

The Burial and Resurrection of Jesus

MEMORY VERSE: “He made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth” (Isaiah 53:9).

“Jesus did not yield up His life till He had accomplished the work which He came to do; and He exclaimed with His parting breath, ‘It is finished!’ ”—*The Story of Redemption*, pp. 226, 227.

Suggested Reading: Selected Messages, bk. 1, pp. 301–303. (At the bottom of this page)

1. A PERPETUAL INSTITUTION

Sun, Nov 9

a. What divine institution was hallowed both at the creation and redemption of the world, and will be hallowed throughout eternity? Genesis 2:1–3; Luke 23:52–56.

Genesis 2:1–3

Thus the heavens and the earth were finished, and all the host of them. **2** And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. **3** And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Luke 23:52–56

This man went unto Pilate, and begged the body of Jesus. **53** And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. **54** And that day was the preparation, and the sabbath drew on. **55** And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. **56** And

they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

“In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When ‘the heavens and the earth were finished, and all the host of them’ (Genesis 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. ‘The morning stars sang together, and all the sons of God shouted for joy.’ Job 38:7. Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall—this, the result to flow from Christ’s completed work, God and angels saw. . . . When there shall be a ‘restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began’ (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph’s tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as ‘from one Sabbath to another’ (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb.”—*The Desire of Ages*, pp. 769, 770.

2. RESTING IN THE SEPULCHRE

Mon, Nov 10

a. What two influential persons took on the responsibility for the Saviour’s burial? John 19:38–42; Isaiah 53:9.

John 19:38–42

And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. **39** And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. **40** Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. **41** Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. **42** There laid they Jesus therefore because of the Jews’ preparation day; for the sepulchre was nigh at hand.

Isaiah 53:9

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

“In this emergency, Joseph of Arimathaea and Nicodemus came to the help of the disciples. Both these men were members of the Sanhedrin, and were acquainted with Pilate. Both were men of wealth and influence. They were determined that the body of Jesus should have an honorable burial.”—*The Desire of Ages*, p. 773.

b. What preoccupied the minds of the Jewish rulers on this Sabbath, and what action did they take? Matthew 27:62–66.

Matthew 27:62–66

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, **63** Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. **64** Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. **65** Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. **66** So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

“[The Jewish leaders] could rest little upon the Sabbath. Though they would not step over a Gentile’s threshold for fear of defilement, yet they held a council concerning the body of Christ. Death and the grave must hold Him whom they had crucified. . . .

“The priests gave directions for securing the sepulcher. A great stone had been placed before the opening. Across this stone they placed cords, securing the ends to the solid rock, and sealing them with the Roman seal. The stone could not be moved without breaking the seal. A guard of one hundred soldiers was then stationed around the sepulcher to prevent it from being tampered with. The priests did all they could to keep Christ’s body where it had been laid. He was sealed as securely in His tomb as if He were to remain there through all time.”—*Ibid.*, pp. 777, 778.

c. What prophecy was fulfilled in this plot to seal the tomb? Psalm 2:1–4.

Psalm 2:1–4

Why do the heathen rage, and the people imagine a vain thing? **2** The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, **3** Let us break their bands asunder, and cast away their cords from us. **4** He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

“The very efforts made to prevent Christ’s resurrection are the most convincing arguments in its proof. The greater the number of soldiers placed around the tomb, the stronger would be the testimony that He had risen. . . . Roman guards and Roman arms were powerless to confine the Lord of life within the tomb. The hour of His release was near.” —*Ibid.*, p. 778.

3. THE EMPTY TOMB

Tue, Nov 11

a. What happened the morning of the first day of the week? Matthew 28:2–4.

Matthew 28:2–4

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. **3** His countenance was like lightning, and his raiment white as snow: **4** And for fear of him the keepers did shake, and became as dead men.

“Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of life. . . .

“Now, priests and rulers, where is the power of your guard? Brave soldiers that have never been afraid of human power are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior; it is the face of the mightiest of the Lord’s host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ’s birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee. They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulcher, ‘I am the resurrection, and the life.’ As He comes forth in majesty and glory, the angel host bow low in adoration

before the Redeemer, and welcome Him with songs of praise.”—*The Desire of Ages*, pp. 779, 780.

b. What surprise did some of the disciples experience as they went toward the tomb? John 20:1; Luke 24:1–3.

John 20:1

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Luke 24:1–3

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. **2** And they found the stone rolled away from the sepulchre. **3** And they entered in, and found not the body of the Lord Jesus.

c. What message and instruction did the angel give to the women, and how did they respond? Mark 16:5–8.

Mark 16:5–8

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. **6** And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. **7** But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. **8** And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

“As [Joanna, Mary the mother of James and Joses, Salome, and other women] lingered about the place, suddenly they saw that they were not alone. A young man clothed in shining garments was sitting by the tomb. It was the angel who had rolled away the stone. He had taken the guise of humanity that he might not alarm these friends of Jesus. Yet about him the light of the heavenly glory was still shining, and the women were afraid. They turned to flee, but the angel’s words stayed their steps.”—*Ibid.*, pp. 788, 789.

a. Why can we be energized by the enthusiasm of the disciples—especially John—regarding the significance of the empty tomb? John 20:2–4.

John 20:2–4

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. **3** Peter therefore went forth, and that other disciple, and came to the sepulchre. **4** So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

“John clung to Christ as the vine clings to the stately pillar. For his Master’s sake he braved the dangers of the judgment hall and lingered about the cross; and at the tidings that Christ had risen, he hastened to the sepulcher, in his zeal outstripping even the impetuous Peter.”—*The Sanctified Life*, p. 53.

b. What can we learn from the example of order and good taste that Jesus provided following His resurrection? John 20:5–7.

John 20:5–7

And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. **6** Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, **7** And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

“It was Christ Himself who had placed those graveclothes with such care. When the mighty angel came down to the tomb, he was joined by another, who with his company had been keeping guard over the Lord’s body. As the angel from heaven rolled away the stone, the other entered the tomb, and unbound the wrappings from the body of Jesus. But it was the Saviour’s hand that folded each, and laid it in its place. In His sight who guides alike the star and the atom, there is nothing unimportant. Order and perfection are seen in all His work.”—*The Desire of Ages*, p. 789.

“Actions repeated form habits, habits form character, and by the character our destiny for time and for eternity is decided.

“Only by faithfulness in the little things can the soul be trained to act with fidelity under larger responsibilities.”—*Christ’s Object Lessons*, p. 356.

c. What message did the guards bring to the Jewish leaders? Matthew 28:11.

Matthew 28:11

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

“A strange appearance those soldiers presented. Trembling with fear, their faces colorless, they bore testimony to the resurrection of Christ. The soldiers told all, just as they had seen it; they had not had time to think or speak anything but the truth. With painful utterance they said, It was the Son of God who was crucified; we have heard an angel proclaiming Him as the Majesty of heaven, the King of glory.”—*The Desire of Ages*, p. 781.

5. FRAUD TO AVOID FACING REALITY

Thu, Nov 13

a. What did the chief priests do to prevent circulation of the report about the resurrection? Matthew 28:12–15.

Matthew 28:12–15

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, **13** Saying, Say ye, His disciples came by night, and stole him away while we slept. **14** And if this come to the governor's ears, we will persuade him, and secure you. **15** So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

“The faces of the priests were as those of the dead. Caiaphas tried to speak. His lips moved, but they uttered no sound. The soldiers were about to leave the council room, when a voice stayed them. Caiaphas had at last found speech. Wait, wait, he said. Tell no one the things you have seen.

“A lying report was then given to the soldiers. ‘Say ye,’ said the priests, ‘His disciples came by night, and stole Him away while we slept.’ Here the priests overreached themselves. How could the soldiers say that the disciples had stolen the body while they slept? If they were asleep, how could they know? And if the disciples had been proved guilty of stealing Christ's body, would not the priests have been first to condemn them? Or if the sentinels had slept at the tomb, would not the priests have been foremost in accusing them to Pilate?

“The soldiers were horrified at the thought of bringing upon themselves the charge of sleeping at their post. This was an offense punishable with death. Should they bear false witness, deceiving the people, and placing their own lives in peril? Had they not kept their weary watch with sleepless vigilance? How could they stand the trial, even for the sake of money, if they perjured themselves?

“In order to silence the testimony they feared, the priests promised to secure the safety of the guard, saying that Pilate would not desire to have such a report circulated any more than they did. The Roman soldiers sold their integrity to the Jews for money. They came in before the priests burdened with a most startling message of truth; they went out with a burden of money, and on their tongues a lying report which had been framed for them by the priests.”—*The Desire of Ages*, pp. 781, 782.

PERSONAL REVIEW QUESTIONS

Fri, Nov 14

1. How can I assist God's cause as Nicodemus and Joseph of Arimathaea?
2. What can I learn from the carefully folded graveclothes?
3. How may I be in danger of selling my integrity as the Roman soldiers?
4. Relate the experience of the sentinels at the tomb.
5. Explain the contradictions contained in the lie of the priests.

Suggested Reading: Selected Messages, bk. 1, pp. 301–303.

“I am the resurrection, and the life” (John 11:25). He who had said, “I lay down my life, that I might take it again” (John 10:17), came forth from the grave to life that was in Himself. Humanity died; divinity did not die. In His divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself to quicken whom He will. (1SM 301.1)

All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the Source of all life. He is the spring, the fountain, of life.

Only He who alone hath immortality, dwelling in light and life, could say, “I have power to lay it [my life] down, and I have power to take it again” (John 10:18). **(ISM 301.2)**

The words of Christ, “I am the resurrection, and the life” (John 11:25), were distinctly heard by the Roman guard. The whole army of Satan heard them. And we understand them when we hear. Christ had come to give His life a ransom for many. As the Good Shepherd, He had laid down His life for the sheep. It was the righteousness of God to maintain His law by inflicting the penalty. This was the only way in which the law could be maintained, and pronounced holy, and just, and good. It was the only way by which sin could be made to appear exceeding sinful, and the honor and majesty of divine authority be maintained. **(ISM 301.3)**

The law of God’s government was to be magnified by the death of God’s only-begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. He could endure, because He was without one taint of disloyalty or sin. Christ triumphed in man’s behalf in thus bearing the justice of punishment. He secured eternal life to men, while He exalted the law, and made it honorable. **(ISM 302.1)**

Christ was invested with the right to give immortality. The life which He had laid down in humanity, He again took up and gave to humanity. “I am come,” He says, “that they might have life, and that they might have it more abundantly” (John 10:10). “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day” (John 6:54). “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:14). **(ISM 302.2)**

All who are one with Christ through faith in Him gain an experience which is life unto eternal life. “As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me” (John 6:57). He “dwelleth in me, and I in him” (John 6:56). “I will raise him up at the last day” (John 6:54). “Because I live, ye shall live also” (John 14:19). **(ISM 302.3)**

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

While the women were making known their message as witnesses of the risen Saviour, and while Jesus was preparing to reveal Himself to a large number of His followers, another scene was taking place. The Roman guard had been enabled to view the mighty angel who sang the song of triumph at the birth of Christ, and hear the angels who now sang the song of redeeming love. At the wonderful scene which they were permitted to behold, they had fainted and become as dead men. When the heavenly train was hidden from their sight, they arose to their feet, and made their way to the gate of the garden as quickly as their tottering limbs would carry them. Staggering like blind or drunken men, their faces pale as the dead, they told those they met of the wonderful scenes they had witnessed. Messengers preceded them quickly to the chief priests and rulers, declaring, as best they could, the remarkable incidents that had taken place. **(ISM 303.1)**

The guards were making their way first to Pilate, but the priests and rulers sent word for them to be brought into their presence. These hardened soldiers presented a strange appearance, as they bore testimony to the resurrection of Christ and also of the multitude whom He brought forth with Him. They told the chief priests what they had seen at the sepulcher. They had not time to think or speak anything but the truth. But the rulers were displeased with the report. They knew the great publicity had been given to the trial of Christ, by holding it at the time of the Passover. They knew that the wonderful events which had taken place—the supernatural darkness, the mighty earthquake—could not be without effect, and they at once planned how they might deceive the people. The soldiers were bribed to report a falsehood. **(ISM 303.2)**