

## Sabbath School Lesson #11 – Taken and Tried – 7-13 September 2024

**C**hrist said, “Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt” (Mark 14:36). Back then, we are told: “Christ was now standing in a different attitude than He had ever done before. Hitherto He had stood as an intercessor for others; now He longs for an intercessor for Himself. Could His human nature bear the strain? Shall the sins of an apostate world, since Adam’s transgression to the close of time, be laid upon Him? Would He drink the cup? It was not yet too late to refuse to drink that awful cup of suffering, the wrath of His Father for sin and transgression. He might have said, “Let the willful transgressor receive the penalty for His sin, and I will go back to My Father.” But no; He did not make this choice. Although sin was the awful thing that had opened the flood gates of woe upon the world, He would become the propitiation for the sins of a race who had willed to sin” – {Ms 42, 1897, par. 14}. “In the supreme crisis, when heart and soul are breaking under the load of sin, Gabriel is sent to strengthen Him. And while the angel supports His fainting form, Christ takes the bitter cup and consents to drink its contents. Before the suffering One comes up the wail of a lost and perishing world, and the words come from the bloodstained lips, “Nevertheless, if man must perish unless I drink this bitter cup, Thy will, not mine be done.” – *ibid* {1897, par. 15}.

**Sunday: Unforgettable** – Read Mark 14:1-11. In other Scriptures we note the woman in the story is Mary. How has her story become a prototype of the gospel? “Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her” (Mark 14:9). In Mark 14:1-8 we find the story where Christ is at Simon’s house as an invited guest, and Mary anoints Christ with expensive ointment. In verse 9, Christ says her Mary’s deed is to be repeated wheresoever the gospel shall be preached. Do we hear that story repeated wheresoever the gospel is preached? We want to see how we can do precisely that, to repeat that story wheresoever the gospel is preached. John 3:16 “For God so loved the world that He gave His begotten Son to die for us that whosoever believes in Him shall not perish but have everlasting life.” Christ went to an enormous expense in His life and death to save us. And Mary told the story of that love of God in sending His Son to save her. “Until time should be no more, that broken alabaster box would tell the story of the abundant love of God for a fallen race” – {DA 563.1}. That the love of God in sending Christ to die for us was not in vain, before His death, Christ saw in what Mary did, the results of His death, the results of the gospel. In Mary, “He shall see the travail of his soul, and shall be satisfied” (Isaiah 53:11). What Mary did, as a result of the gospel she accepted, should be repeated in the lives of everyone that truly accepts the gospel. And the joy Christ experienced when He saw “the travail of His soul” will also be the joy of gospel workers. “And will not His workers rejoice when they, too, behold the fruit of their labors?” – {6T 309.5}. What will cause Christ to be satisfied is not merely to see many even countless souls saved, but to see those souls act as Mary did, appreciate what it cost to save them, shall cause Christ “be satisfied.” We read in Psalm 22:27 the joy that flooded His dying heart those last few moments of His consciousness: “All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.” There, notice, almost word for word, is the first angel’s message, the everlasting gospel! In Mary, Christ saw the travail of His soul and He was satisfied. Mary’s heart-appreciation of what Christ had done to save her, will be repeated, reproduced, in souls today who accept the gospel. When Christ told His Father, “I have finished the work which Thou gavest Me to do” (John 17:4), He had Mary in mind and many others like her, from “all the families of the nations” in “all the ends of the earth” who will reflect perfectly the character of Christ. Mary was about the most unlikely candidate who would cause Christ to be satisfied with the travail of His soul. She had fallen into an abysmal pit of shameful sin, so far down that her mind was inhabited by “seven demons” (Mark 16:9). Jesus said of her, “She hath done what she could” (Mark 14:8). You cannot proclaim “this gospel” that Christ talks about in “the whole world,” unless you include Mary’s story! Jesus has elevated her story to become a part of “the third angel’s message in verity.” We do not dare neglect it!

**Monday: The Last Supper** – Read Mark 14:22–31. What are some of the lesson we learn from this last supper? In verses 22-25 we find Jesus founding the Lord’s Supper. That last meal that Jesus ate with His disciples illustrates the idea of “substitution,” a shared experience with Him. Jesus did not say to His disciples, I am eating this bread instead of you, nor did He say, I am drinking from this cup instead of you. He ate with them, He drank with them; they ate and drank with Him. Using the clearest illustration possible of intimate oneness, He represented His believers as “drinking My blood, eating My body.” “Abide in Me, and I in you,” He pleads. You are branches and I am the Vine (John 15:4-5). “Ye shall know that I am in My Father, and ye in Me, and I in you.” In sending His Spirit to dwell with those who believe in Him, Jesus represents Himself as not leaving them orphans, “I will come to you” (14:20, 18). If any opens his heart, “I will come in to him, and will sup with him, and he with Me” (Revelation 3:20). Open your heart, receive His Spirit; you receive Him.

**Tuesday: Gethsemane** – Read Mark 32-42. What happened there? Consider that momentous scene, in the garden of Gethsemane, where the Son of God, in human form, poured out the agony of His soul in prayer. There the awful burden of sin forced from His lips the words, “O My Father, if it be possible, let this cup pass from Me;” and if that prayer had been answered, the world would have been left to its fate. But while this momentous scene, upon the outcome of which its destiny hung, was taking place in Gethsemane, the world was asleep. The inhabitants of the earth were totally oblivious to the crisis which had come, in which their eternal destinies were involved. Even the three disciples, whom the Saviour had chosen to accompany Him to the scene of His suffering, were wrapped in the same oblivious slumber; “for their eyes were heavy.” Only the inanimate trees and the watchers that looked down in pity from above, beheld at the scene when the iniquities of the world were laid on the world’s Redeemer. With men, there was no thought of the awful crisis that had been reached in the history of the human family. So, it may be with us who live in the world to-day; for there is a spiritual crisis which must come to us as well as to those that have lived before us, a time when the decision must be made for us, as it has been for the destiny of others. How near that hour may be, who can tell? How far off are we from the day of our visitation? We do well to turn to the exhortation of Paul (see Romans 13:11-12). It is not necessary that the crisis should overtake us asleep. “Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober” (1 Thessalonians 5:4-6). Let us “awake to righteousness, and sin not” (1 Corinthians 15:34). Christ’s righteousness is offered to us, and will be ours if we awake and grasp it. That is the light which Christ will give to those that awake and “arise from the dead.”

**Wednesday: Leaving All to Flee From Jesus** – Read Mark 14:43-52. How does this help your faith? Are you without friends? Christ knows what it is to be friendless; in the very hour of His trial, “all the disciples forsook Him and fled” (verse 50). He will never forsake us.

**Thursday: Who Are You?** – Read Mark 14:60-72. Notice from verse 55, the chief priest brought false witnesses against Jesus, the high priest asked Jesus about the accusations, but Jesus kept silent. But when His Sonship to God was questioned at trial, when the high priest at trial asked Him, “Art thou the Christ, the Son of the Blessed?” Jesus could no long keep silent, He “said, I am.” “The Saviour never denied His mission or His relation to the Father. He could remain silent to personal insult, but He ever spoke plainly and decidedly when His work or Sonship to God was called in question” – Ellen White {SJ 116.2}. Today, in Adventism, when modern priests say the Bible reference to Christ the Son of God, “we are dealing with metaphorical use of the word ‘son.’ Metaphorical significance: The Son is not the natural, literal Son of the Father” (*Adventist World*, November 2015), they can be sure that Christ, through His messenger has asked and answered the question: “Who is Christ? – He is the only begotten Son of the living God” – Ellen White {YI June 28, 1894, par. 9}. “God so loved the world, that he gave his only-begotten Son,” – not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father’s person” – Ellen White {ST May 30, 1895, par. 3}. “God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son” {8T 268.3}.