sad and not particularly interesting appendix to the story of Jesus’ death, yet Mark proceeds to show the excitement of what follows [15:42-16:6]. (Sunday’s lesson) Mark introduces the three women and Joseph of Arimathea, a prominent member of the Jewish Council. How is this significant for the story of the Gospel?
3. The three women go to the tomb early Sunday morning to complete the primary burial (versus the secondary burial when the bones are collected and put into an ossuary). (Monday’s lesson) They are in for the shock of their lives: A young man in white sat where Jesus’ body had been and he calmly explained to them that Jesus

had been raised from the dead and would see them again in Galilee. Why is the specific mention of Peter significant? (16:7)?

4. What happened at the tomb and how did the women respond (16:1–8)? (Tuesday’s lesson) According to the two of our best manuscripts of Mark, both from the fourth century, the gospel ends in 16:8a. The alternative ending (16:9-20) in several other manuscripts was added later by copyists and is a clear summary of the endings of Matthew, Luke and John.
5. We do not know if Mark intended this abrupt ending, or if the last page, or the last column of the scroll simply was torn off by accident. That’s not to say that we cannot learn anything from verses 9-20. It tells us how early Christians saw the events of Easter and their significance.
6. Great emphasis is laid on the initial unbelief of the disciples, in spite of the evidence of witnesses (Wednesday’s lesson). In what ways do you think Jesus might chide us today for our unbelief and hardheartedness? In today’s world, how would we apply the instruction to “preach the gospel to all *creation*” (rather than to every *creature*)? (Thursday’s lesson)
7. The ending of the Gospel according to Mark focuses on betrayal, denial and desertion. Thus, the conclusion serves Mark’s purpose to deliver the message: Beware! Wake up! Listen! – as a warning not only to the disciples but to today’s readers as well.
8. Those who were closest to Jesus, those who heard him teach with authority and serve with power, betrayed him. Those who shared his authority and power proved unwilling to share his suffering. Those that Jesus served most deeply, refused to become servants of others. Those who glimpsed his glory wanted to keep it to themselves. It teaches us that if we refuse to drink the cup of suffering, we will not share in the cup of glory. We follow Jesus on his terms, not ours.
9. Yet a Roman centurion stands at the foot of the cross and proclaims, “Surely this man was the Son of God!” (15:39). The presumed enemy of the Jews joins the unlikely cast of minor characters, mostly social outcasts, who respond positively to the Son of Man in Mark.
10. The children flock to Jesus, blind beggar Bartimaeus believes and follows. As do the demon-possessed man, the bleeding woman, the Syrophenician woman and the deaf man. Jesus came to serve the least in the society, healing them to health and life and flourishing within a compassionate community. What about us? How can we be instruments of healing, flourishing and blessings for our communities?

## Thoughts from Graham Maxwell

Lou: But what about the death of Jesus that we have been talking about this evening? Which death did He die? Did He die the first or the second death?

Graham: The first death is the death we all die if we live long enough and from which there is a resurrection, whether righteous or unrighteous.

Lou: Isn't that a consequence of sin or of living in a world of sin?

Graham: Well, of living in a world of sin, but one might be a saint. Look at Elisha and others, and Isaiah. People like that, they died. The second death is the one the Bible warns us of, as being so serious, and Jesus personally died that death. The death from which there is no resurrection.

Which death did Jesus die? Had He died of crucifixion alone, He would have died the first death. But He died to demonstrate the awful second death. But He rose on Sunday. I thought the awfulness of the second death is that one does not rise again? I don't think Jesus came to show that you die and stay dead forever. How could you demonstrate that? We would have to live forever to see it. There's no way you could answer that. He came to demonstrate how His Father is involved in that death. And even before He was dead, He said, "It is finished, it is finished." And on Resurrection Sunday He went up to heaven to see if the heavenly council, the heavenly court agreed. And He heard them say, "Yes, it's finished. You've cleared up all our questions." So I think He answered all the questions that needed to be answered in the only way that they could be answered, and we don't need to ask more of the cross. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8 with Lou Venden, "The Most Costly and Convincing Evidence" recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/8MMCAG>

Imagine how Peter felt all that Sabbath. During the last twenty-four hours he had made a fool of himself repeatedly, twice with his impetuous statements in the upper room. Then twice he had disgraced himself in the Garden of Gethsemane. Now the cowardly behavior in the courtyard, denying that he had even known Christ. Now Christ was dead, and there was no way he could make it up to Him, no way he could make it right.

No wonder when he heard that the tomb was empty, he was the first one down there on Sunday morning. But it wasn't Peter—it was Mary who had the privilege of seeing Jesus first and taking the good news to the disciples. Why do you suppose it would be Mary, of all people—Mary, who was known for living an immoral life in the town? Mary, out of whom Christ had cast seven devils? Would **we** have elected her for that high honor? **God** chose Mary.

I have enjoyed my wife's comment, that if Mary hadn't cared enough to be there, God could not have so honored her. That is true too, isn't it?

Then later, when Mary turned and recognized Jesus and fell at His feet to worship Him, Jesus didn't say, "Don't touch Me! Don't touch Me, Mary! If you touch Me, I can't go to heaven." What would that say about our God? No, in the language of the day, look at the next reference on the sheet, John 20:17. This is what He said:

Jesus said to her [kindly, graciously], "Do not detain me [Mary, literally, do not go on holding me or clinging to me—greetings took a little time in those days. Do not detain me], for I have not yet ascended to my Father. But go to my brethren [my brothers] and tell them that I am going up to my Father and your Father, to my God and your God."  
*(Noli)*

Listen to Jesus calling the disciples His brothers—the men who had let Him down so seriously when He needed them so much. And then when the angels confirmed Jesus' command to go and tell the disciples, they added something that must have overwhelmed Peter when he heard it. Look at Mark 16:7. They said: "Now go and give this message to His disciples, including Peter. He is going to Galilee ahead of you." (GNT) How very God-like of the angels to add, "especially tell Peter." The angels admire and worship God for the incredibly gracious way in which He has handled sinners in His family. How much those angels must have enjoyed adding the words, "And especially tell Peter." {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>

For example, when Jesus suffered and died, and rose again, Satan knew that the great weight of evidence was against him. Therefore, something must be done to destroy the evidence. One of his most diabolical successes, very early in the first century, was in leading some to believe that Jesus did not really come in the flesh. He did not **really** suffer and **really** die. He had actually faked it all. There goes all the evidence. The group of people who believed that were known as the Docetists. It comes from a Greek word that means "it seemed." They taught that Jesus only seemed to do those things. See how Satan sought to destroy the evidence. Yet this idea was spreading in John's later years. He warned against the teachers of this heresy. Look at 1 John 4:1, 2:

Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God [the Spirit who tells the truth]: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God. (NIV)

You might wonder why he would choose to mention that, except that we know historically that people were going around saying that Jesus had not really come in the flesh. John mentions this in many places. He even writes his whole gospel to show that the One who came was really God.

But even before Christ came, Satan was at work to undermine and confuse the evidence by even counterfeiting the first coming of Christ. He accomplished this most notably in what is known as the mystery religions. It is almost unbelievable unless you've read about them. Some of these began long before Christ came. The central figure was a dying, rising savior who had been supernaturally born, died a cruel and violent death, and then was exalted up to heaven, there to mediate supernatural help to his followers on earth. Later he would return and resurrect them and annihilate all the forces of evil. Does that sound familiar? That isn't all. In those mystery religions they had Lord Suppers. They had baptism and washing in the blood and many other things I could list if there were time. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #17, "Satan's Final Effort to Deceive" 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/17MMCAG>*

My understanding of Revelation is that its primary function at the present time is the function that it had when the early Christians read it. Not to get us too involved in working out the schedule which we have to revise from time to time. I believe the purpose of the book of Revelation is to encourage Christians who care enough to be concerned about the fact that the church isn't doing as well as it should, Christians who are concerned about the long delay since those old, old signs. And they wonder why. The answer is, look a little higher, realize we are all caught up in this great controversy that has involved the whole vast universe, and realize that as far as heaven and the rest of the universe are concerned, they are celebrating the fact that God has won his case. That he won it all 2000 years ago. Therefore for those of us who claim to be his representatives on this earth to be dragging our weary way along as if God might lose; we've really missed the good news—that he won it 2000 years ago.

Even if all Seventh-day Adventists should let God down, he will not lose his case. He's won it already. And the majority of beings in the universe agree. Therefore, I understand our assignment to be, once we're convinced of this, convinced of what the war is about, what the issue is, how it was settled, and whether or not we like the answers, that we have the privilege of joining with the loyal members of the universe in celebrating even now that God has won his case and then spreading the word around. The good news is, not only that he is like this, but he has proven it to the universe, and they agree. Read Revelation. Notice in heaven they are always celebrating. For us to be on the defensive is a real denial of all that God has done. He has won his case, and we should sound more like members of the winning team. We are really

going out to invite people to join in the final celebration which has been going on in heaven for 2000 years. We are privileged to join in this if we wish. {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)

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

When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror. {OHC 157.5}

When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again. He claimed the Lord's body, and set his guard about the tomb, seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die. {DA 782.4}

Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith. {DA 796.4}

God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can. {SC 109.3}

In order to arrive at truth, we must have a sincere desire to know the truth and a willingness of heart to obey it. And all who come in this spirit to the study of the Bible will find abundant evidence that it is God's word, and they may gain an understanding of its truths that will make them wise unto salvation. {SC 111.1}

There is an evidence that is open to all,—the most highly educated, and the most illiterate,—the evidence of experience. God invites us to prove for ourselves the reality of His word, the truth of His promises. He bids us “taste and see that the Lord is good.” Psalm 34:8. Instead of

depending upon the word of another, we are to taste for ourselves. He declares, "Ask, and ye shall receive." John 16:24. His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear in the light of His presence. {SC 111.3}

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith. {SC 105.2}

Satan has ability to suggest doubts and devise objections to the pointed testimony that God sends, and many think it a virtue and mark of intelligence in them to be unbelieving and questioning, and quibbling. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and teachable spirit. All should decide from the weight of evidence. {RH, September 16, 1873 par. 10}

Jesus did not first reveal himself in his true character to them, and then open the Scriptures to their minds; for he knew that they would be so overjoyed to see him again, risen from the dead, that their souls would be satisfied. They would not hunger for the sacred truths which he wished to indelibly impress upon their minds, that they might impart them to others, who should in their turn spread the precious knowledge, until thousands of people should receive the light given that day to the despairing disciples as they journeyed to Emmaus. {6Red 32.2}

He maintained his disguise till he had interpreted the Scriptures, and had led them to an intelligent faith in his life, his character, his mission to earth, and his death and resurrection. He wished the truth to take firm root in their minds, not because it was supported by his personal testimony, but because the typical law, and the prophets of the Old Testament, agreeing with the facts of his life and death, presented unquestionable evidence of that truth. When the object of his labors with the two disciples was gained, he revealed himself to them that their joy might be full, and then vanished from their sight. {6Red 32.3}

God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. {DA 458.3}

Christ made full provision for the prosecution of the work entrusted to the disciples, and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest

part of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I will forsake you. {8T 16.3}

To us also the promise of Christ's abiding presence is given. The lapse of time has wrought no change in His parting promise. He is with us today as truly as He was with the disciplines, and He will be with us "even unto the end." {8T 17.1}

With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love.—*The Desire of Ages*, p. 297. {ChS 9.1}

We must be laborers together with God; for God will not complete His work without human agencies.—*Review and Herald*, March 1, 1887. {ChS 9.2}

God makes no requirement without making provision for its fulfillment. Through the grace of Christ we may accomplish everything that God requires. All the riches of heaven are to be revealed through God's people. "Herein is My Father glorified," Christ says, "that ye bear much fruit; so shall ye be My disciples." John 15:8. {COL 301.2}

All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. {DA 827.3}

It is a wonderful thought that human beings can speak the Word of God, in simple words of comfort and encouragement. The humblest instruments will be used of God to sow the seeds of truth, which may spring up and bear fruit, because the one in whose heart they were sown needed help—a kind thought, a kind word, made effective by the One who has said, "Lo, I am with you always, even unto the end of the world."—Letter 329a, Nov. 16, 1905, to her 19-year-old granddaughter Mabel. {TDG 329.6}