

**Pine Knoll Sabbath School Study Notes**  
**Second Quarter 2016: *The Book of Matthew***  
**Lesson 13 “Crucified *and* Risen”**

**Read for this week’s study**

Matthew 27:11–26; John 3:19; Isaiah 59:2; Matthew 27:45, 46, 49–54; Hebrews 8:1–6;  
Matthew 28:1–20.

**Memory Text**

“ ‘All authority has been given to Me in heaven and on earth’ ” (Matthew 28:18, NKJV).

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

- I. Introduction
- II. Jesus or Barabbas
- III. Our Crucified Substitute
- IV. Torn Veil and Rent Rocks
- V. The Risen Christ
- VI. The Great Commission
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Daniel Duda**

1. “As Christians, we don’t need to worry about having our corpses preserved. God has promised us something so much better than that. The death of Jesus, where He paid in Himself the penalty for our sins, and then His resurrection, when He was the ‘firstfruits of those who have fallen asleep’ (1 Corinthians 15:20, NKJV)—have paved the way for our corpses, not to be ‘preserved’ like some ancient pharaoh (besides, if you have ever seen some of those corpses, they aren’t too pretty, anyway) but to be transformed into incorruptible bodies that will live forever.” (Sabbath afternoon)  
Is the plan of salvation about “paying the penalty for our sins” so that our bodies might be preserved for eternity?
2. In Charles Dickens’ novel *A Tale of Two Cities* the hero, Sydney Carton, who has not done much good with his life, is observing the French aristocracy being sent in droves to the guillotine. So he decides to be executed himself and thus set another aristocrat man free. Is that what Jesus did for us? (Except not just for one man, but for all?)
3. “This week, the final chapters in Matthew, we study the inexhaustible truths regarding our Lord’s death and resurrection and the hope that these two events offer us.” (Sabbath afternoon)

4. “Many early manuscripts record Barabbas’s first name as Yeshua (Jesus). Yeshua was a common name at the time, meaning ‘Yahweh saves.’ So, Barabbas’s name was along the lines of ‘Yahweh saves, son of the father.’ Talk about a farce! [...] In the end, we all have to choose between Christ or Barabbas, Christ or the fallen corrupted world, between life or death.” (Sunday’s lesson)
5. “Pilate hoped to gain the crowd’s sympathy for Jesus in opposition to the priests and rulers. But Pilate was wrong. Unless under the conviction of the Holy Spirit, people will inevitably make the wrong spiritual choice, as did the mob here.” (Sunday’s lesson) What are the implications of this for the political choice? Is it true only in the spiritual realm? What are the implications of this for the future of democracy?
6. Monday’s lesson’s title is ‘Our Crucified Substitute’ (see Matthew 27:45.46). Did this title come from reading the Scripture, or did it come from some medieval and Calvinistic ideas read back into the text? Some believe that when the people cried: “His blood is on us and on our children!” (27:24) that guilt was somehow magically transferred to the crowd and to their living and still unborn children. (This thinking has been the basis of anti-Semitism throughout the centuries.) If we don’t believe that, why would we believe that somehow our guilt was magically transferred to Jesus who acted as ‘our substitute’?
7. Of course, Jesus did not die for his own sins, because he was sinless. In Psalm 22 David described his own experience without becoming a substitute. “On the cross Jesus appropriates the language of Psalm 22:1 because in a unique way He was experiencing what humans [will] experience [at the end of ages], the separation from God due to sin.” (Monday’s lesson)
8. “Each Gospel writer told the story of Jesus from various perspectives, but all focused on His death. Matthew alone, though, records the torn veil and open graves (Matthew 27:49–54). What is the meaning of these events? What hope do they point to for us?” (Tuesday’s lesson)
9. When people around the cross misunderstand Jesus and think that Jesus was shouting to Elijah to come and rescue him, Matthew points out that Elijah has already appeared (11:14.15; 17:1-9.10-13), but not to rescue Jesus; he points him towards his end, assuring him that he is going the way God has commanded. When God’s people do not respond properly, the world itself – the physical, natural world – is first to respond. The end of Jesus is the end of the world in miniature. It is the end of the Temple; judgment has been hanging over it for several chapters in Matthew.
10. It is the end of the system that opposed Jesus, denied its vocation to be the light of the world, the city set on a hill to which the nations would flock. What the wise men (2:1-12) the centurion (8:5-13), the Canaanite woman (15:21-28) prefigured, now another centurion surprisingly confirms by confessing: “He really was God’s son!” (27:54) His death was not a failure of Jesus to show himself as the son of God, but it was the way in which his identity, vocation and mission were confirmed and accomplished.

11. “The Christian faith centers not only on the cross but on the empty tomb. The truth is, the majority of people in the world, including non-Christians, believe that a man named Jesus of Nazareth died on a cross. [...] Yet, without this belief in a risen Jesus, we simply do not have a Christian faith. Paul wrote: ‘If Christ has not been raised, our preaching is useless and so is your faith. . . . If only for this life we have hope in Christ, we are of all people most to be pitied’ (1 Corinthians 15:14, 19, NIV).” (Wednesday’s lesson) If Jesus came to ‘pay penalty for our sins’, why is his resurrection so essential?
12. The crucial point is not that Jesus’ resurrection is about proving some point or offering people a new spiritual experience. It is about God’s purposes that must be fulfilled. They must see Jesus, but that seeing will be commissioning to a new work, new life, new community. This is not just the dawning of another day or another week in the history of Israel and the world, but the start of God’s new age that will continue until all the nations have been brought to God in restoration.
13. When Jesus says: “All authority in heaven and earth is given to me” he shows that he is *already* ruling the whole world. That does not mean that the world is already as God intends it to be. But he is working to take it from where it is – from rule of not only death, but also corruption, greed and wickedness and to bring it under the rule of his life-giving love. And how is he doing this? Through us his followers. The project only goes forward insofar as the people he has commissioned are taking it forward.
14. The church in its various forms has gotten so much wrong, God’s people have made so many mistakes and let the Lord down so often that many people despair and say that nothing will ever change until Jesus himself returns to sort it all out. But for Matthew those who believe in Jesus, those who are witnesses of his resurrection, are given the responsibility to go and help the world see the reality of the authority which Jesus already has. People need to see the picture, understand this God for who He truly is.
15. “And as we go, making disciples to Jesus from all kinds of people, submerging them in Trinitarian reality (new type of community), and showing them to how do everything that Jesus commanded us, He is with us every minute, until the job is done.” (Matthew 28:18-20)
16. And the result will be that “the earth will be filled WITH THE KNOWLEDGE of the glory of the Lord, as the waters cover the sea.” (Habakkuk 2:14) The mission of the church will be accomplished, the tears will be wiped away (the end of the cry), they will see His face, i.e. perfect community will be restored (Revelation 21 & 22). Paradise lost will become Paradise restored. You and I have a role to play!

### Thoughts from Graham Maxwell

What God is looking for is faith. Were we to be judged, as Satan insists, on the record of our sinful lives, not one person on this planet could pass the test. God is not concerned, however, with our sinful past but with the kind of people we are now.

Have we been won back to trust him? Are we willing to listen and accept his forgiveness? Do we trust him enough to allow him to heal us? Have we, like David, welcomed the Holy Spirit to create new hearts and right spirits within us? Could we be trusted with the privileges of freedom and eternal life?

Has all rebelliousness gone, and has love taken its place? As more light has come, do we always say yes to the truth? For we have much yet to learn about our Infinite God. We may know as little theology as the thief on the cross; but if we love, admire, and trust in Christ as he did that crucifixion day, we are safe to admit to the kingdom (see Luke 23:39–43). Like Mary, it will be our greatest delight to sit at Jesus' feet and hear him tell us more about the Father.

The people Christ cannot defend in the judgment are those whose lives are still accurately described by the records of their sinful past. There has been no real change. They prefer darkness to light, Satan's lies to the truth. They have rejected the Good News. Their rebelliousness has not been healed. {Maxwell, Graham. *Can God Be Trusted?*, 122-123. Redlands, California: Pine Knoll Publications, 2002}

<http://speakingwellofgod.org/written-materials/can-god-be-trusted-chapters/chapter-11>

The Bible makes it plain that there is nothing arbitrary about the judgment. There is no arbitrary standard by which we are measured. There are no arbitrary decisions made. Look at John 3:19: "And this is the judgment, that the light has come into the world, and men loved darkness rather than light." (RSV)

You see, if we have turned down the truth, we have not been won to trust and a willingness to listen. Therefore, God has not been able to help us and to heal us. There are no new hearts and right spirits. We are not the kind of people who would be safe to admit to the hereafter. There is nothing arbitrary about that. Look also at John 12:47, 48:

If any one hears my sayings [this truth and light that I brought], and does not keep them, I do not judge him. [I thought all judgment had been given to him? Well, he says, "actually I don't judge him." It works this way.] He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day. (RSV)

You see, we are judged by the truth. It is a matter of simply diagnosing our condition. It is a consequence. It is a result. There is nothing arbitrary about it all. And then what God does to those who have turned down the truth (and so he has not been able to heal them) is not arbitrary. For what does God do to those who reject the priceless truth? What else can he do in a free universe but sadly give them up. As we read last week, and look again at Romans 1:25, 28: "Because they exchanged the truth about God for a lie . . . God gave them up to a base mind and to improper conduct." (RSV)

He sadly gave them up to what they chose to do anyway. In the end even, God simply recognizes, and diagnoses and announces the results.

In those awesome words of Revelation 22:11, as he looks at his people in the end, some who have rejoiced in the truth and some who have turned it down, he says: “Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right; and let him who is holy continue to be holy.” (NIV)

Just go on doing what you are doing. Go on being what you are. You see, there is nothing arbitrary. There is no need to fear God in this. We have made our choice and we are reaping the results both good and bad. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #9, “There is No Need to be Afraid of God” 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/9MMCAG>

The people thought, “If we offer these sacrifices, it will somehow appease the anger of God, and he’ll be pleased.” And that’s been even carried down to the sacrifice of Christ, that if we point God to the fact that Jesus died in our stead, maybe his anger will be appeased. That’s the heathen view. God was in Christ, reconciling the world unto himself. These sacrifices were not to appease God. They were to say something to us that might lead us to be contrite, to be humble, to realize how serious sin is, and to say, “God, I really need not just to be forgiven, I need to be completely changed—a new heart and a right spirit, and all those things.” If the sacrifice of Jesus doesn’t lead us to that understanding, it does no good. And David was beginning to understand that. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – 2 Samuel, recorded November, 1983, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/15MMPOGIA66> (Part 1) <http://pkp.cc/16MMPOGIA66> (Part 2)

Lou: It’s part of our problem, then, that we are taking models from our legal system here and trying to apply them to God.

Graham: That’s a very good point, very much so.

Lou: The “substitutionary,” that comes in, say more about that. The “vicarious.”

Graham: Ah. He died in our stead. He died as the substitution. In a way, it’s very true. I mean, either he dies or we die. However that’s where the comparison ends, because if God has let you and me and all other sinners die, all it would have done is prove the truthfulness of his warning,

“If you sin, you will die.” And God could say to the universe, “Was I right? I said sinners would die, and look, they’re dead.”

But the universe would not have had answers to questions two and three that I just mentioned. When Jesus died, there was no doubt in the minds of the universe that God was not killing his Son. They were clear about that. And the death of Christ answers all those three questions. So it’s not either us or him. His death was infinitely more significant than ours. But had he not died, then what else could God do but leave us to reap the consequences and we all would have died. So in a sense, yes. He died in our stead, but beyond that there’s no comparison.

Lou: But not as a payoff. It’s not one or the other.

Graham: It’s not his death is equal to all of ours. His death is infinitely more significant than the death of every sinful man or angel who has ever lived. The death of angels and men would not have answered the questions.

Lou: What you’re saying then, is that just a simple satisfaction idea doesn’t encompass what’s involved at all, does it?

Graham: Oh, it makes it much too small. I think it puts God in a very bad light, and it doesn’t answer the questions of the great controversy.

Many folk who prefer those understandings of the plan of salvation do not understand there has been a universe-wide great controversy over the character and government of God. And do you remember at our first meeting, I brought along the evidence that even Luther, hero of the Christian world that he is, could not conceive of these larger issues because he couldn’t include the book of Revelation—let alone Hebrews, James and Jude. And this has been the pattern through the years. Not many have seen the sixty-sixth book picture of a universe-wide controversy over the character and government of God. And so they have seen the death of Christ as primarily a plan just to save you and me, for which we are very grateful. It’s just that the larger view makes the cross much more significant. {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>*

Even God’s willingness to forgive was turned into evidence of divine duplicity. “I told you so,” exulted Satan. “Sin does not result in death. You will not die.” But God was saving His answer until the most auspicious moment.

Finally, in the fullness of time, God gave His terrible reply. He sacrificed Himself in His Son.

The death He died was far more than crucifixion. “For our sake He made Him to be sin who knew no sin.” 2 Corinthians 5:21, R.S.V. Jesus died the awful death of separation, the inevitable

consequence of sin. This is what forced from His lips the despairing cry, “My God, My God, why hast Thou forsaken Me?” Matthew 27:46.

God’s own justice had been called in question before the universe. His warning that the wages of sin is death had been ridiculed in Eden. But not so anymore. Christ’s death had clearly demonstrated the righteousness of God. See Romans 3:25, 26. God was shown to be right in what He had said. See Romans 3:4. {Maxwell, A. Graham. *You Can Trust the Bible; why, after many translations, it is still the word of God*, 71-72. Mountain View, California: Pacific Press Publishing Association, 1967}

And the way Christ behaved during those last terrible hours—with such dignity and submissiveness, such calmness and willingness to forgive—is the greatest revelation of the truth about God the universe will ever see.

At its climax He died the awful death of separation that is the inevitable consequence of sin, to demonstrate that God was telling the truth when He warned Adam and Eve that the result of sin is death.

Christ died primarily to prove the righteousness of God in the great controversy.

As Paul explains, “God showed Him publicly dying as a sacrifice of reconciliation to be taken advantage of through faith. This was to vindicate His own justice (for in His forbearance, God passed over men’s former sins) —to vindicate His justice at the present time, and show that He is upright Himself, and that He makes those who have faith in Jesus upright also.” Romans 3:25, 26, Goodspeed.

With this supreme demonstration of God’s righteousness, all questions about His character and government were settled throughout the universe. God had won His case. The issues in the great controversy had been clearly seen. Satan was at last unmasked.

Only here on this planet were there any remaining questions about God. Only here did anyone still believe that Satan might be right. {Maxwell, A. Graham. *You Can Trust the Bible; why, after many translations, it is still the word of God*, 93. Mountain View, California: Pacific Press Publishing Association, 1967}

But you see, much as God wants to win us all, God could fail to win every one of us here this afternoon *and still not lose the war*. There’s no way he can lose it since he’s already won it. You remember Romans 3 Paul says, “God, may you win your case when you take it into court” and then he goes on to explain how God has won His case. And in the book of Revelation the angels are forever celebrating God’s victory in the great controversy.

But you see, even if all Seventh-day Adventists, and perish the thought, but even if all Seventh-day Adventists should let God down as so many of his chosen people did 1,900 years ago, God cannot lose the war. God's winning the war is not dependent upon the success of the Seventh-day Adventist Church. Our mission is just to go and announce that he's won it. It's a very nice assignment, but sometimes we go out carrying this heavy load, we've got to win the war for God. No, he won it before we came on the scene. And that's why we're so often on the defensive, we haven't won it yet and we're taking a long, long time. I want to discuss why he's waiting so long. I think that's crucial. The doctrine of the Advent looks more important every year, not less important. In the setting of the great controversy, you know God would wait, that's the kind of God he is. But he's not waiting to win the war. He's waiting for people to learn that he has won it, and it's our mission and our privilege to go out to the world and tell people about the war. And how God has conducted the war, the methods he's used to win his children. How utterly winsome it is that he doesn't ask us to believe without evidence, and what a price he's paid to give us the evidence. And it's winsome—this truth leads to repentance and to faith. And then we're proud of our God and we go out to share the good news. If we always talk that way we'd always sound like members of a winning team not a team that hasn't won yet.

See, there's no way God's team can lose, it's already won. We announce the victory. All through the book of Revelation the angels are described as celebrating God's victory. Whenever in the book of Revelation the camera focuses on Heaven you notice they're celebrating and telling him he's right and holy and good because of all that he's done. Then when the camera focuses back on this earth you catch a glimpse of the saints dragging their weary way toward the kingdom and then mercifully John points the camera to Heaven again and there they're celebrating. And we've been invited to join with them. {Graham Maxwell. Excerpt from the audio series, *Understanding the Mission of the Church*, #1, recorded September, 1983, Camp AuSable, Michigan} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMUTMOTC>*

So his mission all his life right up to his death was to reveal the truth about his Father for that's the only way to set men right, keep them right. And it's the only way keep loyal angels right. It's the way to keep the universe together in peace and security and freedom forever.

What do you suppose our mission might be? Wouldn't it be the same? He went back to Heaven and said, "Continue what I've been doing. Now I'm not asking you to die that awful death." God wouldn't ask any of us to do it, he did it himself. He said, "It's done; it's finished, go and tell everybody. I've done it because the only way they can be set right and kept right is to learn about this. Go and tell them. And don't make claims, give them the evidence." {Graham Maxwell. Excerpt from the audio series, *Understanding the Mission of the Church*, #2, recorded

September, 1983, Camp AuSable, Michigan} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/2MMUTMOTC>*

### 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}

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}

Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes?—The heavenly universe, God the Father, Satan and his angels. {ST, July 12, 1899 par. 3}

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}

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}

During that sad night on the lake, when they were separated from Christ, the disciples were pressed hard by unbelief, and weary with fruitless toil. But His presence kindled their faith, and brought them joy and success. So it is with us; apart from Christ, our work is fruitless, and it is easy to distrust and murmur. But when He is near, and we labor under His direction, we rejoice in the evidence of His power. It is Satan's work to discourage the soul; it is Christ's work to inspire with faith and hope. {DA 249.2}

The deeper lesson which the miracle conveyed for the disciples is a lesson for us also,—that He whose word could gather the fishes from the sea could also impress human hearts, and draw them by the cords of His love, so that His servants might become "fishers of men." {DA 249.3}

Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. Weak and erring men and women show to the world that the redeeming power of grace can cause the faulty character to develop into symmetry and abundant fruitfulness. {PK 233.2}

God is the source of life and light and joy to the universe. Like rays of light from the sun, blessings flow out from Him to all the creatures He has made. In His infinite love 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 are brought nearest to their Creator who thus become participants in labors of love. He who refuses to become a "laborer together with God,"—the man who for the sake of selfish indulgence ignores the wants of his fellow men, the miser who heaps up his treasures here,—is withholding from himself the richest blessing that God can give him.—R. & H., Dec. 6, 1887. {CS 23.3}

**Recommended Reading:** *Desire of Ages* Chapter 81 – "The Lord is Risen"

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