

**Pine Knoll Sabbath School Study Notes**  
**Second Quarter 2015: *The Book of Luke***  
**Lesson 13 “Crucified *and* Risen”**

**Read for this week’s study**

Genesis 3:1–6; Luke 22:39–46; 2 Corinthians 13:8; Luke 22:53; Matthew 12:30; 1 Corinthians 15:14.

**Memory Text**

“ ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again’ ” (Luke 24:7, NKJV).

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

- I. Introduction
- II. Gethsemane: The Fearsome Struggle
- III. Judas
- IV. Either for Him or Against Him
- V. He Is Risen
- VI. “All Things Must Be Fulfilled”
- VII. Further Study

**Questions and Notes for Consideration**

**Moderator: Daniel Duda**

1. “Nothing would deter the Son of God from going to Golgotha. He denounced, as coming from Satan (Matthew 16:22, 23), any suggestion to reject the cross. He was convinced that He ‘must go ... suffer ... be killed, and be raised’ (vs. 21, NKJV). To Jesus, the journey to the cross was not an option; it was a ‘must’ (Luke 24:25, 26, 46), a part of the divine ‘mystery ... kept hidden for ages and generations, but is now disclosed to the Lord’s people’ (Colossians 1:26, NIV).” (Sabbath afternoon) What does it mean—Jesus “had to” die?
2. Among the texts to read for this week’s study, there are only 9 verses from Luke. Later in the lesson a few more are referred to in passing. How do we avoid reading this as pietistic encouragement that all of life’s difficulties can be solved if we pray more and in the right way (like Jesus in Gethsemane), submit to God and His intentions (unlike Judas), are on God’s side (as you are either for or against Him; unlike the Sanhedrin, Pilate, Herod, and the unrepentant thief on the cross) and that we should share the good news of the resurrection (like the women did). While one is grateful that no medieval understanding of Christ’s death was read back into Luke,

are we being wise and discerning about Luke's intention, theology and the message he wants us to receive?

3. It is significant to observe that in Luke the death of God's servant ('for his life is taken away') is described as humiliation and a denial of justice or fair judgment. Absent from this quote is any substitutionary atonement imagery. This may be somewhat surprising when we consider the extensive use of such imagery that permeates Isaiah 53 and seems to be present in related allusions throughout the New Testament (see Romans 4:25; 1 Peter 2:21–25).
4. In fact, the avoidance of substitution imagery in Luke's use of Isaiah 53 may even be intentional in that the verses of Isaiah 53 immediately preceding and subsequent to Luke's quote are full of substitution imagery (compare Isaiah 53:6.8 Luke 22:37, which is a quote from Isaiah 53:7). It is as though Luke has used an early version of a word processor to carefully cut and paste the few lines that emphasize humiliation and injustice while avoiding those that portray substitutionary suffering. We should note that this usage of Isaiah 53 is consistent with Jesus' earlier non-substitutionary use of Isaiah 53:12 in Luke 22:37 ('And he was counted among the lawless').
5. In Luke there is a consistent portrayal of the death of Jesus as an act of rejection, rebellion, humiliation or a denial of justice. If Luke intends us to associate the use of these Old Testament passages with the post-resurrection Bible studies recounted in Luke 24, we may conclude that Jesus did not give the disciples a theologically sophisticated exposition of His death but rather simply affirmed to them in their shell-shocked state that the events they had witnessed were part of God's plan in which it was necessary for His Christ to suffer (see Acts 2:23; 3:18; 17:3). It was sufficient at this stage to affirm that God had not lost control of events during the crucifixion of Jesus.
6. "In the first few chapters of Acts alone there are at least eight references to the resurrection of Jesus. Acts 1:22; 2:14–36; 3:14, 15; 4:1, 2, 10, 12, 33; 5:30–32. Why was the resurrection of Jesus so pivotal in apostolic preaching and in the faith of the early church? Why is it still so crucial for us today, as well?" (Wednesday's lesson)
7. Luke has a portrayal of the resurrection as the great act of God that initiated Christianity. It was not a 'theology of the cross' that initiated Christianity. The disciples did not hold a service in the immediate aftermath of the crucifixion because Jesus had 'died for their sins.' Instead, they began to disperse from Jerusalem in confusion and despair, convinced that the hoped for restoration of Israel had come to a shuddering halt (Luke 24:1–24; Acts 1:6). All this changed with the resurrection of Jesus.
8. What role does the resurrection of Jesus play in Luke (and Acts)? Luke recalls that 'after his suffering, Jesus presented himself alive (to the apostles) through many irrefutable proofs' (Acts 1:3). These proofs testified both to the fact of the resurrection, and, in light of various Graeco-Roman and Hellenistic Jewish 'afterlife' traditions, to the nature of the resurrection. Therefore Jesus provided proof not only that He was risen, but also of His own materiality. He offers Himself to be touched

and eats broiled fish in the presence of the disciples (Luke 24:39–43; see also Acts 10:40–41; 13:30–31). Jesus then commissions His followers to be His witnesses (Acts 1:8). In line with this commission, the first act of the disciples is to appoint a replacement for Judas to be a witness to His resurrection (1:22).

9. Luke in the Emmaus narrative of chapter 24, three times employs the Greek verb to open (*dianoigo*). The Disciples' eyes were opened (v. 31), Jesus opened the Scriptures for them (v. 32) and Jesus opened their minds to understand the Scripture (v. 44, 45). What is the significance of this? There is more to discipleship than getting over our life disappointments and meeting with our resurrected Lord. If we do not understand Scripture, and the story it tells, our faith is bound to remain immature and unbalanced!

### Thoughts from Graham Maxwell

I have often imagined being there the day Jesus was crucified. In fact, I like to imagine going earlier to watch him in the Garden of Gethsemane.

There Jesus begins to experience the separation from the Father that comes from being “given up” like a sinner. As he feels his unity with the Father breaking up, his agony is almost too much to bear. Mark records that Jesus said, “My soul is overwhelmed with sorrow to the point of death.” (Mark 14:34, NIV)

Luke the physician reports that an angel from heaven appeared to Jesus and strengthened him. “And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.” (Luke 22:43, 44, NIV. If your version does not include Luke’s report, it is because it is not included in some manuscripts.) {Maxwell, Graham. *Servants or Friends*, 128-129. Redlands, California: Pine Knoll Publications, 1992.}

<http://www.pineknoll.org/graham/sof/chapter9.html>

One night the Son of God invited some of His closest followers to supper. The atmosphere that evening was very tense. There was no servant available to perform the customary washing of the feet. No one was willing to get up and serve his fellow guests. No one was willing to wash the feet of even the Lord Himself!

Finally Jesus quietly went and fetched a towel and a basin of water. And the stunned disciples had to watch as the great Creator of the vast universe knelt down and washed a dozen pairs of dirty feet! See Luke 22:24-27; John 13:1-18.

Do you admire a God who would do such a thing?

Eleven of the disciples did.

But one did not. Judas despised Jesus for so humiliating Himself. The god he believed in would never degrade himself in such a manner. The Lord's gracious act only served to confirm the betrayer's decision to turn the Master over to His enemies. {Maxwell, A. Graham. *You Can Trust the Bible; why, after many translations, it is still the word of God*, 66. Mountain View, California: Pacific Press Publishing Association, 1967}

The Spirit pleaded softly with Judas while the Master washed his betrayer's dirty feet. The loyal angels must have been overwhelmed to watch the Creator of the universe, the one they worshipped and adored, willingly on his knees in humble service to his disloyal disciple. The Holy Spirit was speaking to the angels too, and their understanding of the graciousness of God must have been greatly enlarged that evening in the upper room.

But Judas, the betrayer, remained unmoved. He said no to the gentle voice of the Holy Spirit. Why didn't an indignant God destroy him for so ungratefully refusing such loving persuasion? The angels were still learning as the Father sadly left yet another of his disloyal children to reap natural consequence. A few hours later, in the darkness of his rejection of the truth, Judas committed suicide. {Maxwell, Graham. *Servants or Friends*, 52-53. Redlands, California: Pine Knoll Publications, 1992.} <http://www.pineknoll.org/graham/sof/chapter4.html>

Later Jesus said that one of them would betray him. But he didn't expose him to the whole group. When he told Judas to go and do quickly the terrible thing he had to do, the other disciples thought he had been sent out for provisions or even to perform such a noble act as to give an offering to the poor.

Why didn't Jesus expose his betrayer before the others? Surely he deserved to be exposed. Think what it says about God that Jesus did not humiliate such a traitor! {Maxwell, Graham. *Servants or Friends*, 145. Redlands, California: Pine Knoll Publications, 1992.} <http://www.pineknoll.org/graham/sof/chapter10.html>

Imagine how Peter felt all that Sabbath. What a fool he had made of himself the past twenty-four hours! Twice he had spoken so impetuously in the upper room. Twice he had disgraced himself in the Garden of Gethsemane. And then the cowardice and disloyalty while his Lord was being tried! Now Jesus was dead, and there was no chance for him to make things right.

No wonder he rushed to the tomb on Sunday morning when he heard the news that the grave was empty!

But it was Mary who had the privilege of seeing Christ first and carrying the good news to the other disciples. Mary, of all people! The woman who had so many problems and so many weaknesses, the one out of whom Jesus had to cast seven devils (see Luke 8:2). Yet it was Mary who was picked for this high privilege. Think what it says about God that Mary should be the one so highly honored.

When Mary recognized Jesus standing outside the tomb, she fell at his feet to worship him. And Jesus gently said, “Do not detain me now, for I have not yet ascended to my Father. But go and tell my brothers that I am going up to my Father and your Father, to my God and your God” (see John 20:17).

Listen to Jesus calling the disciples his brothers—the men who had let him down when he needed them the most!

When the angels confirmed Jesus’ command to Mary to take the news to the disciples, they said, “Tell the disciples, and especially tell Peter, that Jesus has risen and will meet them in Galilee” (see Mark 16:7).

How Godlike it was of the angels to add, “and especially tell Peter”! The angels admire and worship God for the way he has treated sinners. How much they must have enjoyed adding, “Tell Peter”! {Maxwell, Graham. *Can God Be Trusted?*, 92-93. Redlands, California: Pine Knoll Publications, 2002}

<http://speakingwellofgod.org/written-materials/can-god-be-trusted-chapters/chapter-09>

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

To the angels and the unfallen worlds the cry, “It is finished,” had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ’s victory. {DA 758.2}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. {DA 758.3}

But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. {DA 764.3}

To turn away from heaven’s light and refuse the light-bearer, is to take a course similar to that which Satan took in the courts of heaven when he created rebellion in the ranks of the angels. He misrepresented the character of God, and placed in a false light his gracious commandments. He evaded the truth, and subtly worked to make good appear as evil, and evil

as good. He has lost none of his tact, and through his agents, manifests the same diplomacy and skill in evading truth, in creating false issues, in misrepresenting the message and the messenger. Not only do we see his working in the world among those who openly oppose the truth, but also in the church his art is manifested in the divisions and controversies among those who profess to be the children of God. {RH, October 18, 1892 par. 13}

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}

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. **The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth.** By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God's government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. . . . (Emphasis supplied) {ST, July 12, 1899 par. 2}

The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. {ST, December 30, 1889 par. 4}

During these days that Christ spent with His disciples, they gained a new experience. As they heard their beloved Master explaining the Scriptures in the light of all that had happened, their faith in Him was fully established. They reached the place where they could say, "I know whom I have believed." 2 Timothy 1:12. They began to realize the nature and extent of their work, to see that they were to proclaim to the world the truths entrusted to them. The events of Christ's life, His death and resurrection, the prophecies pointing to these events, the mysteries of the plan of salvation, the power of Jesus for the remission of sins—to all these things they had been witnesses, and they were to make them known to the world. They were to proclaim the gospel of peace and salvation through repentance and the power of the Saviour. {AA 27.1}

Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption. {FLB 361.3}

In the Saviour's expiring cry, "It is finished," the death-knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. {GC88 503.3}

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate his love and establish his honor before a universe of beings who delight to do his will, and in whose heart is his law. Never will evil again be manifest. Says the Word of God, "Affliction shall not rise up the second time." [Nahum 1:9.] The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom. {GC88 504.1}

When Christ came to the earth in person, Satan's fiercest warfare was directed against Him. But by causing the Son of God to be crucified, Satan struck a blow at himself. When Christ died on the cross, Satan's death-knell was sounded. His deceptions were narrowly watched by the inhabitants of the unfallen worlds, as he, in disguise, worked in such a way that he thought he could not possibly be detected. But he was left to follow his own course, to condemn himself by his own deeds. And before the cross of Calvary he stood revealed in his true character. When Christ cried out, "It is finished," the unfallen worlds were made secure. For them the battle was fought and the victory won. Henceforth Satan had no place in the affections of the universe. {RH, March 12, 1901 par. 8}

The battle going on in this world was witnessed by the heavenly universe, and by the worlds unfallen. They saw the purposes of hate cherished by the wily foe against the only-begotten Son of God. Satan's enmity against truth and righteousness was seen. By his treatment of Christ, Satan demonstrated the falsity of his own attributes, and of his deceiving, crooked pretensions as the friend of God. He showed himself to be the enemy of God and of man. The sacrificial offering upon the cross of Calvary sounded the death knell of Satan and of all who choose him as their leader. He fell forever from the sympathy of the heavenly angels. {ST, June 17, 1897 par. 11}

Before he ascended on high, he said to his disciples: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." God's message was not confined to any certain locality of the earth, nor was it to be given by a certain class of workers. As the Spirit of the Lord should move upon human agents, they were to respond, "Here am I; send me." The

message was to be preached in all the world for a witness, and then the end should come. {YI, November 18, 1897 par. 7}

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}

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." John 8:51, 52; Colossians 3:4. {DA 787.1}

Christ became one with humanity, that humanity might become one in spirit and life with Him. By virtue of this union in obedience to the Word of God, His life becomes their life. He says to the penitent, "I am the resurrection, and the life" (John 11:25). Death is looked upon by Christ as sleep—silence, darkness, sleep. He speaks of it as if it were of little moment. "Whosoever liveth and believeth in me," He says, "shall never die" (John 11:26). "If a man keep my saying, he shall never taste of death" (John 8:52). "He shall never see death" (John 8:51). And to the believing one, death is but a small matter. With him to die is but to sleep. "Them also which sleep in Jesus will God bring with him" (1 Thessalonians 4:14). {1SM 302.4}

This mighty conqueror of death, who had reached to the very depths of human misery to rescue a lost world, assumed the humble task of walking with the two disciples to Emmaus, to teach and comfort them. Thus he ever identifies himself with his suffering and perplexed people. In our hardest and most trying paths, lo, Jesus is with us to smooth the way. He is the same Son of man, with the same sympathies and love which he had before he passed through the tomb and ascended to his Father. {3SP 212.2}

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. {3SP 214.1}

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. (Emphasis supplied){3SP 214.2}

We must study the truth for ourselves. No man should be relied upon to think for us. No matter who he is, or in what position he may be placed, we are not to look upon any man as a criterion for us. We are to counsel together, and to be subject one to another; but at the same time we are to exercise the ability God has given us, in order to learn what is truth. Each one of us must look to God for divine enlightenment. We must individually develop a character that will stand the test in the day of God. {GW92 129.2}

After His resurrection Jesus appeared to His disciples on the way to Emmaus, and, “beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” Luke 24:27. The hearts of the disciples were stirred. Faith was kindled. They were “begotten again into a lively hope” even before Jesus revealed Himself to them. It was His purpose to enlighten their understanding and to fasten their faith upon the “sure word of prophecy.” He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament. It was needful for the followers of Christ to have an intelligent faith, not only in their own behalf, but that they might carry the knowledge of Christ to the world. And as the very first step in imparting this knowledge, Jesus directed the disciples to “Moses and all the prophets.” Such was the testimony given by the risen Saviour to the value and importance of the Old Testament Scriptures. {GC 349.1}

Ask God to reveal light and truth to you by His Holy Spirit, that you may understand what you read in His Word. When, after the resurrection, Christ walked with the disciples to Emmaus, He opened their understanding that they might understand the Scriptures. The same divine Teacher will enlighten our understanding if we keep the windows of the heart opened heavenward and closed earthward. The office of the Holy Spirit is to bring all things to our remembrance and to guide us into all truth. {TMK 202.4}

The Lord loves us, and we are to love Him with the whole heart. Ask Him to guide you into all truth. He will do this. He longs to do it. He is waiting for you to ask Him with true humility and a firm belief that He will hear and answer you. {TMK 202.5}

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the Word as a whole and to see the relation of its parts. He should gain a knowledge of its grand central theme—of God’s original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for the supremacy, and should learn to trace their working

through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found. {LHU 115.2}

Every part of the Bible is given by inspiration of God, and is profitable. The Old Testament, no less than the New, should receive attention. As we study the Old Testament, we shall find living springs bubbling up where the careless reader discerns only a desert. {LHU 115.3}

**Recommended Reading:**

*Desire of Ages* Chapter 79 – “It Is Finished” <https://egwwritings.org/>

*Desire of Ages* Chapter 81 – “The Lord is Risen” <https://egwwritings.org/>

*Desire of Ages* Chapter 83 – “The Walk to Emmaus” <https://egwwritings.org/>