

# BIBLE TEACHING AND WORSHIP GUIDE



## FOR THE HOME-BASED CHURCH

Produced Weekly

*The Resurrection and the Life*  
John 11:14-44, 47-53

Copy this sheet for the Gathering Time, Bible Study, and Worship Experience leaders for the next meeting of the church.

## Leaders' Responsibilities:

**Important:** Each person who will be leading one of the three parts of a session during a series of sessions needs to have access to the "Introduction" article found at the beginning of each series (Bible Teaching #....). The weekly session "Background" located in the Teacher Preparation is much more specific to that day's study.

1. **The Gathering Time Leader** will gather all of the people together and help them prepare their minds and hearts for a wonderful worship experience before God. His/her responsibility is to introduce the congregation to the theme (content) and the Scripture that will be central to their worship experience for the day.

2. **The Bible Study Leader** will then help the people understand what the Scriptures have to say and teach us about the content of the study for the day. He/she will guide the people to make a general application of the study (ie: How does this Bible study apply to people today?)

3. **The Worship Time Leader** has the responsibility to use the theme and Scriptures to guide the congregation to make personal commitments to God's will for each one in regard to the study for the day. He/she will use others to lead in the music, taking the offering, ministry moment comments, and other activities and parts of the **Worship Time** that can aid in participatory worship.

## Prior to this Coming Session:

**Gathering Time Leader:**

**Bible Study Leader:**

**Worship Time Leader:**

Choose a verse of scripture of blessing beforehand to read to close the service. Psalms has many from which to choose. Most of Paul's letters begin and/or end with blessings. Have the verse ready to read so that the service concludes smoothly and reverently.

**Music Sources:**

**I Stand Amazed in the Presence**, *The Worship Hymnal* #237; CCLI # 25297 Public Domain

**He is Lord**, *The Worship Hymnal* #277; CCLI #5178348

**There Is a Redeemer**, *The Worship Hymnal* #279; CCLI #11483

**Jesus, Lord to Me**, *The Worship Hymnal* #300; CCLI #16976

**Yes, Lord, Yes**, *The Worship Hymnal* #445; CCLI #12224

# 1

Copy this section for the Gathering Time leader.

**Gathering Time:** (Suggested time: 15 minutes)

## ***The Resurrection and the Life***

### **Focal Text**

John 11:14-44, 47-53

### **Background Text**

John 11:1-54

### **Main Idea**

Jesus challenges us to respond to him as the One who offers to us and is Himself the resurrection and the life.

### **Question to Explore**

Do you believe this?

### **Teaching Aim**

To lead the church to respond to Jesus as the One who offers and is the resurrection and the life.

### **Gathering together:**

Sing one or both:

**I Stand Amazed in the Presence**, *The Worship Hymnal* #237; CCLI # 25297 Public Domain

**He is Lord**, *The Worship Hymnal* #277; CCLI # 5178348

### **First thoughts:**

The teaching aim for today is: "To lead the church to respond to Jesus as the One who offers and is the resurrection and the life." Let us think about that statement. Jesus is the One who offers a resurrection life and a full and abundant life starting from the moment of our commitment to him.

But it means more than Jesus offering something external to Himself. He is, in fact, the resurrection and the life. He offers Himself to us and in our receiving of Him as Lord and Saviour we have a resurrection life – starting now, but extending forever.

Many people have a very tentative idea of heaven. They hope that it is real; they hope to be reunited with loved ones; they hope to see Jesus. Some hope to achieve that by living a good life. But even people who have accepted Jesus as their Saviour have questions and even doubts about whether heaven is really real.

The story of the raising of Lazarus from the dead is not a story whose theme is about Lazarus. It is a demonstration of the fact that Jesus does have power over death.

Let us rejoice in it and in the eternal truth which Jesus told Martha, a grieving sister, on a day long ago in the small town of Bethany outside of Jerusalem – ***I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die.***

### **Closing the Gathering Time:**

Take time at this point to mention items of prayer concern for the church, announcements of ministry or activities, and anything else that needs to be shared with or by the congregation. Pray for these needs. Remember to praise God in prayer.

Break time! Take five minutes between sessions. Encourage children to use the washroom so that they won't need to leave during the Bible Study time.

Distribute youth/adult Bible study outlines or paper for note-taking, if available.

Also hand out the activity sheets for preschool and younger children to use during Bible Study and/or worship.

# 2

Copy this section for the Bible Study leader.

**Note to the Bible Study Leader:** Suggested teaching time for the Bible study should be about 35 minutes. Use the “Teacher Preparation” for your personal study during the week before the session. Use the “Bible Study Plan” for the actual session.

## Teacher Preparation

### *The Resurrection and the Life*

#### **Focal Text**

John 11:14-44, 47-53

#### **Background Text**

John 11:1-54

#### **Main Idea**

Jesus challenges us to respond to him as the One who offers to us and is Himself the resurrection and the life.

#### **Question to Explore**

Do you believe this?

#### **Teaching Aim**

To lead the church to respond to Jesus as the One who offers and is the resurrection and the life.

#### **Introduction to your personal study:**

As you prepare to teach this week you may want to access a 1984 praise song written by Bill George and Gloria Gaither called **Broken and Spilled Out** CCLI # 10910. You may want to access the song and listen to it in preparation for teaching this lesson. YouTube <http://www.riverview.org> is one source of a choir singing the song.

Broken and spilled out  
Just for love of You, Jesus  
My own precious treasure  
Lavished on Thee  
Broken and spilled out  
And poured at Your feet  
In sweet abandon  
Let me be spilled out  
And used up for Thee.

## **Background:**

Please ask for and read the information contained in the “**Introduction**” article found at the beginning of this series (Bible Teaching #....) of Bible Study and Worship sessions. Whoever downloaded this session for you should have that material for you, as well.

## **Focusing on the Meaning:**

### **John 10: 40-42**

***Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. Here he stayed and many people came to him. They said, “Though John never performed a miraculous sign, all that John said about this man was true.” And in that place many believed in Jesus.***

“These verses describe a ministry of Jesus east of Jordan, i.e. in Perea – a ministry also recorded in Mark 10:1. Jesus, perhaps because of mounting hostility, goes back to the place where John, the Baptist had baptized and borne his witness to Jesus (1:28). If the Jerusalem Jews have rejected their Messiah, here in Transjordan humble folk acknowledge the truth of what John had said and confessed their faith in Jesus.

This paragraph sums up the ministry to Israel now closing. But it does more. It prefaces the supreme miracle of the raising of Lazarus and sets in train the events in which the Baptist’s words will be fulfilled, ‘there is the lamb of God...who takes away the sin of the world’”( Hunter, A.M. **The Cambridge Bible Commentary on the New English Bible: The Gospel According to John.** Cambridge: The University Press, 1965, page 109).

### **John 11: 1-3**

***Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. This Mary, whose brother Lazarus now lay sick, was the***

***same one who poured perfume on the Lord and wiped his feet with her hair. So the sisters sent word for Jesus, "Lord, the one you love is sick."***

Mary, Martha, and Lazarus were friends of Jesus who lived in Bethany which was about two miles southeast of Jerusalem. "It is one of the most precious things in the world to have a house and a home into which one can go at any time and find rest and understanding and peace and love. That was doubly true for Jesus, for He had no home of His own. He had nowhere to lay His head (Luke 9:58). In the home at Bethany Jesus had just such a place. In that home were three people who loved Him; and there He could go for rest from the tension of life" (Barclay, W. **The Daily Study Bible: The Gospel of John (Volume 2)**. Philadelphia: The Westminster Press, 1956, page 93).

The name Lazarus means *God is my help*, and is the same as the name Eleazar, another common Biblical name. "Lazarus 'was sick' (v. 1). The form of the Greek verb shows that he had been ill for some time, and evidently had grown progressively worse. Apparently after the sisters had done all that they could for him to no avail, they sent a messenger to tell Jesus of his condition (v. 3)" (Hobbs, H. **An Exposition of the Four Gospels: The Gospel of John**. Volume 4. Nashville, Tennessee: Broadman Press, 1968, page 176).

In verse 2, John identifies Mary as the one who anointed Jesus with perfume and wiped his feet with his hair. This story is told in Mark 14:3-9. Mark indicates that this took place in Bethany at the home of Simon the Leper. In this account ***"a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head."*** John gives this account in John 12: 1-9 and places it in Bethany following the raising of Lazarus from the dead. In the account in John there is a clear statement by Jesus about his impending death ***"Leave her alone, Jesus replied, "It was intended that she should save this perfume for the day of my burial. You will always have the poor among you, but you will not always have me."***

**John 11: 4-6**

***When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." Jesus loved Martha and her sister and Lazarus. Yet when he heard that Lazarus was sick, he stayed where he was two more days.***

*"This sickness is not unto death."* The word *death* here is equivalent to *remaining under death*, Ro. vi.23 "The Wages of sin is *death*" – permanent or unchanging death, as opposed to *eternal* life. Jesus evidently did not intend to deny that he would die. The words which he immediately adds show that he would expire, and that he would raise him up to show forth the power and glory of God. Comp. ver. 11 Those words cannot be understood on any other supposition than that he *expected* to raise him up. The Saviour often used expressions similar to this to fix the attention on what he was about



to say in explanation. The sense may be thus expressed: 'The sickness is not *fatal*. It is not *designed* for his death, but to furnish an opportunity for a signal display of the glory of God, and to furnish standing proof of the truth of religion. It is intended to exhibit the power of the Son of God, and to be a proof of his friendship for this family; of his mild, tender, peculiar love as a man; of his power and glory as the Messiah; and of the great doctrine that the dead will rise"' (Barnes, A. **Notes on the New Testament: Explanatory and Practical: Luke and John.** Grand Rapids, Michigan, 1965, page 296).

"The thought is akin to that in 9:3 – the illness of Lazarus is not for the purpose of death (for the disciples it was a temporary illness, for Jesus a temporary death), but for the purpose of God's manifesting his glory in powerful and compassionate action through the Son ... The immediate reference is to the raising of Lazarus from death to life. But the event is to be a sign. The Evangelist makes it plain in the course of the narrative that the end of the story of Lazarus is the death of Jesus himself" (Beasley-Murray, G. **Word Biblical Commentary: John. Second Edition.** Nashville: Thomas Nelson, 2000, page 187).

John speaks of the deep affection which Jesus had for Mary, Martha and Lazarus. Yet, instead of rushing to help Lazarus, he stayed where he was for two more days. It would have been a day's journey for the one bringing him the news; it will take another day to travel from Perea to Bethany. "It would appear, therefore, that he had died at about the time the messenger reached Jesus (cf. v. 14). And knowing this with a knowledge beyond man's understanding, He knew that there was no reason for haste" (Hobbs, page 178). Jesus does not respond to the demands of a particular situation, but to the leading of the Father.

#### **John 11: 7-10**

***Then he said to his disciples, "Let us go back to Judea." "But Rabbi," they said, "a short while ago the Jews tried to stone you, and yet you are going back there?" Jesus answered, "Are there not twelve hours of daylight? A man who walks by day will not stumble, for he sees by this world's light. It is when he walks by night that he stumbles, for he has no light."***

After the healing of the man born blind and the teaching about the Good Shepherd, the Jews tried to stone Jesus. ***Again they tried to seize him, but he escaped their grasp*** John 10:39. His disciples are very aware of the danger to Jesus if he returned to Jerusalem.

Barclay says in reference to the question ***are there not twelve hours of daylight*** that the following truths exist: If a man chooses to serve God, then that man's day will not end before God wishes it to end. If a man uses the hours of the day as he ought, there is time enough to do the work which God has given us to do. However, there are only the twelve hours of the day. They cannot be extended and therefore, cannot be wasted. There is time enough but not too much time. The time we have must be used to the fullest and to the utmost (Barclay, pages 96-97).

There is another meaning in the words of Jesus. We think of Jesus when we heard the phrase ***the light of the world***. Jesus is saying “Finish your greatest work; finish the work of getting yourself right with God while you have the light of the world; for the time comes when for you, too, the dark must come down, it will too late” (Barclay, page 99).

#### **John 11: 11-16**

***After he had said this, he went on to tell them, “Our friend, Lazarus has fallen asleep, but I am going to wake him up.” His disciples replied, “Lord, if he sleeps, he will get better.” Jesus had been speaking of his death, but his disciples thought he meant natural sleep. So then he told them plainly, “Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him”***

***Then Thomas (called Didymus) said to the rest of the disciples, “Let us also go, that we may die with him.”***

Jesus knew that his disciples, as well as the crowd of people who would be attendance at the burial of Lazarus, needed to see the miracle of his raising Lazarus from the dead in order to strengthen their faith for the time of his own death. And they needed to know that Lazarus was truly dead. The Jewish belief allowed three days after a death for the soul to return to the body. On the fourth day, the person was known to be truly dead.

“It was then that Jesus explained the meaning of His word ‘sleepeth’ (v. 13). Plainly He said, ‘Lazarus is dead’ (v. 14). And for their sakes He was glad that He was not in Bethany during His illness. For He proposed a greater ‘sign’ than merely healing the sick (v. 15). They had seen Him do this many times. On two previous occasions they had even seen Him raise the dead (cf. Mark 5: 35-42; Luke 7: 11-17). But there were circumstances in Lazarus’ case that made Jesus’ forthcoming act different. Therefore, the disciples’ faith in Him would be strengthened immeasurably by what was to be His greatest ‘sign’” (Hobbs, page 179).

Thomas expresses the belief of the disciples that to return to Jerusalem would be to invite death. “Thomas (Hebrew: *Te’om*) was called ‘Didymus’ in Greek circles. Both Hebrew and Greek mean ‘Twin’. This passage together with 14:5, 20:24, 29 and 21:2 show the man – down-to-earth and unmystical, but brave and loyal” (Hunter, page 113). He is willing to do what Jesus says to do.

#### **John 11: 17-27**

***On his arrival, Jesus found that Lazarus had already been in the tomb for four days. Bethany was less than two miles from Jerusalem and many Jews had come to Martha and Mary to comfort them in the loss of their brother. When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.***

***“Lord,” Martha said to Jesus, “if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask.”***

***Jesus said to her, “Your brother will rise again.”***

***Martha answered, “I know he will rise again in the resurrection at the last day.”***

***Jesus said to her, “I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?”***

***“Yes, Lord,” she told him, “I believe that you are the Christ, the Son of God, who was to come into the world”.***

When word came that Jesus was coming, Martha went to meet him. Other accounts of Martha indicate her active nature. She tells Jesus that she knows that he had the power to heal Lazarus if he had been there. And she affirms her belief that God will give him whatever he asks.

Jesus tells her that Lazarus will rise again and Martha states her belief in the resurrection at the last day. In earlier Jewish history, there was a belief in Sheol which was a shadowy existence – not hell, but not filled with the presence of God. But Jews – except for Sadducees – in Martha’s time believed in a resurrection of the dead.

Jesus then states the powerful message that He Himself was the resurrection and the life. Belief in him assures eternal life – a life after the death of the physical body.

Martha, in the midst of her grief, readily affirms her belief that Jesus is the Christ, the Son of God, who was to come into the world. This is one of the great affirmations of faith of the early followers.

#### **John 11:28-37**

***And after she had said this, she went back and called her sister Mary aside. “The Teacher is here,” she said, “and is asking for you.” When Mary heard this, she got up quickly and went to him. Now Jesus had not yet entered the village, but was still at the place where Martha had met him. When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.***

***When Mary reach the place where Jesus was, and saw him, she fell at his feet and said, “Lord, if you had been here, my brother would not have died.”***

***When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. “Where have you laid him?” he asked.***

***“Come and see, Lord,” they replied.***

***Jesus wept.***

***Then the Jews said, “See how he loved him!”***

***But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”***

This is an account of very human reactions. Mary goes to Jesus when Martha tells her that he has arrived. She fell at his feet and expressed her wish that he had been present and had prevented the death of Lazarus. Mary, Martha and Lazarus were very good friends with Jesus, but there is expressed here the understanding that he was Lord. Mary fell at his feet – no doubt somewhat in grief, but also in acknowledgement of his power. She verbally acknowledged his power to heal.

The crowd with her wept as well. The ritual of mourning in the Jewish culture involved professional mourners as well as friends. Jesus was moved and troubled by Mary’s grief and by the real grief of friends. But he may also have been troubled by the “stylized” grieving of some in the crowd. The layers of false piety of the Jewish faith were stripped away by the message of Jesus during his ministry.

Some may have honestly believed that he had the power to heal and some may have sarcastically said ***“Could not he who opened the eyes of the blind man have kept this man from dying?”*** In any group of people, there will be those whose hearts are pure and seeking to do the right and there are those whose motives are mixed with selfishness. The lack of faith of many in the crowd contributed to the expression of grief which we see in the poignant verse ***Jesus wept.***

**John 11: 38-44**

***Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. “Take away the stone,” he said.***

***“But, Lord,” said Martha, the sister of the dead man, “by this time there is a bad odor, for he has been there four days.”***

***Then Jesus said, “Did I not tell you that if you believed, you would see the glory of God?”***

***So they took away the stone. Then Jesus looked up and said, “Father, I thank you that you have heard me. I know that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.”***

***When he had said this, Jesus called in a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.***

***Jesus said to them, “Take off the grave clothes and let him go.”***

The tomb of Lazarus was a cave, likely a hole dug out of a hillside with an interior large enough for platforms on which to lay out bodies and a smaller entrance that could be sealed with a large carved stone. This was a commonly used method of burial among the Jews. Lazarus had been properly prepared for burial. His hands and feet were wrapped with strips of linen and a cloth was about his face.

When Jesus asked that the stone be taken away from in front of the cave, Martha protested that after four days the body would have begun to decay. That this had not happened is part of the miracle. “In reply to Martha’s protest Jesus reminded her of His promise recorded in verses 25-26 (v. 40). He wills to raise Lazarus, and to do it for God’s glory (cf. v.4). After the stone had been removed Jesus prayed (v. 41). He thanked the Father for answering His prayer even before He prayed it. He was aware of God’s willingness to hear Him. But He prayed audibly in order that those about Him might come to believe that the Father had sent Him. (v. 42)” (Hobbs, page 186).

Jesus called in a loud voice not so Lazarus could hear him, but so that the crowd would realize that Lazarus came forth in response to His call.

**John 11: 47-53**

***Then the chief priests and the Pharisees called a meeting of the Sanhedrin.***

***“What are we accomplishing?” they asked. “Here is a man performing many miraculous signs. If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our place and our nation.”***

***The one of them, named Caiaphas, who was high priest that year, spoke up, “You know nothing at all! You do not realize that it is better for you that one man die for the people than that the whole nation perish.”***

***He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, and not only for that nation but also for the scattered children of God, to bring them together and make them one. So from that day on they plotted to take his life.***

One would think that being in the presence of Jesus and witnessing the coming back to life of Lazarus would cause all present to proclaim faith in Jesus as Messiah. However, some reported the incident to the Pharisees.

The reaction of the Sanhedrin was not to deny the miracles, but to focus on the reaction of the Roman government to the possibility of Jesus having a following which would threaten their rule. The leaders of the Jews stood to lose their privileged positions as religious leaders with governing powers. But they also realized that the whole Jewish nation could be at risk.

Caiaphas said it was better for one person to die rather than for the whole nation to die. His words were prophetic although he had no understanding of the prophecy he was proclaiming.

It was better for Jesus to die for the sins of the whole world. Caiaphas even indicated that his death would benefit not only Jewish nation, but also the scattered children of God.

This set in motion the actions which would lead to the crucifixion. This was the glory of God of which Jesus spoke in 11:4 ***“This sickness will not end in death. No, it is for God’s glory so that God’s Son may be glorified through it.”***

Lazarus would die again when he came to the end of his physical life. But the promise of Jesus is: ***I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die.*** This means that Lazarus and all of those of us who answer “Yes!” to the question ***“Do you believe this?”*** will never die but have eternal life.

### **Your Goal as the Leader of this Bible Study:**

The question to explore for today’s study is the question which Jesus asked “Do you believe this?” We consider the story of Lazarus today not as an amazing Bible story that we have heard before but as the true story of the demonstration of the power which Jesus had over death. That power over death is ours because we have answered “Yes!” to the question “Do you believe this?” This study is an excellent opportunity to lead those who have not yet believed to answer “Yes!”

### **For Personal Reflection:**

**What have I learned from this study?**

**What personal experience does this lesson bring to mind?**

**What is one action I will take this week to apply this Scripture passage to my life?**



## **Bible Study Plan** (Suggested time: 35 minutes)

### ***The Resurrection and the Life***

Regroup the church after the Gathering Time and break by singing a chorus that young children can relate to—or another praise chorus if your congregation does not have children. Children who go to their own Bible teaching session should stay with the group until after this song. Have the preschoolers and children accompany the hymn with rhythm sticks, maracas, bells, etc.

**Begin by helping the group locate the Focal Text in their Bibles. Also, share with them the Main Idea to be learned from the Scriptures, and the Questions to be Explored by the group.**

#### **Focal Text**

John 11:14-44, 47-53

#### **Background Text**

John 11:1-54

#### **Main Idea**

Jesus challenges us to respond to him as the One who offers to us and is Himself the resurrection and the life.

#### **Question to Explore**

Do you believe this?

#### **Teaching Aim**

To lead the church to respond to Jesus as the One who offers and is the resurrection and the life.

#### **Connect with Life:**

Begin: Most people have experienced the grief of losing a loved one. It is easy therefore to connect with Mary and Martha and their grief over the death of the brother Lazarus. Grief is even harder when there is a feeling that it didn't have to be. And Mary and Martha were sure that if Jesus had been there Lazarus would not have died. We enter into today's study feeling the grief of both Mary and Martha. We will understand that Jesus grieved as well.

## Guide the Study:

Have someone read John 10: 40-42.

State: This gives a background to today's story.

Now use the teacher preparation materials to explain these verses.

State: This is a preface to the supreme miracle of the raising of Lazarus and sets in train the events in which John the Baptist's words will be fulfilled, ***"There is the Lamb of God...who takes away the sin of the world"***.

Have someone read John 11: 1-3.

Ask: What is the relationship of Jesus to Mary, Martha, and Lazarus. (Close friends, Jesus stayed in their home).

Have someone read Mark 14: 3-9 and John 12: 1-9.

Remind the group that verse 2 is a comment on these accounts.

Have someone read John 11: 4-6.

From the Teacher Preparation materials, quote: "The sense may be thus expressed: 'The sickness is not *fatal*. It is not *designed* for his death, but to furnish an opportunity for a signal display of the glory of God, and to furnish standing proof of the truth of religion. It is intended to exhibit the power of the Son of God, and to be a proof of his friendship for this family; of his mild, tender, peculiar love as a man; of his power and glory as the Messiah; and of the great doctrine that the dead will rise'"(Barnes, page 296).

Stress that the overall teaching of the raising of Lazarus is that the dead will rise – Jesus has power over death.

Emphasize as well that the raising of Lazarus is a sign of the coming death and resurrection of Jesus.

Question the group as to why Jesus did not immediately go to Lazarus.

Explain: He knew Lazarus was dead already; He is God; he could know that. He wanted the people to realize that Lazarus was truly dead because of the Jewish belief that the soul might return to the body up to three days after death. Jesus responded to the leading of the Father, not to the demands of external events.

Have someone read John 11: 7-10.



Share: Now let's consider the meaning of Jesus' words in verses 9-10.

Continue: A much respected Bible commentator explained the meaning this way. "If a man chooses to serve God, then that man's day will not end before God wishes it to end. If a man uses the hours of the day as he ought, there is time enough to do the work which God has given us to do. However, there are only the twelve hours of the day. They cannot be extended and therefore, cannot be wasted. There is time enough but not too much time. The time we have must be used to the fullest and to the utmost." (Barclay, pages 96-97).

Have someone read John 11: 11-16.

Ask: How did the disciples interpret Jesus saying that Lazarus had fallen asleep? (They thought he was just asleep; they probably thought that a good sleep would help him get well).

Add: How did the disciples react to Jesus' declaration that they would return to Judea? (They were afraid the Jews would kill him. Thomas led the others in declaring willingness to go with Jesus whatever the result).

Encourage a brief discussion of this idea: How did the raising of Lazarus help the disciples "to believe"?

Have someone read John 11: 17-27.

Inquire:

Who was the first to go meet Jesus when he arrived in Bethany?

What did she say to Jesus?

Discuss with the group the words of Jesus: ***I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die.***

Encourage the group to ask one another –***Do you believe this?***

Ask the group: Did you feel different asking that question of each other than when you may have heard a preacher asking the same question of you as a congregation while listening to his or her sermon? Why?

Now seek a response: How important was Martha's affirmation of faith in Jesus as the Christ, the Son of God, who was to come into the world?

Have someone read John 11: 28-37.

Discuss with the group the scene with Mary.

Request answers: What emotion did Jesus demonstrate? Why? (Jesus was human; he grieved for the pain which Mary and Martha were feeling; he grieved for the unbelief of people.)

Ask: Was everyone led to belief by the raising of Lazarus from the dead?

Have a person read John 11: 38-44.

Have someone put in their own words the events of these verses. Allow for reactions to the story.

Have someone read John 11: 47-53.

Ask: Does the Sanhedrin disbelieve that Jesus was performing miracles. (No, they admit he is performing many miracles).

Follow with this: What then, is the problem for them? (They are afraid Jesus will have so many followers that the Roman government will intervene and limit the freedoms of the Jews. They are afraid for their own status and jobs.)

Discuss the meaning of the prophecy which Caiaphas made about the death of one man. (It was better for Jesus to die for the sins of the world; he died for the sins not only of the Jews, but for the sins of the scattered children of God – that is, for all the world.)

### **Encourage Application:**

If you have two or more youth, this is the time to give them the **Youth!!! Take Ten** page and allow them to move away from the adults and apply the lesson by and for themselves.

Close with this thought: You have spent time asking one another **Do you believe this?** This lesson leads us to the heart of the Christian faith – Jesus is the resurrection and the life.

End the study with a prayer for a commitment to belief and to sharing with others.

**Take a five minute break to separate the Bible Study and Worship Time.** Children may need to use the washroom again before worship.

# YOUTH!!! TAKE TEN

## Bible Study Application for Youth

You may wish to move away from the adults for the final five to ten minutes of the Bible study and help each other as youth to apply the lesson to your own needs.

### ***The Resurrection and the Life*** **John 11:14-44, 47-53**

**A youth will lead the following activity and comments.** No adults need to be present. If possible, teens should take turns in leading the application time.

#### **What is Real to Preschoolers?**

You have been preparing stories to tell to 4 and 5 year olds. The story of Lazarus is one which may be left to tell to children who are a bit older. When teaching preschoolers it is well to remember that they may have difficulty distinguishing between fact and fiction. They have great imaginations so can easily enter into the story; it becomes real to them. Thus, it is important to stress that Bible stories really happened. Cartoon figures are not appropriate for use with preschoolers. We want to use pictures of real people to reinforce the understanding that Bible stories are different from the imaginative stories which are an important part of a preschoolers experience.

Share with one another experiences you have had relating to younger brothers and sisters or small children at church or in other situations. What challenges have you faced?

**Worship Time** (Suggested time: 30 minutes)***The Resurrection and the Life***  
**John 11:14-44, 47-53****Beginning the Service:**

Sing:

**There Is a Redeemer**, *The Worship Hymnal* #279; CCLI #11483  
**Jesus, Lord to Me**, *The Worship Hymnal* #300; CCLI #16976

**Offering:****Praying for the World:**

Pray for Syrian refugees in refugee camps in Jordan and Turkey and for those who have fled to other countries. These people will need prayer for many years even when the conflict within Syria is over. In the summer of 2015 many refugees left Syria, Iraq, Afghanistan to begin a perilous flight to Europe. Many died on the way. It soon became apparent that the number of refugees was greater than the European countries could assimilate. Pray today for those refugees who may still be suffering from the trauma of those difficult days.

**Sharing Guide:**

This sharing guide is written to assist the person who directs the worship time to reemphasize the teaching for the day and help guide the congregation to respond to God's call and will for their lives in regard to the scripture studied. The leader may choose to follow the guide closely. Or, he or she may wish to only use it to give direction and a concept for preparing an original message. The leader is free to choose other ways to communicate and share the concepts presented here.

**Our Christian Hope – Jesus, the Resurrection and the Life**

"Hope is faith looking into the future. Christian hope is an expectation that God who has acted in past history and is active in our lives today will keep His promises tomorrow. It is the conviction that God will bring to a joyful conclusion that which He has begun for and within us.

Christian hope always has an orientation toward the future, but its basic character incorporates the past and the present.

Christian hope always has its foundation in Jesus Christ. The Christian hope emerged out of the life, teachings, death and resurrection of Jesus" (Ashcraft, M. **Layman's Library of Christian Doctrine: The Christian Hope**. Nashville, Tennessee: Broadman Press, 1988, page 11.

We have focused in today's Bible study on the wonderful words of Jesus from John 11: 25 ***"I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die."***

Jesus ended these words which he spoke to Martha, the sister of Lazarus by asking ***"Do you believe this?"***

Martha affirmed her belief ***"Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world."***

Mary's affirmation of faith was based on her relationship with Jesus. He was her friend, her teacher, and he had become her Saviour. A few minutes later, he was to bring great joy into her life by the raising of her brother, Lazarus, from the dead.

But at the moment of this affirmation of her faith, Lazarus was dead and her grief was real. But she could still affirm that she believed Jesus to be what he said he was, the resurrection and the life, the Christ, the Son of God, who had come into the world.

Death and grief nearly always crystallizes for us our belief. When one has received the news that the cancer in their body is most likely fatal and time on earth is limited, the question which Jesus asked ***Do you believe this?*** is not an academic question. The answer ***"Yes, Lord, I do believe!"*** is both a future hope and present reality and comfort.

In the world today, Christians are imprisoned for their faith or because they are part of a minority group in a country where another religion is held by those in power. The words ***I am the resurrection and the life. He who believes in me will live, even though he dies, and whoever lives and believes in me will never die*** surely brings comfort that no other hope can bring.

Christian hope is an expectation that God who has acted in past history and is active in our lives today will keep His promises tomorrow. It is the conviction that God will bring to a joyful conclusion that which He has begun for and within us.

Christian hope is based on the understanding of God's working in our past life. That is why it is so vital that we learn to have thankful hearts for the blessings of the day – this day and this hour. This remembrance of past blessings will sustain us when things are difficult. When people fail to nurture this “counting of blessings” from childhood to adulthood, then it is easy to be overwhelmed by the tornado or the flood or the financial set back or the serious illness which we face.

Christian hope is an understanding of God's working in our life from our birth to the present. Obviously, not every believer has had an easy life. In fact, many have had very difficult lives. But finding in the midst of those difficulties, thanksgiving for the friend who helped, the job which gave purpose and meaning, and the children who blessed is essential to having hope for the future.

Christian hope is based on the understanding that God is active in our lives today. It is well for us to ask what God has for us in each situation we encounter. What is the purpose for our being in a certain job, school situation, relationship, and neighborhood? What is God about to do in our lives today?

Christian hope is the expectation that God will keep his promises tomorrow. Jesus made us the promise that if we believe in him we will live even though we die. In fact, we will never die. We will only pass from an imperfect physical body in this world to a perfect and eternal body in heaven.

Lazarus was raised from the dead, but he died again, eventually. However, that second death was not a permanent death. He lives and will not die again. This is both mystery and reality. Do you believe this?

Christian hope is based on the words of Jesus. Later in John, Jesus promised ***But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid*** (John 14: 25-27).

There are certainly times in this world of war and violence and pain and death when we must be reminded by the Holy Spirit of everything Jesus has taught us. We answer “Yes” to the question “Do you believe?” but we are not always without doubt and questions. Then the Holy Spirit calms our hearts and minds with hope for the present and for the future with the words ***Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.***

### **Call to Commitment:**

Sing prayerfully:

**Yes, Lord, Yes,** *The Worship Hymnal* #445; CCLI #12224

### **Concluding the Service:**

**Leader:** Choose a verse of scripture of blessing beforehand to read to close the service. Psalms has many from which to choose. Most of Paul's letters begin and/or end with blessings. Have the verse ready to read so that the service concludes smoothly and reverently.