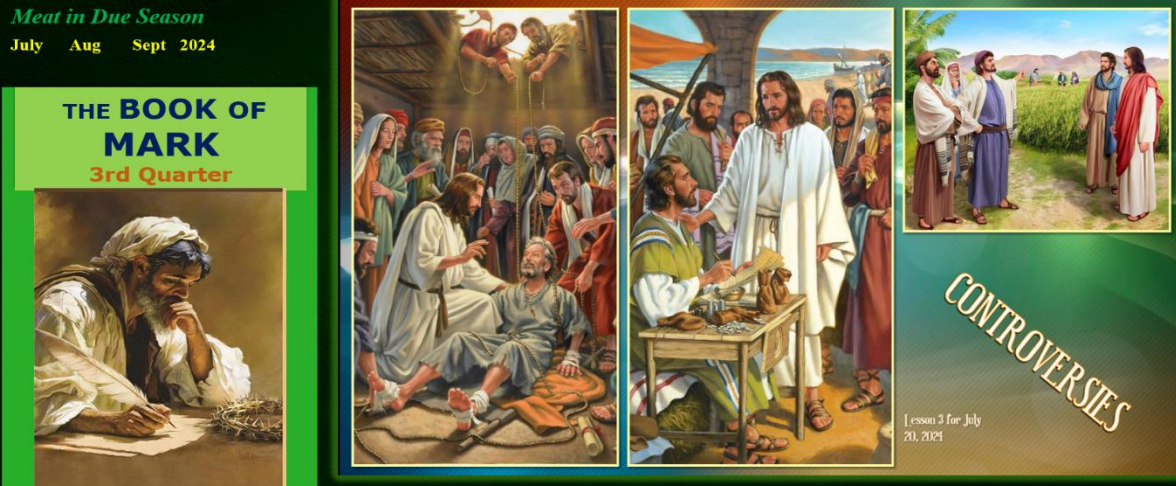


SS-Q3-L3-CONTROVERSIES

JULY 13-19, 2024

Adult
Sabbath School Lesson
Meat in Due Season
July Aug Sept 2024

THE BOOK OF
MARK
3rd Quarter



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Sabbath Afternoon – July 13, 2024

Scripture Reading for the Week:

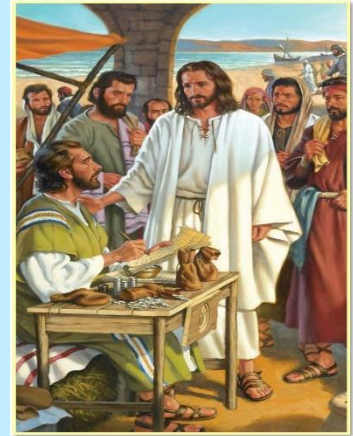
Mark 1:16-45; John 1:29-45; Mark 5:41; Luke 6:12; Leviticus 13:1-59.

Thought for Meditation:

During His ministry, Jesus had kept constantly before the disciples the fact that they were to be one with Him in His work for the recovery of the world from the slavery of sin. When He sent forth the Twelve and afterward the Seventy, to proclaim the kingdom of God, He was teaching them their duty to impart to others what He had made known to them. In all His work He was training them for individual labor, to be extended as their numbers increased, and eventually to reach to the uttermost parts of the earth. The last lesson He gave His followers was that they held in trust for the world the glad tidings of salvation. {AA 32.1} *The Acts of the Apostles, 1911*

Memory Text

*“And He said to them, ‘The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is also Lord of the Sabbath.’”
(Mark 2:27-28).*



This week's SS Lesson will trace the missionary endeavor of Mark and his epistle regarding his encounter with the disciples and the message. This includes the principles by which the Book of Mark had been written and its relativeness to the present time.

Outline of the Study

Sunday - July 14, 2024

Healing a Paralytic - Controversy over Forgiveness (Mark 2:1-12)

Mark 2:1-12; Micah 6:6-8; James 1:27

Monday - July 15, 2024

Calling Levi and the Question of Fasting

Mark 2:13-22

Tuesday - July 16, 2024

The Lord of the Sabbath

Mark 2:23-28; Mark 3:1-6

Wednesday - July 17, 2024

Sandwich Story: Part 1

Mark 3:20-35

Thursday - July 18, 2024

Sandwich Story: Part 2

Mark 3:20-21; Mark 3:31-35; Luke 12:53; Luke 14:26

Friday - July 19, 2024

Insights and Further Study

From the Pen of Inspiration

Points to Ponder Upon

Sunday-July 14, 2024

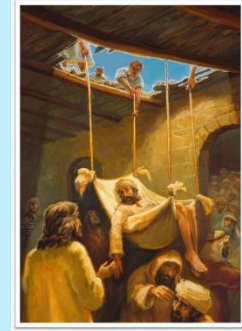
**Healing a Paralytic-Controversy over Forgiveness
(Mark 2:1-12)**

[Mark 2:1-12](#); [Micah 6:6-8](#); [James 1:27](#)

“When Jesus saw their faith, he said to the paralyzed man, “Son, your sins are forgiven.” (Mark 2:5)

Forgiveness Precedes Healing, It Illustrates Precious Truths

In the healing of the paralytic at Capernaum, Christ again taught the same truth. It was to manifest His power to forgive sins that the miracle was performed. And the healing of the paralytic also illustrates other precious truths. It is full of hope and encouragement, and from its connection with the caviling Pharisees it has a lesson of warning as well. {DA 267.1}



Like the leper, this paralytic had lost all hope of recovery. His disease was the result of a life of sin, and his sufferings were embittered by remorse. He had long before appealed to the Pharisees and doctors, hoping for relief from mental suffering and physical pain. But they coldly pronounced him incurable, and abandoned him to the wrath of God. The Pharisees regarded affliction as an evidence of divine displeasure, and they held themselves aloof from the sick and the needy. Yet often these very ones who exalted themselves as holy were more guilty than the sufferers they condemned. {DA 267.2} *The Desire of Ages, 1898*

Healing Ministry Reveals Glories of the Better World

The effect produced upon the people by the healing of the paralytic was as if heaven had opened and revealed the glories of the better world. As the man who had been cured passed through the throng, blessing God at every step and bearing his burden as if it were a feather's weight, the people fell back to give him room and with awe-stricken faces gazed upon him, whispering softly among themselves, "We have seen strange things today." **Luke 5:26.** {MH 78.1} *The Ministry of Healing, 1905*

Healing Ministry is Lawful on the Sabbath Days

He justified this work of healing the paralytic, as in perfect keeping with the principles of the fourth commandment. But they questioned him: "Is it lawful to heal on the Sabbath days?" Jesus made them the clear and forcible answer, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore

it is lawful to do well on the Sabbath days." **ST, November 30, 1876 par. 14** } *The Signs of the Times*

Consider the Following

When Jesus returned to Peter's house in Capernaum, many people came to listen to him (**Mark 2:1-2**). Jesus' speech was interrupted by a paralyzed man being lowered from the ceiling, and everyone remained silent, waiting to see what Jesus would do (**Mark 2:3-4**).

Jesus healed the root of their illness (**Mark 2:5**). Forgiveness gave peace to his soul.

To the scribes, this was blasphemy (true, if Jesus were not God). To demonstrate that he had the power to forgive, Jesus healed the paralytic (**Mark 2:8-11**).

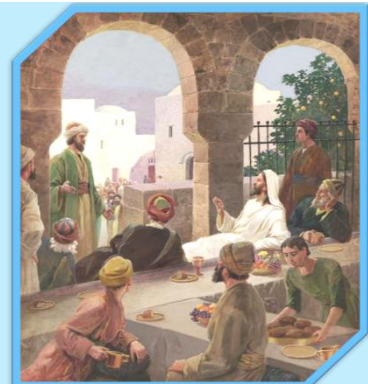
The people praised God for giving Jesus the power to forgive sins (**Mark 2:12; Mt. 9:8**). The paralytic walked; but the scribes were left blind, unable to see that Jesus could read their minds, forgive the sinner, and grant him healing.

Monday-July 15, 2024

Food Controversy-Calling Levi and the Question of Fasting

[Mark 2:13-22](#)

“As he walked along, he saw Levi son of Alphaeus sitting at the tax collector’s booth. “Follow me,” Jesus told him, and Levi got up and followed him”
(Mark 2:14).



The Sick Needs Physician not the Whole

"And Levi made him a great feast in his own house. He felt himself highly honored by Christ's call, and gave expression to his feelings, by making an effort in calling his friends; for he was to be no longer engaged in the business he had followed. Jesus and his disciples were invited, and "many publicans and sinners came and sat down with his disciples." Jesus never refused invitations of this kind, because here he could ask and answer questions that would diffuse light. He came to sow the seeds of truth in human hearts, knowing that the time would come when hearts would respond to the truth that fell from his lips. {KC 162.2}

"But the Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with sinners and publicans and sinners? And Jesus answered and said unto them, They that are whole (or claim to be whole) need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." {KC 162.3} *The Kress Collection, 1985*

A Call for Sinners not for Righteous

Jesus was accused of eating with publicans and sinners, as though it were a crime to associate with the fallen, and he replied, "I came not to call the righteous, but sinners to repentance." Had his accusers been truly righteous by faith in God, they would gladly have received the Son of God, and would have profited by his instructions; but those who were self-righteous, rich in their supposed knowledge, and far advanced in their own eyes in spiritual things, felt no need of receiving more truth and light. Christ said of these who supposed themselves wise, "Ye do err, not knowing the Scriptures, nor the power of God." Jesus recognized their difficulty and said, "They that be whole need not a physician, but they that are sick." The Pharisees believed themselves very prudent in withholding their faith and sympathy from Christ; for though they had the Scriptures, they misinterpreted them. {RH, June 2, 1896 par. 4} *The Review and Herald*

Bring the Light of Heaven to the Darkened World

The Pharisees would not consider that Jesus was eating with publicans and sinners in order to bring the light of heaven to those who sat in darkness. They would not see that every word dropped by the divine Teacher was a living seed that would germinate and bear fruit to the



glory of God. They had determined not to accept the light; and although they had opposed the mission of the Baptist, they were now ready to court the friendship of his disciples, hoping to secure their co-operation against Jesus. They represented that Jesus was setting at nought the ancient traditions; and they contrasted the austere piety of the Baptist with the course of Jesus in feasting with publicans and sinners. {DA 276.2} *The Desire of Ages, 1898*

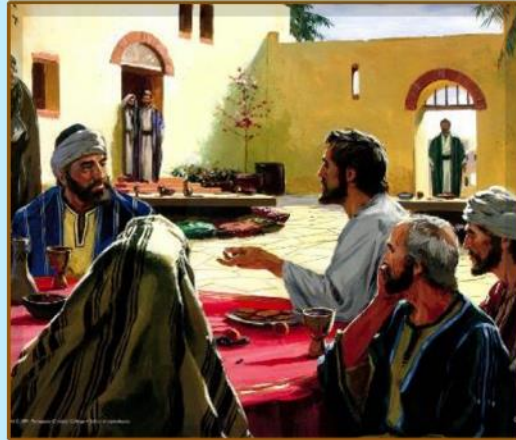
The Lesson of Mercy to Sinners who Repent

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Will you let this lesson sink deep into your hearts?--**Letter 199, 1905.** {RC 203.7} *Reflecting Christ, 1985*

The parable of the new and the old (Mark 2:21-22).



The parable of the wedding (Mark 2:19-20).



Consider the Following

Jesus ate in the house of the publican Levi, and surrounded himself with many like him (**Mark 2:13-15**). The critics did not waste the opportunity (**Mark 2:16**).

Jesus refuted them logically: where better than here will I find sinners to save? (**Mark 2:17**). Additionally, he challenged them to examine their own feelings. They had to learn to love (**Mt. 9:12-13**).

Far from learning to love, the Pharisees incited John's disciples to join in their criticism (**Mark 2:18**).

Jesus' response came in the form of parables:

The parable of the wedding (**Mark 2:19-20**). How can someone fast while at a wedding? The bridegroom is Jesus; the guests the disciples. When Jesus died and was resurrected, then his disciples would need to fast.

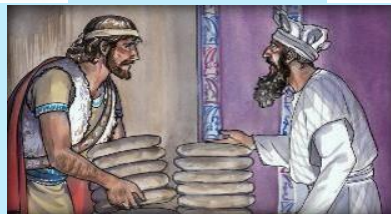
The parable of the new and the old (**Mark 2:21-22**). The living teachings of Jesus had no place in the dead teachings of tradition; and vice versa.

Tuesday-July 16, 2024

The Lord of the Sabbath

[Mark 2:23-28](#); [Mark 3:1-6](#)

“The Pharisees said to him, “Look, why are they doing what is unlawful on the Sabbath?” (Mark 2:24)



Jesus' Ministry of Healing-Precious Revealing of His Presence

"Happy is the man whom God correcteth. . . . He maketh sore, and bindeth up; He woundeth, and His hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." To every stricken one, Jesus comes with the ministry of healing. The life of bereavement, pain, and suffering may be brightened by precious revealings of His presence. {ST, February 5, 1902 par. 8}

Each fiery trial is God's agent for our refining. Each is fitting us for our work as co-laborers with Him. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Mrs. E. G. White. {ST, February 5, 1902 par. 9} *The Signs of the Times*

Deliverance From Sin and Healing Disease Linked

In the ministry of healing, the physician is to be a co-worker with Christ. The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were linked together. The same ministry is committed to the Christian physician. He is to unite with Christ in relieving both the physical and spiritual needs of his fellowmen. He is to be to the sick a messenger of mercy,

bringing to them a remedy for the diseased body and for the sin-sick soul.--MH 111 (1905). {2MCP 683.4} *Mind, Character, and Personality Volume 2 (1977)*

God's Restoration of the Sick to Complete Optimum Health

God is just as willing to restore the sick to health now as when the Holy Spirit spoke these words through the psalmist. And Christ is the same compassionate physician now that He was during His earthly ministry. In Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as the disciples of old prayed. And recoveries will follow; for “the prayer of faith shall save the sick.” We have the Holy Spirit’s power, the calm assurance of faith, that can claim God’s promises. The Lord’s promise, “They shall lay hands on the sick, and they shall recover” (**Mark 16:18**), is just as trustworthy now as in the days of the apostles. It presents the privilege of God’s children, and our faith should lay hold of all that it embraces. Christ’s servants are the channel of His working, and through them He desires to exercise His healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the Great Healer.—(**Ministry of Healing, 226.**)

A Work of First Importance-Medical Missionary Work

During His ministry, Jesus devoted more time to healing the sick than to preaching. **The Ministry of Healing, p. 19.** {ChS 132.1}

Before the true reformer, the medical missionary work will open many doors. **Testimonies, vol. 7, p. 62.** {ChS 132.2}

Genuine medical missionary work is the gospel practiced. **Testimonies, vol. 8, p. 168.** {ChS 132.3}

Medical missionary work is the pioneer work of the gospel. In the ministry of the word and in the medical missionary work the gospel is to be preached and practiced. **The Ministry of Healing, p. 144.** {ChS 132.4}

The Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to His apostles, His representatives upon the earth, was to lay hands on the sick that they might recover. When the Master shall come, He will commend those who have visited the sick and relieved the necessities of the afflicted.--**Testimonies, vol. 4, p. 225.** {ChS 132.5}

He designs that the medical missionary work shall prepare the way for the presentation of the saving truth for this time,--the proclamation of the third angel's

message. If this design is met, the message will not be eclipsed nor its progress hindered. **Testimonies, vol. 6, p. 293. {ChS 132.6} Christian Service, 1925**

Consider the following

By taking the grain and removing its husk to eat it, the disciples performed three forbidden works on the Sabbath: harvesting; thresh; and winnow. (**Mk. 2:23-24; Mt. 12:1-2**).

Jesus' Response: Don't you remember that David, when he was hungry, ate the shewbread, which only the priests could eat? (**Mark 2:25-26**).

Later, Jesus performed a “work” not included among the 39, but which was also considered a transgression of the Sabbath: healing (**Mark 3:1-3**).

Jesus' response: “Is it lawful on the Sabbath to do good, or to do evil; save a life, or kill?” (**Mark 3:4**).

Ultimately, Jesus is Lord of the Sabbath, and he gave it to us for our good (**Mark 2:27-28**).

Curiously, the zealous Sabbath keepers plotted a murder (**Mark 3:6**)

Wednesday-July 17, 2024

Sandwich Story: Part 1-With What Power Does He Work Miracles?

[Mark 3:20-35](#)

“And the teachers of the law who came down from Jerusalem said, “He is possessed by Beelzebul! By the prince of demons, he is driving out demons”
(**Mark 3:22**)



Miracle a Spiritual Lesson to the People

By this miracle the Lord Jesus desired to give the people a spiritual lesson. The next morning many who had heard of the miracle went out to search for Christ. Going to the place where the miracle had been performed, they found neither Jesus nor His disciples. **{17MR 252.4}** *Manuscript Releases Volume 17, 1990*

A Spectacle for the Eyes of Infinite Purity to Behold

The very stamp of demons was impressed upon the countenances of men, and human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a horrible spectacle for the eyes of infinite purity to behold! Wherein can he behold his image? And yet God, the infinite One, "so loved the world, that he gave his only begotten Son [for such a world!], that whosoever believeth in him should not perish, but have everlasting life." {RH, October 22, 1895 par. 5} *The Review and Herald*

Work of Mercy Lawful on the Sabbath Day

This miracle, instead of convincing the Pharisees that Jesus was the Son of God, filled them with rage, because many who witnessed the miracle glorified God. Jesus declared that his work of mercy was lawful on the Sabbath day. The Pharisees declared that it was not lawful. Which shall we believe? Christ said, "I have kept my Father's commandments, and abide in his love." Then it is certainly safe for us to follow the way of Christ, and keep the commandments. God has given us faculties which should be constantly exercised in co-operating with Jesus, in working out our own salvation with fear and trembling, for it is God that worketh in us to will and to do of his good pleasure. **{RH, June 17, 1890 par. 7}** *The Review and Herald*

True Miracles are Only in Jesus Name

The manner of Jesus in working his miracles was very different from that of his apostles. His language was that of one who possessed power in himself. "Be thou clean." "Peace, be still." Neither did he hesitate to accept the honor offered him on these occasions, nor seek to divert the minds of the people from himself, as though his miracles were not wrought by his own power, for his own glory. But the apostles wrought miracles only in the name of Jesus, and refused to receive the least honor to themselves. They claimed to be only instruments of that Jesus whom the Jews had crucified, but whom God had raised and elevated to his right hand. He was to receive all the honor and praise. **{3SP 277.1}** *The Spirit of Prophecy Volume 3, 1878*

Consider the following

Mark begins a story about Jesus' family, but interrupts it to narrate a controversy with the Pharisees. Later, he will return to the first story. This pattern is used by Marcos on several occasions to join two similar stories, highlighting the central one as the most important.

- (1) **Mark 3:20-21.** Jesus' family is looking for him.
- (2) **Mark 3:22-30.** Accusation of the Pharisees.
- (3) **Mark 3:31-35.** Jesus' family is looking for him.

In this case, the important story is the scribes' accusation as to what power it was that allowed Jesus to cast out demons (**Mark 3:22**).

Again, Jesus uses a parable to demonstrate the absurdity of the accusations against him (**Mark 3:23-27**).

Jesus enters the house of the strong man (Satan), binds him, and thus can plunder his property (free the demon-possessed).

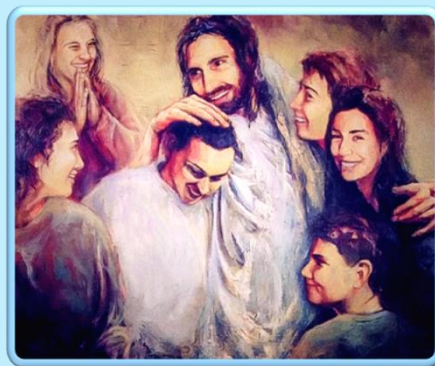
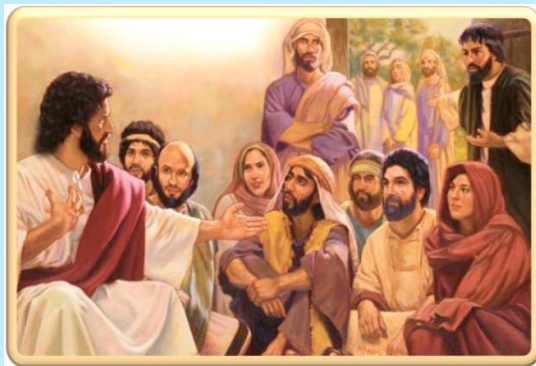
It also takes the opportunity to warn of the danger of attributing the work of the Holy Spirit to the devil (**Mark 3:28-30**).

Thursday-July 18, 2024

Sandwich Story: Part 2 - Is Jesus Crazy?

[Mark 3:20-21](#); [Mark 3:31-35](#); [Luke 12:53](#); [Luke 14:26](#)

“When his family[a] heard about this, they went to take charge of him, for they said, “He is out of his mind” (Mark 3:21)



The Testimony of Jesus Affects Life and Character

Jesus says: [**John 17:20-23, quoted**]. How Jesus leads our minds out to take more and more extensive views of the privileges and advantages that have been provided for man in coming in close relationship with Christ! The believer may bear the testimony in his life and character that God loves the human agent who obeys His commands as He loves His Son. How amazing is this statement--almost beyond the comprehension of the finite mind! Jesus says further, "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them" [**verse 26**]. {14MR 85.2} *Manuscript Releases Volume 14, 1990*

Consider the following

What made Jesus' family think that he had gone crazy (**Mark 3:20-21**)?

After a brief parenthesis, Mark resumes the story, introducing the relatives who were looking for Jesus: his mother and his brothers (**Mark 3:31**).

What a lack of consideration for his family on the part of Jesus!

(**Mark 3:32-33**). But appearances are deceiving. His mother and brothers were wrong. Leaving his work to attend to them at that moment was detrimental to his mission and to themselves.

More important than carnal ties are the ties that unite Jesus with his spiritual family (**Mark 3:35**).

Friday-July 12, 2024

Insights and Further Study

The law of God was the great subject of controversy in heaven. It is the great subject of controversy ever since the fall of Satan and will continue to be the great test question showing the loyal and the transgressors in two parties.--Ms 22, 1885, pp. 6, 9. (Diary, Torre Pellice, Italy, circa November 30, 1885.) {5MR 269.3}

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword." [Jeremiah 25:31.] For six thousand years the great controversy has been in progress; the Son of God and his heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decision; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of his downtrodden law. Now the controversy is not alone with Satan, but with men. "The Lord hath a controversy with the nations;" "he will give them that are wicked to the sword." {GC88 656.1}

From the Pen of Inspiration

“The spirit of persecution will not be excited against those who have no connection with God, and so have no moral strength. It will be aroused against the faithful ones, who make no concessions to the world and will not be swayed by its opinions, its favor, or its opposition. A religion that bears a living testimony in favor of holiness, and that rebukes pride, selfishness, avarice, and fashionable sins, will be hated by the world and by superficial Christians.... When you suffer reproach and persecution you are in excellent company; for Jesus endured it all, and much more. If you are faithful sentinels for God, these things are a compliment to you. It is the heroic souls, who will be true if they stand alone, who will win the imperishable crown.” EGW (The Medical Ministry, pg. 282)

Questions to Ponder Upon

1. How has controversy originated in the public ministry of Jesus?
2. What example of technique does the book of Mark use to portray a controversy?
3. What is the role of forgiveness in healing a disease?
4. Why didn't the leaders of the Jews listen to Jesus, what does it imply to our days?
5. What's the purpose of Jesus dining with the tax collectors and sinners?
6. Why is healing lawful during the Sabbath, what principles does Jesus teach?
7. Based on the statement above, {5MR 269.3}, {GC88 656.1} What's the subject of the controversy, and causes of persecution?

Disclaimer

This Sabbath School Lesson, Meat in Due Season Advanced Commentary is not to replace, discredit, disapprove, or discriminate against what had been made by the Sabbath School Department of General Conference of the Seventh-day Adventist but to uphold, advance, sustain, facilitate, clarify, and protect the essence of the truth taught in the Bible {**Isa. 8:20**} and the inspiration (through the Prophetic Ministration of Ellen G. White and another prophet she predicted in **TM 475**).

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Glory be to the Lord Jesus Christ, Our Coming King of kings!