

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2024: *Themes in the Gospel of John*

Lesson 12 “The Hour of Glory: The Cross and Resurrection”

Read for this week’s study

John 18:33–19:5; John 19:17–22; John 19:25–27; Luke 2:34, 35; John 20:1–18; 1 Corinthians 15:12–20.

Memory Text

“Then Pilate said to him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice’ ” (John 18:37, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. What Is Truth?
- III. Behold the Man!
- IV. “ ‘It Is Finished’ ”
- V. The Empty Tomb
- VI. Jesus and Mary
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “John presents the cross as the enthronement of Jesus, particularly tied to the idea of the hour, which is referred to numerous times throughout the book (John 7:30, John 8:20, John 12:27). This idea of enthronement is an ironic picture since crucifixion was the most ignominious and shameful way to die that the Romans used. This contrast points to the deeply ironic depiction that John presents: Jesus is dying in shame, but it is, at the same time, His glorious enthronement as the Savior.” (Sabbath afternoon)
2. John’s carefully constructed ending of the gospel focuses on God’s new creation, including three *finishings* (accomplishments or completions): 1) Finished work: “I glorified you on earth by finishing the work [miracle-signs] (17:4) 2) Finished hour: “‘It is finished.’ Then he bowed his head and gave up [or *yielded*] his spirit.” (19:30) 3) Finished creation: Returning from the Father, Jesus breathes into his followers the divine life of the Spirit, the *ruach* of God (20:22), making them children of God (1:12; 20:17).

3. “In John 18:28–32, the trial of Jesus is not described in detail. The focus is on Jesus brought before Pontius Pilate.” (Sunday’s lesson) When quizzed by Pilate about being the King of the Jews (cf. 1:49), Jesus expresses himself very carefully, affirming only that he is “a king” – but not of Israel as a political entity. “My kingdom does not belong to this world. If my kingdom belonged to this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.” (18:36) Jesus’ kingdom is *for* this world, but its values are not derived *from* this world.
4. “The pagan governor is calling on the people to ‘Behold the man!’ (19:5). This reminds the reader of John the Baptist’s words in 1:29, ‘Behold, the Lamb of God, who takes away the sin of the world!’” (Monday’s lesson) For John, King Jesus delivers believers from the tyrannies of sin and death. It is ironic that powerful Lamb is able to destroy the sorrow and strife caused by sin’s domination of the world.
5. What is the significance of the touching scene regarding Jesus’ mother and John that happened at the cross (19:25–27)? How is that connected with the creation of a new community? (Tuesday’s lesson). Why does Jesus say: “It is finished” (19:30)?
6. What is the importance of the events depicted in 20:1–10? (Wednesday’s lesson) After the finished work (of miracle-signs) and the finished hour, John turns our attention to the finished new creation – the inauguration of God’s new creation in which a new community of God’s children is created by receiving the Holy Spirit. The resurrection vindicates Jesus’ claim to be the Son of God whose *love* conquered death.
7. The last two chapters focus on the four postmortem appearances of Jesus. What is it that the disciples and Mary understand, and what they do not understand (20:1-18)? (Thursday’s lesson). Why is it significant that Jesus appoints Mary as the first evangelist to proclaim the news of his resurrection (20:17)? Why is it significant that Jesus calls his disciples “brothers”? It suggests that these disciples are kin of Jesus in the divine family. The distinction between Jesus and his disciples—mere mortals—has been abolished. The time of the gathering of the new community, the divine family begins now. The new creation is being accomplished now. Why is it important that in John, there is no ascension of Jesus to heaven mentioned?
8. What are the implications of all this for the task that we have as Jesus’ followers in our own generation (20:19-23 cf. Genesis 3:8)? The point of receiving the Holy Spirit is not to give the disciples new “spiritual experiences,” or set them apart from other people (holier-than-thou club), but do for the whole world what Jesus did in their little world (20:21).
9. Their message spread into other cultures and to other peoples who were not thinking about God’s kingdom or waiting for a Messiah. How does the difference between achieving and implementing something help us to distinguish between what Jesus did and what needs to be done with each new generation? What is our mission today? And how can it be accomplished?

Thoughts from Graham Maxwell

But this time He was tortured. He was tortured in the most cruel way known at that time. The slowest way possible. Now, who tortured Him? The Romans would have liked to let Him go. Pilate would have liked to have let Him go. Who wanted Him tortured to death? The most dedicated, devout, Bible-quoting group of seventh-day Sabbath-keeping, tithe-paying, health-reforming Adventists the world has ever known. And I believe that's why God had to wait until then. The world had been wicked enough, time after time. What He wanted to show the universe is, "That if you have the wrong picture of me", and they had a cruel God. "If you think that I have said that if you don't do things my way, I'll kill you, you'll become people like that yourselves." And remember, they crucified Him in God's name. They thought God would want this favor done for Him, as those who burned heretics at the stake for hundreds of years; they did it in God's name. You look at pictures of people being burned at the stake. They're holding Bibles out to them; they're holding crosses out to them. And when they finally recanted in agony they put down "another soul won today. Sorry it hurt, but you'll live forever anyway."

Our perception of God affects everything we believe, and everything we do, and the way we treat each other. And the universe needed to see that if they'd obeyed God for the wrong reason, out of fear, they would become as cruel as those pretentiously pious people who nailed Christ to the cross and then hurried home to get ready for seventh-day Sabbath, and to shed blood for the remission of sin at Passover time. And had you gone to the cross and interviewed them, and asked them:

"I just want to see what kind of people you are. Do you believe in God?"

"Of course we do."

"Do you believe in the Bible?"

"Every word."

"Do you believe in creation?"

"Absolutely."

"Do you believe in the Ten Commandments?"

"Yes."

"All Ten? Even the fourth?"

"Absolutely."

"How about your diet?"

Right down the list, they followed the blueprint all the way down. "Well", you say, "there's nothing wrong with you folk." Who's killing Christ? They were. So to do the right thing for the

wrong reason because you have the wrong perception of God can turn you into God's worst enemies. And the angels got the message. {Graham Maxwell. Excerpt from the audio series, *Atonement and Your Picture of God*, recorded May 1993, San Diego, California} *To listen to the entire audio of the above reference, click on the following direct links:*

[http://pkp.cc/1MMAANDP \(Part 1\)](http://pkp.cc/1MMAANDP) [http://pkp.cc/2MMAANDP \(Part 2\)](http://pkp.cc/2MMAANDP)

The universe got a serious message that day. So that's why I think he waited that long, and he took them in knowing what would happen as he waited and waited and different methods were used, and they had revivals. And they had times when they really wandered away from God and he disciplined them and brought them back. Up and down and up and down, finally things seemed to stabilize, and they became the most rigorous, pious people you've ever known. But they were the most wrong of all—doing the right things for the wrong reason.

A centurion was a Roman, he said, "Surely this was a good man." The Romans didn't like doing it. Pilate wanted to let him go. It was his own people like you and me that said, "No, kill him! He has a demon." Now that's pretty scary. It means we could do the same thing.

Now what's he waiting for? And I think it's fair to ask. He doesn't need to make that demonstration again, or does he? God often demonstrates things more than once. Could it be—forbid the thought, especially on a Sabbath, and certainly of saints who've come to an afternoon meeting when they should be napping. It couldn't be anybody in this room, there's no question about this.

Are we going to demonstrate once again that by having a great revival and reformation in the Adventist Church, and we really cleanse the camp of all the Achan's, and we begin really obeying the blueprint in every detail, and then we're ready for the Lord to come. And when he comes we don't like him. But there'll come one that we will like because before the true one comes, the Messiah that they wanted to come the first time will come. Satan comes in power and great glory. And he performs miracles. He comes as the great medical missionary. He even appears to raise the dead. He quotes the scriptures; his voice is as music. You know, I'm reading the page in *Great Controversy*—the crowning act of deception.

These people who do the right things for the wrong reason and because they have a God who works with might and power, you know, and he is arbitrary, but has a right to be. He's vengeful, but they call it justice. Satan will come as just that kind of a person and they will like him! And then the real one comes. So I believe that many of us could perform a second demonstration of the devastating effects of having a wrong picture of God, and yet being very pious. {Graham Maxwell. Excerpt from the audio series, *The Great Controversy is Not About Us, #4*, recorded

September 1995, Denver, Colorado} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMGCNOTUS>*

Lou: I want to come back to that question we talked a little about last week. “If we say that God has already won the war” (and we referred to that again tonight), “why are we still here? What is God waiting for? Shouldn’t the war be over?”

Graham: That’s worth a whole evening, and we have one on what God is waiting for. But maybe some wouldn’t want to wait that long, and that’s fair enough. When Satan and his followers were cast out of heaven there was victory of a sort, but not much of one. There were so many questions yet to be resolved. Peace had not been confirmed. Even the loyal angels had their questions. So a victory that we might consider “the real victory,” a physical victory, was no victory for our heavenly Father. But then when Jesus died, He said “It is finished.”

And it would appear that when He went up to heaven on resurrection Sunday, He found the universe celebrating that He really had won the war. And when you read the sixty-sixth book in the Bible, the book of Revelation, there is no question up in heaven. “You’ve shown Yourself to be merciful and just and good and righteous and holy and You have the victory!” And over and over again it’s said. So in a sense, the war was won then. But my understanding would be that the angels and the inhabitants of the rest of the worlds have paid such close attention to what Jesus revealed in His life and His teachings and the way He suffered and died—and they got the message. And they couldn’t wait to tell Him on resurrection Sunday, “You’ve won our loyalty. As far as we’re concerned, You have won the war.”

Unfortunately back on this planet we didn’t get the message. Jesus invited three of the disciples to watch some of the evidence in Gethsemane. And the brethren slept through it all. And then He invited them to come to the cross, and see the most important answer of all. The universe watched. But where were “the brethren,” as He called them? Eleven of them were off in deep depression. Only one of them was there. And that’s why John wrote the most significant things about why Jesus had to die.

So God has mercifully been waiting for this one tiny planet of people to make up their minds. You could count on God. This is part of trusting God. We know there are awesome events to take place on this planet before Jesus comes. And until we are as settled into the truth as the angels are, He will not let the closing events come. He puts them off, and He mercifully waits. I wonder when the day will come when God can say, “My people are now settled into the truth. The closing events may come.” {Graham Maxwell. Excerpt from the audio series, *Conversations About God, #2* with Lou Venden, “What Went Wrong In God’s Universe” recorded January 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/2MMCAG>*

As he experienced this separation from his Father, “so great was this agony, that his physical pain was hardly felt. With amazement angels witnessed the Savior’s despairing agony.” Note the words, agony, fear, consternation. He was really tempted to doubt all that he’d been teaching. He even wondered if he’d rise again.

Maybe he was tempted to believe this legal explanation that the second death is, you die and stay dead forever. And if he was going to pay the price for sin, he would have to die, and stay dead forever. He would never rise again. But he didn’t come to pay that penalty. He came to answer the questions, and as soon as he had answered them (he did wait over Sabbath, to add more meanings to the Sabbath, so that every Sabbath we’d remember the questions he’d answered on Friday) he arose a great while before it was day, and he hastened to heaven. And he said to Mary, “Don’t detain me! I have to hasten to heaven.” And he appeared before his Father, and the angels, and he said, “Was it enough?” To pay the price of sin? “No,” they could have said, “You’re supposed to stay dead for eternity. You hurry back! We’ll not let anybody know you were out.” They never said such a thing! They said, “It is more than enough. You’ve cleared up all our questions. You’ve confirmed our trust without fear for eternity.” And he came back down to see if the twelve had gotten the message, and they were all in a deep depression. It took him a long time to revive them.

And to this present day, do we really accept what he came to reveal at such infinite cost, that he does not wish to be served from fear. The Father will no more kill us at the end of the millennium than he killed his Son—which leads some to believe that he did kill his Son as he will kill the wicked at the end. How have you worked this out yourself? How did Jesus resolve these questions on the cross? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Luke*, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

Further Study with Ellen White

Man’s need for a divine teacher was known in heaven. The pity and sympathy of God were aroused in behalf of human beings, fallen and bound to Satan’s chariot car; and when the fullness of time was come, He sent forth His Son. The One appointed in the councils of heaven came to this earth as man’s instructor. The rich benevolence of God gave Him to our world, and to meet the necessities of human nature He took humanity upon Himself. To the astonishment of the heavenly host the eternal Word came to this world as a helpless babe. Fully prepared, He left the royal courts and mysteriously allied Himself with fallen human beings. “The Word was made flesh, and dwelt among us.” John 1:14. {CT 259.2}

The truth as it is in Jesus can be experienced, but never explained. Its height and breadth and depth pass our knowledge. We may task our imagination to the utmost, and then we shall see only dimly the outlines of a love that is unexplainable, that is as high as heaven, but that stooped to the earth to stamp the image of God on all mankind. {COL 129.1}

Truth, precious truth, is sanctifying in its influence. The sanctification of the soul by the operation of the Holy Spirit is the implanting of Christ's nature in humanity. It is the grace of our Lord Jesus Christ revealed in character, and the graces of Christ brought into active exercise in good works. Thus the character is transformed more and more perfectly after the image of Christ, in righteousness and true holiness. {TDG 224.2}

The truth if received is capable of constant expansion and new developments. It will increase in brightness as we behold it, and grow in height and depth as we aspire to grasp it. Thus it will elevate us to the standard of perfection, and give us faith and trust in God as our strength for the work before us (MS 153, 1898). {5BC 1147.3}

The evidence of the truth of God's word is in the word itself. Scripture is the key that unlocks scripture. The deep meaning of the truths of God's word is unfolded to our minds by His Spirit. {8T 157.1}

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}

When Christ cried out, "It is finished," all heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended. The spirit of Satan and his works had taken deep root in the affections of the children of men. For Satan to have come into power would have been death to the world. The implacable hatred he felt toward the Son of God was revealed in his manner of treating Him while He was in the world. Christ's betrayal, trial, and crucifixion were all planned by the fallen foe. His hatred, carried out in the death of

the Son of God, placed Satan where his true diabolical character was revealed to all created intelligences that had not fallen through sin. {5BC 1149.9}

The holy angels were horror-stricken that one who had been of their number could fall so far as to be capable of such cruelty. Every sentiment of sympathy or pity which they had ever felt for Satan in his exile, was quenched in their hearts. That his envy should be exercised in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God, who had, with unprecedented self-denial, and love for the creatures formed in His image, come from heaven and assumed their fallen nature, was such a heinous crime against Heaven that it caused the angels to shudder with horror, and severed forever the last tie of sympathy existing between Satan and the heavenly world (3SP 183, 184). {5BC 1149.10}

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}

This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is "alienated from the life of God." Christ says, "All they that hate Me love death." Ephesians 4:18; Proverbs 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them. {DA 764.1}

At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe. {DA 764.2}

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. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. {DA 764.3}

Well, then, might the angels rejoice as they looked upon the Saviour's cross; for though they did not then understand all, they knew that the destruction of sin and Satan was forever made certain, that the redemption of man was assured, and that the universe was made eternally

secure. Christ Himself fully comprehended the results of the sacrifice made upon Calvary. To all these He looked forward when upon the cross He cried out, "It is finished." {DA 764.4}

Looking upon man, God saw his desperate rebellion, and He devised a remedy. Christ was His gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity and by His own example to be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that He had planted for them the tree of life, the leaves of which are for the healing of the nations. {CT 33.3}

He endured the cross, despised the shame. He made it of small account in consideration of the results that He was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created. {5BC 1127.3}

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God gave to human beings an unmistakable evidence of the love with which He regarded them. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The gift of Christ reveals the Father's heart. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. {9T 254.1}

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. That man might be saved, He gave all that He had and then gave Himself. {9T 254.2}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. Then the prevarications and accusations of him who had once been an exalted angel were seen in their true light. It was seen that his professedly spotless character was deceptive. His deeply laid scheme to exalt himself to supremacy was fully discerned. His falsehoods were apparent to all. God's authority was forever established. Truth triumphed over falsehood. {RC 60.3}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. Then the prevarications and accusations of him who had once been an exalted angel were seen in their true light.—ST Aug. 27, 1902. {TA 205.1}

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. {TA 205.2}

The resurrection of Jesus was a sample of the final resurrection of all who sleep in him. The risen body of the Saviour, his deportment, the accents of his speech, were all familiar to his followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love. {6Red 37.2}

Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite one away. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration. {DA 568.3}