

Pine Knoll Sabbath School Study Notes
First Quarter 2016: *Rebellion and Redemption*
Lesson 8 “Comrades *in Arms*”

Read for this week’s study

Luke 5:6–8, 11; Mark 3:14; Matthew 8:23–27; Mark 4:35–41; 9:33–37; Matthew 20:20–28.

Memory Text

“And they said to one another, ‘Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?’”(Luke 24:32, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Call of Peter
- III. “With Him”
- IV. Jesus’ Dominion Over Nature
- V. Who Is the Greatest?
- VI. Divine Encounter With the Word
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “As the great controversy raged around Jesus, we can see it rage around the disciples, as well, until the bitter end, when Jesus cried, ‘It is finished.’ Satan found it impossible to make Jesus stumble and fall. Christ’s followers, however, were much easier prey. Their character flaws gave him inroads into them that the enemy readily exploited. Pride, doubt, stubbornness, self-importance, pettiness—whatever the flaws, these opened the way for Satan. Half their problem was that they, having their own views of what they thought would and should happen, didn’t listen to what Jesus said would happen. They had a lot of hard lessons to learn. So, no doubt, do we. (Sabbath afternoon)
2. “When one considers the incredible issue at stake in the great controversy, it’s amazing that Jesus would use human beings to aid Him in ministry, especially those as flawed as the ones He chose. Of course, if we consider the state of fallen humanity, no one He chose would have been without moral defects, anyway.” (Sunday’s lesson)
3. “Peter’s reaction is remarkable. Maybe it is parallel to Jacob wrestling with the angel—the same realization of Divine Presence, and an overwhelming sense of

unworthiness (Genesis 32:24–30). One thing is clear. Peter became aware of his sinfulness because he knew that the Lord was there. His open confession of his sinfulness stands in stark contrast, for instance, to the reaction of some of the religious leaders, who referred to Jesus Himself as a sinner (see John 9:24) instead of acknowledging, even when in His presence, their own sinfulness.” (Sunday’s lesson)

4. In spite of all his deficiencies, in this story, Peter shows: a) bias for action; b) that he can follow directions; c) that he will give the credit where credit is due; d) he can be inspired by a grandeur vision; and e) that he is willing to pay the price it takes to follow Jesus.
5. “One would not be too hard-pressed to say that so much of Christian history has been soiled by those who, professing the name of Jesus, had not spent time with Him, had not known Him, and had not been changed by Him. The last thing our world or the church needs are those running around in the name of Christ who have not been ‘with Him.’ One of Satan’s greatest ploys in the great controversy has been his ability to co-opt those who claim the name of Christ and to use them to defile that name. Hence, before sending them off, Jesus wanted these men to be with Him in order, no doubt, to learn from Him. What does it mean to us, today, without the physical, fleshly presence of Jesus, to be ‘with Him’? What are the practical real-time ways in which we today can have that time with Him?” (Monday’s lesson)
6. “He [Jesus] does not give any sermon to explain the predicament that they are in or suggest ways that the disciples can act to be victorious in the situation. He just stands up, raises His hand, and tells the wind and waves to settle down and be quiet, as if they are merely rowdy children. At this the disciples are just overwhelmed with awe. They ‘feared exceedingly, and said to one another, “Who can this be, that even the wind and the sea obey Him!”’ (Mark 4:41, NKJV). Though the lessons are many here, with this story we can see the extent of Jesus’ power and, thus, our need to trust Him, no matter what.” (Tuesday’s lesson)
7. What is the significance of the fact that because of the cross of Jesus, the curse of being gentile vs. chosen people, free & slaves, gender inequality is reversed (see Galatians 3:28), yet Jesus did not reverse the dominion over the nature back to born-again Christians? What is it about the power over nature that we cannot be trusted with until the Second coming?
8. “They [the disciples] thought that Jesus was going to deliver Israel from the Romans, restore the kingdom of David, and reign as its new king in all the glory that the nation experienced under King Solomon. When that would happen, they no doubt assumed that, as part of Christ’s inner circle, they’d have prominent and important roles to play in the newly restored kingdom. But even that wasn’t enough: they wanted to know who among them would be the ‘greatest’ in the kingdom. If that doesn’t sound like the promptings of Lucifer, what does? (See Isaiah 14:14.)” (Wednesday’s lesson)
9. In today’s marketplace, political life, even home and church hierarchy is based on birth, race, gender, fortune and influence. Even the twelve disciples could not think

of the kingdom or imagine it in different terms. They thought they would be foremost, take first place in God's kingdom. But if there were twelve of them, all could not be in first place! Jesus had to repeatedly do some explanatory and remedial teaching.

10. How can we as individuals and as a church community model the downward mobility of Jesus? How can we be an empowering community that models servant leadership?
11. "Notice that Jesus' whole emphasis was on the Scriptures. Just as He resorted to Scripture in His battle with Satan in the wilderness, He goes to the Scriptures here in order to push back the darkness that these two were in. Only after He grounded them in the biblical teachings about Himself and His mission did Jesus then give them some powerful experiences to help buttress those biblical teachings: first, He revealed Himself to them, showing that He indeed had been raised from the dead; second, 'He vanished from their sight' (vs. 31, NKJV). Between the no doubt perfectly clear Bible study on the atoning death of Jesus, followed by these powerful experiences, these two had plenty of reasons for faith." (Thursday's lesson)
12. What is the significance of the fact that three times Luke uses the verb "to open" (*dianoigo*)[eyes in v. 31; Scripture in v. 32; minds to understand the Scripture in vs. 44.45] in this story?
13. There is a reason why Luke tells this story here. In 2:41-52 we read how Mary and Joseph went a day's journey away from Jerusalem. And then, realizing that Jesus was not with them, they looked for Him for three days. Jesus said to the frantic Mary: "Didn't you know that I would be getting involved with my Father's work?" Now here we have another couple, likewise at the end of three days' agony of mental and spiritual searching. Jesus said to them, "Didn't you know that I would be doing my Father's work?" The whole gospel story is framed between these two scenes. Luke invites all of us to a journey of faith, faith that takes us through anxiety and sorrow to meet the Jesus who has accomplished his Father's work and now longs to share it and the secret of his presence with us, His followers. He wants to open our eyes, our minds so that we see the beautiful story of Scripture "that testifies of Him". If you miss the story, you miss everything. See the cathedral and you see what God is trying to accomplish by restoring the Paradise lost into Paradise renewed.

Thoughts from Graham Maxwell

Do you think Peter had grown up in thirty years? Ah, yes. Tremendously. It's magnificent. If a man as impetuous as Peter, who could make such a fool of himself five or six times in twenty-four hours the night before Jesus died, could grow up like this, then there's hope for most of us, it would seem to me. I think it's very wonderful how he matured. And that is the whole meaning of perfection. He grew up. He became more mature. He became more settled into the truth. And in Revelation, to be sealed means to be so settled into the truth, both intellectually

and spiritually, that we cannot be moved. Was Peter settled into the truth that way in the courtyard? He'd been with Jesus for three and a half years. But he wasn't settled yet. And Jesus said, "When you are converted, then help others", you remember? He'd been converted a little bit. He needed some more.

But finally Peter was so settled into the truth he could go into the coliseum and stand before the cross, and not run away this time; and give a testimony. Read these two letters. They really are magnificent testimony, not only to the truth, but to the power of spiritual milk followed by stronger food, to nourish a man and lead him to grow up. And now Peter could speak the truth in love, and he's not easily swayed to and fro by every wind of doctrine, by the trickery of men, with their ingenuity in inventing error.

I think he loved that paragraph in Ephesians that Paul had written, and it had happened to Peter himself. So while we don't look to people in the Bible as our primary examples, they could be encouraging, couldn't they? You know, primarily we look to God, and say, "If we just see what God is like, and we admire Him, it's a law we'll become like Him." Well, I would like to look in the Bible and see some people who admired God, and did become more and more like Him. And Peter is one. Remember John, who changed from a son of thunder to the beloved apostle? He really changed. Well, look at the change in Paul. I mean, before and after Damascus. An incredible change in the man. He totally reversed his methods, because he changed his picture of God. So it is encouraging to see this. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – 1 & 2 Peter and James*, recorded July, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/75MMPOGIA66> (Part 1) <http://pkp.cc/76MMPOGIA66> (Part 2)

Picture Jesus in the upper room the night before he was crucified. The twelve disciples were squabbling like children as to "which one of them was to be regarded as the greatest." (Luke 22:24, NRSV)

Did Jesus chide them for their folly or scold them for their unwillingness to wash each other's feet? Instead, he quietly arose, took a towel and a basin of water, and the universe watched as the great Creator knelt down and washed a dozen pairs of dirty feet. He even washed the feet of his betrayer, Judas.

What a chance the disciples missed to wash the feet of the Son of God the night before he died! If only one of them had volunteered, "Please, Lord, may I wash your feet?" What a memory he would have cherished for the rest of eternity!

But instead, Jesus was the only one in the room that night who ate his supper with dirty feet. I wonder how onlooking angels felt. {Maxwell, Graham. *Servants or Friends*, 144. Redlands, California: Pine Knoll Publications, 1992.} <http://www.pineknoll.org/graham/sof/chapter10.html>

And then, picture Jesus in the upper room the night before He was crucified. The record says that the twelve disciples were squabbling as to which one of them was the greatest. If you look in Luke's account, he has it in this order. Jesus said to the twelve, "I have earnestly desired to eat this Passover supper with you. But the one who is to betray me is sitting with me at the table." They began to argue as to which one of them would do this terrible thing. But they also were arguing as to which one of them should be thought of as the most important. Can you imagine their arguing about such a subject mixed in with which one of them is going to betray Him?

How did the Son of God treat them? Did He chide them for their childish behavior? Or scold them for their unwillingness to wash each other's feet? Instead, the whole universe watched as their Creator, the One they worshipped, arose, got a basin and a towel, and the Supreme Creator got down on His knees and washed a dozen pairs of dirty feet. He even washed the feet of His betrayer, Judas. Think what it says about God that He would treat them in this way. Jesus could have looked up at them and said, "You don't believe My Father would be willing to do this, do you?"

This is why during communion, I never like to do anything else but to think, and talk but very little. What moved the disciples was not that they washed each other's feet. What moved them was that God washed their feet. And you imagine their experience as they looked down on His head bent over the basin and felt His strong carpenter hands on their feet. Then have Him look up and say, "You don't think My Father would do this, do you? But He would. If you've seen me, you've seen the Father. If you are comfortable with me, you will be just as comfortable with My Father." This is what He was trying to say to them in the upper room. {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>*

But the most impressive illustration of how God seeks to convince us—not on authority and power, but on the basis of truth—was provided by Jesus Himself on the road to Emmaus. And that's described in Luke 24, on the Bible Reference Sheet. I wish we could read the whole story:

But while they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him [they didn't know Christ was walking with them]. And he said to them, "What is this conversation which you are holding?" [You see, they were having a conversation about God (as we are) on the road to Emmaus.] And they stood still, looking sad. . . . And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning Himself.

Later, when he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him. (RSV)

Why did He not reveal who He was at the beginning, and say, “What are your questions? You know that I will give you authoritative answers, and I will expect you to believe them.” He did not reveal who He was until He had led them to an intelligent confidence based on the unquestionable evidence of Scripture. Then He revealed who He was. If the Infinite One will do that, how dare we presume to take any shortcuts? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4, “God’s Way of Restoring Trust” recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

Further Study with Ellen White

He who called the fisherman of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God. {DA 297.1}

There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the Unseen; but a friend whom they can see, coming to them in Christ’s stead, can be a connecting link to fasten their trembling faith upon Christ. {DA 297.2}

We are to be laborers together with the heavenly angels in presenting Jesus to the world. 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 wholehearted devotion, angels rejoice that they may speak through our voices to reveal God’s love. {DA 297.3}

And the effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator. {SC 79.1}

The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen

as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process. {DA 172.3}

While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God. {DA 173.1}

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}

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 impress indelibly 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. {5BC 1125.11}

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 (ST Oct. 6, 1909). {5BC 1125.12}

Even the work of the Holy Spirit upon the heart is to be tested by the Word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures.—*General Conference Daily Bulletin*, April 13, 1891. {1SM 43.2}

Recommended Reading: *Desire of Ages* Chapter 83 – “The Walk to Emmaus”

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