

The Resurrection and the Life

MEMORY VERSE: “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (John 11:25).

“To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. . . . To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God.”—*The Desire of Ages*, p. 787.

Suggested Reading: *Selected Messages*, bk. 1, pp. 296–300. (At the bottom of this page)

1. JESUS IN BETHANY

Sun, Jun 22

a. Upon hearing that Jesus was coming to Bethany, what did Martha do and what conviction did she express? John 11:20–22.

John 11:20–22

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. **21** Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. **22** But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

“Among the mourning friends were relatives of the family, some of whom held high positions of responsibility in Jerusalem. Among these were some of Christ’s bitterest enemies. Christ knew their purposes, and therefore He did not at once make Himself known. The message was given to Martha so quietly that others in the room did not hear. . . .

“Martha hastened to meet Jesus, her heart agitated by conflicting emotions. In His expressive face she read the same tenderness and love that had always been there. Her confidence in Him was unbroken, but she thought of her dearly loved brother, whom Jesus also had loved. With grief surging in her heart because Christ had not come before, yet with hope that even now He would do something to comfort them, she said, ‘Lord, if Thou hadst been here, my brother had not died.’ Over and over again, amid the tumult made by the mourners, the sisters had repeated these words.

“With human and divine pity Jesus looked into her sorrowful, careworn face. Martha had no inclination to recount the past; all was expressed by the pathetic words, ‘Lord, if Thou hadst been here, my brother had not died.’ But looking into that face of love, she added, ‘I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee.’ ”—*The Desire of Ages*, pp. 529, 530.

a. Of what did Jesus assure Martha? John 11:23. What did she understand by this? John 11:24.

John 11:23, 24

Jesus saith unto her, Thy brother shall rise again. **24** Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

“Jesus encouraged her faith, saying, ‘Thy brother shall rise again.’ His answer was not intended to inspire hope of an immediate change. He carried Martha’s thoughts beyond the present restoration of her brother, and fixed them upon the resurrection of the just. This He did that she might see in the resurrection of Lazarus a pledge of the resurrection of all the righteous dead, and an assurance that it would be accomplished by the Saviour’s power.

“Martha answered, ‘I know that he shall rise again in the resurrection at the last day.’”—*The Desire of Ages*, p. 530.

b. With what words did Jesus acknowledge Martha’s conviction? John 11:25; 1 John 5:12.

John 11:25

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

1 John 5:12

He that hath the Son hath life; and he that hath not the Son of God hath not life.

“Still seeking to give a true direction to her faith, Jesus declared, ‘I am the resurrection, and the life.’ In Christ is life, original, unborrowed, underived. ‘He that hath the Son hath life.’ 1 John 5:12. The divinity of Christ is the believer’s assurance of eternal life.”—*Ibid.*

c. What promise is the basis of our hope beyond the tomb? John 5:26 (first part). How did Martha’s conviction relate to Christ’s miracle? John 11:26, 27.

John 5:26

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

John 11:26, 27

And whosoever liveth and believeth in me shall never die. Believest thou this? **27** She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

“Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life.”—*Ibid.*

a. Describe the actions and words of the grief-stricken Mary. John 11:28–32.**John 11:28–32**

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. **29** As soon as she heard that, she arose quickly, and came unto him. **30** Now Jesus was not yet come into the town, but was in that place where Martha met him. **31** The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. **32** Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

b. When Jesus saw Mary and some of the Jews weeping, what did Jesus do—and why? John 11:33–35.**John 11:33–35**

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, **34** And said, Where have ye laid him? They said unto him, Lord, come and see. **35** Jesus wept.

“ ‘When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled.’ He read the hearts of all assembled. He saw that with many, what passed as a demonstration of grief was only pretense. He knew that some in the company, now manifesting hypocritical sorrow, would ere long be planning the death, not only of the mighty miracle worker, but of the one to be raised from the dead. Christ could have stripped from them their robe of pretended sorrow. But He restrained His righteous indignation. The words He could in all truth have spoken, He did not speak, because of the loved one kneeling at His feet in sorrow, who truly believed in Him.

“ ‘Where have ye laid him?’ He asked, ‘They said unto Him, Lord, come and see.’ Together they proceeded to the grave. It was a mournful scene. Lazarus had been much beloved, and his sisters wept for him with breaking hearts, while those who had been his friends mingled their tears with those of the bereaved sisters. In view of this human distress, and of the fact that the afflicted friends could mourn over the dead while the Saviour of the world stood by—‘Jesus wept.’ Though He was the Son of God, yet He had taken human nature upon Him, and He was moved by human sorrow. His tender, pitying heart is ever awakened to sympathy by suffering. He weeps with those that weep, and rejoices with those that rejoice.”—*The Desire of Ages*, p. 533.

c. How is this moment in Jesus’ life to be an example for us? Romans 12:15.**Romans 12:15**

Rejoice with them that do rejoice, and weep with them that weep.

“The wonderful example of Christ, the matchless tenderness with which He entered into the feelings of others, weeping with those who wept, rejoicing with those who rejoiced, must have a deep influence upon the character of all who follow Him in sincerity. By kindly words and acts they will try to make the path easy for weary feet.”—*The Ministry of Healing*, pp. 157, 158.

a. What command did Jesus give to those around Him? John 11:39 (first part). How did Martha react and what did Jesus say to her? John 11:39 (last part).

John 11:39

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

“When the Lord is about to do a work, Satan moves upon someone to object. ‘Take ye away the stone,’ Christ said. As far as possible, prepare the way for My work. But Martha’s positive and ambitious nature asserted itself. She was unwilling that the decomposing body should be brought to view. The human heart is slow to understand Christ’s words, and Martha’s faith had not grasped the true meaning of His promise.

“Christ reproved Martha, but His words were spoken with the utmost gentleness. ‘Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?’ Why should you doubt in regard to My power? Why reason in opposition to My requirements? You have My word. If you will believe, you shall see the glory of God. Natural impossibilities cannot prevent the work of the Omnipotent One. Skepticism and unbelief are not humility. Implicit belief in Christ’s word is true humility, true self-surrender.

“ ‘Take ye away the stone.’ Christ could have commanded the stone to remove, and it would have obeyed His voice. He could have bidden the angels who were close by His side to do this. At His bidding, invisible hands would have removed the stone. But it was to be taken away by human hands. Thus Christ would show that humanity is to cooperate with divinity. What human power can do divine power is not summoned to do. God does not dispense with man’s aid. He strengthens him, cooperating with him as he uses the powers and capabilities given him.”—*The Desire of Ages*, p. 535.

b. What words of Christ gently rebuke our unbelief today? John 11:40.

John 11:40

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

“Many have not a living faith. This is why they do not see more of the power of God. Their weakness is the result of their unbelief. . . . They plan and devise, but pray little, and have little real trust in God. They think they have faith, but it is only the impulse of the moment. Failing to realize their own need, or God’s willingness to give, they do not persevere in keeping their requests before the Lord.”—*Christ’s Object Lessons*, pp. 145, 146.

a. What prayer did Jesus offer beside the sepulcher? John 11:41, 42.

John 11:41, 42

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me

always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

“The command is obeyed. The stone is rolled away. Everything is done openly and deliberately. All are given a chance to see that no deception is practiced. There lies the body of Lazarus in its rocky grave, cold and silent in death. The cries of the mourners are hushed. Surprised and expectant, the company stand around the sepulcher, waiting to see what is to follow. . . .

“Here Christ claims God as His Father, and with perfect confidence declares that He is the Son of God.”—*The Desire of Ages*, pp. 535, 536.

b. With what words did Jesus resurrect Lazarus? John 11:43. What happened immediately? John 11:44.

John 11:43

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

John 11:44

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

“[Christ’s] voice, clear and penetrating, pierces the ear of the dead. As He speaks, divinity flashes through humanity. In His face, which is lighted up by the glory of God, the people see the assurance of His power. Every eye is fastened on the entrance to the cave. Every ear is bent to catch the slightest sound. With intense and painful interest all wait for the test of Christ’s divinity, the evidence that is to substantiate His claim to be the Son of God, or to extinguish the hope forever.

“There is a stir in the silent tomb, and he who was dead stands at the door of the sepulcher. . . . Humanity is to work for humanity. Lazarus is set free, and stands before the company, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood. His eyes beam with intelligence and with love for his Saviour. He casts himself in adoration at the feet of Jesus.”—*Ibid.*, p. 536.

PERSONAL REVIEW QUESTIONS

Fri, Jun 27

- 1. Describe the confidence that the sisters of Lazarus had in Jesus.**
- 2. What did Jesus promise to Martha, to Mary, and to all believers?**
- 3. Why did Jesus weep?**
- 4. How did humanity cooperate with divinity in this miracle?**
- 5. Describe the actions of Lazarus upon the call of Jesus.**

Suggested Reading: *Selected Messages*, bk. 1, pp. 296–300.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not” (John 1:1-5). The world did not see divinity in

the humble Man of Nazareth. The only-begotten Son of the infinite God was in the world, and men knew Him not in His true character. **(ISM 296.1)**

“In him was life; and the life was the light of men” (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. “I lay it down of myself” (John 10:18), He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). This is the open fountain of life for the world. **(ISM 296.2)**

Giving his charge to Timothy, Paul says, “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, the Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting” (1 Timothy 6:11-16). **(ISM 297.1)**

Writing again, Paul says: “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever” (1 Timothy 1:15-17). **(ISM 297.2)**

Immortality Brought by Christ

Christ “brought life and immortality to light through the gospel” (2 Timothy 1:10). No man can have an independent spiritual life apart from Him. The sinner is not immortal; for God has said, “The soul that sinneth, it shall die” (Ezekiel 18:4). This means all that it expresses. It reaches farther than the death which is common to all; it means the second death. Men start back at this, saying, “Would you make man no more than a beast?” This is thought to be degrading. But what is it that elevates man in the sight of God? Is it his accumulation of money?—No; for God declares, The gold and the silver are mine. If man abuses his entrusted treasures, God can scatter faster than man can gather. Man may have brilliant intellect; he may be rich in the possession of natural endowments. But these are all given him by God, his Maker. God can remove the gift of reason, and in a moment man will become as Nebuchadnezzar, degraded to the level of the beasts of the field. This God does because man acts as though his wisdom and power had been gotten independently of Him. **(ISM 297.3)**

Man is only mortal, and while he feels himself too wise to accept Jesus, he will remain only mortal. Men have done wonderful things in the intellectual world, but who gave them power to do this?—The Lord God of hosts. If in their fancied efficiency men triumph because of their own

power, and glorify themselves, following the example of the antediluvian world, they will perish. The imagination of that long-lived race was only evil, and that continually. They were wise to do evil, and the earth was corrupted under the inhabitants thereof. Had they connected themselves with the One who is infinite in wisdom, they could have done marvelous things with their God-given ability and talents. But, turning from God, they chose to follow Satan's lead, as many today are doing; and the Lord swept them from the earth, with all their boasted knowledge. **(ISM 298.1)**

Humanity may be exalted by the world for what it has done. But man can lower himself very fast in God's sight by misapplying and misappropriating his entrusted talents, which, if rightly used, would elevate him. While the Lord is long-suffering and not willing that any shall perish, He will by no means clear the guilty. Let all take heed to the words of the Lord. "Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed" (1 Samuel 2:29-30). **(ISM 298.2)**

God honors those who obey Him. "The Lord rewarded me according to my righteousness," said David; "according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me" (Psalm 18:20-22). **(ISM 299.1)**

How to Obtain Everlasting Life

Only the believer in Christ can receive life everlasting. Only by continually feeding on Christ's flesh and blood can we have the assurance that we are partakers of the divine nature. No one should be indifferent on this subject, saying, If we are honest, it is no matter what we believe. You cannot with safety surrender any seed of vital truth in order to please yourself or anybody else. Do not seek to avoid the cross. If we receive no light from the Sun of Righteousness, we have no connection with the Source of all light; and if this life and light do not abide in us, we can never be saved. **(ISM 299.2)**

God has made every provision that His purpose in the creation of man shall not be frustrated by Satan. After Adam and Eve brought death into the world by their disobedience, a costly sacrifice was provided for the human race. A higher value than that they originally possessed was placed upon them. By giving Christ, His only-begotten Son, as a ransom for the world, God gave all heaven. **(ISM 299.3)**

The acceptance of Christ gives value to the human being. His sacrifice carries life and light to all who take Christ as their personal Saviour. The love of God through Jesus Christ is shed abroad in the heart of every member of His body, carrying with it the vitality of the law of God the Father. Thus God may dwell with man, and man may dwell with God. Paul declared, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). **(ISM 299.4)**

If through faith man becomes one with Christ, he can win life everlasting. God loves those who are redeemed through Christ, even as He loves His Son. What a thought! Can God love the

sinner as He loves His own Son?—Yes; Christ has said it, and He means just what He says. He will honor all our drafts if we will grasp His promise by living faith, and put our trust in Him. Look to Him, and live. All who obey God are embraced in the prayer which Christ offered to His Father, “I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them” (John 17:26). Wonderful truth, too difficult for humanity to comprehend! **(ISM 300.1) 2 I**

Christ declares: “I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (John 6:35). “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (John 6:40). “Verily, verily, I say unto you, He that believeth on me hath everlasting life” (John 6:47). “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever” (John 6:53-58). “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (John 6:63). **(ISM 300.2)**