

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

Sunday Morning

Study 13

I am the Resurrection and the Life

The resurrection and the life

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word

Objective To show the students that Jesus has the power to give everlasting life.

Key Verses

John 11:1-44

John 3:16-17

Memory Verse - John 20:31 (October Memory Verse)

“But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”

Hook

Put on a “John 11” play.

As you read through the story of Lazarus being raised from the dead, have the students act out the story by following your direction. Assign the roles of Jesus, Mary, Martha, Lazarus, the disciples and the mourners.

Create a tomb using tables and have Lazarus come out from underneath the tables.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK In John 11 we come to our next “I AM” statement. The context for this declaration from Christ is given in the opening 24 verses and revolves around the person of Lazarus, Jesus’ friend. While Jesus is ministering in a region beyond the Jordan, He hears that His good friend Lazarus is sick to the point of death. By the time that Jesus returns to Bethany, the town where Lazarus and his sisters Mary and Martha live, Lazarus has died. Needless to say his two sisters are incredibly saddened by this and even lay the blame for Lazarus death at Jesus. It is at this point that Jesus looks at the two grieving woman and says “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die.” Despite their unbelief and confusion at this statement Jesus then proceeds to call Lazarus out from the tomb despite having been dead for 4 days. This is a long passage, so feel free to give the students the essential points of the story and continue to move through it.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

The story in John 11 of Jesus bringing Lazarus back from the grave is one of most incredible miracles we read about in the Bible, and that is really saying something. God does some truly amazing things in the Bible. He parts the Red Sea so that the Israelites can travel through on dry ground. He makes the sun stand still in the sky so that Joshua has more time to battle his enemies, He heals the blind, the lame, even lepers. This miracle, however, is very special. It is special because it teaches us something very important about who God is and what God can do. In this story we realize that Jesus has power over life and death. That is very important for us when we read all of the things that Jesus says about wanting to give us life. In John chapter 3, Jesus tells us “For God so loved the world that He sent His only begotten son, that whosoever believes in Him, shall not perish (die) but shall have everlasting life.” The word that we want to remember in that Bible verse is “everlasting.” Jesus tells us that if we place our hope and our trust in Him that we shall never die, but instead shall have life that goes on forever and ever.

LOOK (Continued)

The most exciting thing about that verse is what everlasting life will look like. The Bible tells us that we will spend our “forever and ever life,” with Jesus himself. It also tells us that we will live in a place where there is never any crying, because no one is ever sad. It also tells us that there is no more pain, sorrow, or death.

Jesus shows us that He has the power, the ability, to give life to anyone. Jesus can give you life, it is a free gift. He wants you to have it. If you want the life that Jesus is offering you have to believe in your heart that Jesus is the Son of God, that He died on a cross for your sins, and you have to try and live your life for Him.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life.

TOOK

Take some time to explain the gospel in detail with the students. Ask them individually if they understand who Jesus is, and what He did on the cross.

If any would like to surrender their lives to Him you may pray with them, and lead them to the Lord.

Pray: Thank the Lord for His great power over death itself. Praise Him for conquering sin and providing a way for us to be with Him forever. Ask Him for the ability to live for Him everyday.

Parent Question: If you believe in Jesus, do you have to be afraid of death?

FURTHER STUDY

Commentary on John 11 by David Guzik

John 11 - Jesus Raises Lazarus from the Dead

A. The death of Lazarus.

1. (1-3) A request is brought to Jesus.

Now a certain *man* was sick, Lazarus of Bethany, the town of Mary and her sister Martha. It was *that* Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick. Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."

a. **Mary . . . her sister Martha . . . brother Lazarus:** Jesus had a close relationship with this family, and it was expected that if He miraculously met the needs of so many others, He would meet their need also.

b. **Lord, behold, he whom You love is sick:** They do not state their request, but they do not need to. Where there is a true bond of love, there is no need to request a favor; it is enough to make the need known.

2. (4-6) Jesus responds with a delay.

When Jesus heard *that*, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it." Now Jesus loved Martha and her sister and Lazarus. So, when He heard that he was sick, He stayed two more days in the place where He was.

a. **This sickness is not unto death:** Lazarus was already dead when Jesus said this; but He knew the end result of this would be **the glory of God**, not death.

b. **He stayed two more days:** In John's gospel, there are three times when someone near and dear to Jesus makes a request of Him (the other two are His mother at Cana, and His brothers on their way to Jerusalem). In each of these three cases, Jesus responded in the same way.

i. He first refused to grant their request, then He fulfilled it after asserting that He does things according to the timing and will of God, not man.

ii. Through His actions, Jesus demonstrated that His delays were not denials. They would bring greater glory to God.

3. (7-10) Jesus courageously decides to go to Judea and Jerusalem.

Then after this He said to *the* disciples, "Let us go to Judea again." *The* disciples said to Him, "Rabbi, lately the Jews sought to stone You, and are You going there again?" Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if one walks in the night, he stumbles, because the light is not in him."

a. **Let us go to Judea again:** Jesus *could* have raised Lazarus from a distance. But Jesus was willing to go to

Judea and minister to Lazarus and his family, even though it was dangerous to go there. Jesus walked in the confidence of someone who really trusts God.

b. **Are there not twelve hours in the day?** Jesus' disciples were shocked that He would return to the region of Judea when He was a wanted man there. But Jesus makes it clear that He still has work to do. The **twelve hours** probably refer to the time allotted by the Father for Jesus' earthly ministry.

c. **If anyone walks in the day, he does not stumble:** During these **hours** no harm could come to Jesus and the disciples, but now they must work before the **night** of Jesus' passion.

4. (11-15) Jesus tells them plainly of Lazarus' death.

These things He said, and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up." Then His disciples said, "Lord, if he sleeps he will get well." However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep. Then Jesus said to them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him."

a. **Lazarus is dead. And I am glad:** Jesus could be **glad**, even in the death of a dear friend, because He was certain of the outcome.

5. (16) Thomas' bold faith.

Then Thomas, who is called the Twin, said to his fellow disciples, "Let us also go, that we may die with Him."

a. **Let us also go, that we may die with Him:** Thomas expresses what it means to be a disciple of Jesus. He is willing to go with Jesus, even if it means dying with Him. Thomas may not have understood it at the time, but we can know today that if we die with Him we will surely be raised and be glorified with Him.

i. Thomas, like the other disciples, didn't understand all that Jesus said or meant. But what he did know was enough to make him willing to die with and for Jesus. "Here is a sufficient rule to walk by, whether our faith be dim or clear; namely, sheer loyalty." (Loyd)

b. **Thomas, who is called the Twin:** Church tradition says that Thomas was called "The Twin" because he looked like Jesus, putting him at special risk. If any among the disciples of Jesus were potential targets of persecution, it would be the one who *looked* like Jesus.

B. Jesus meets with Martha and Mary.

1. (17-22) Martha greets Jesus as He comes to Bethany.

So when Jesus came, He found that he had already been in the tomb four days. Now Bethany was near Jerusalem, about two miles away. And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. Then Martha said to Jesus, "Lord, if You had been here, my brother would not have died. But even now I know that whatever You ask of God, God will give You."

a. **He had already been in the tomb four days:** Why did He wait four days? Jesus did this in light of the Jewish superstition of that day that said a soul stays *near* the grave for three days, hoping to return to the body. Therefore, it was accepted that after **four days** there was absolutely no hope of resuscitation.

b. **Lord, if You had been here, my brother would not have died:** Martha plainly states her disappointment in Jesus' late arrival. Even if she doesn't show total confidence in Jesus at this point, her honesty with Jesus is

refreshing.

c. **Even now I know that whatever You ask of God, God will give You:** Martha isn't confident that Jesus will raise her brother, rather she says that she still believes in Him *despite* the disappointment. Can we say the same thing?

2. (23-27) **I am the resurrection and the life.**

Jesus said to her, "Your brother will rise again." Martha said to Him, "I know that 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, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?" She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

a. **I am the resurrection and the life:** With this statement, Jesus overthrows everything we know about the law of entropy and the way things work in this world. For a long, long time, death has ruled over men like a tyrant. This is not the land of the living, but the land of the dying.

i. Humorists and philosophers have understood the basic fear of death, and the basic dilemma of death. "Neither in the hearts of men nor in the manners of society will there be a lasting peace until we outlaw death." (Albert Camus) "I don't want to achieve immortality through my work. I want to achieve it through not dying." (Woody Allen)

b. **He who believes in Me, though he may die, he shall live:** Jesus is the champion over death. While the ancients feared death, the Christian can only fear dying. The believer will never die, but simply make an instant transition from an old life to a new life.

i. Think about how grand the claim of Jesus is here. **I am the resurrection and the life. He who believes in Me, though he may die, he shall live.** Who but God could possibly say such things?

c. **Do you believe this?** Jesus challenges Martha not to debate or intellectual assent, but to *belief*.

3. (28-32) Mary's regret.

And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you." As soon as she heard *that*, she arose quickly and came to Him. Now Jesus had not yet come into the town, but was in the place where Martha met Him. Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there." Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

a. **Lord, if You had been here, my brother would not have died:** Lazarus had two sisters, Mary and Martha. Martha has already spoken to Jesus regarding the death of Lazarus, but now Mary speaks for the first time. Her words are remarkably similar to what Martha told Jesus (John 11:21).

b. **My brother would not have died:** This is one of the places in the Bible where we wish we could hear the tone of voice and see the expressions on the face. This could be a noble statement of faith, saying that if Jesus were here they have no doubt at all that He would have healed Lazarus. On the other hand, it can be seen as a criticism of what seemed to be the tardiness of Jesus.

C. Lazarus is raised.

1. (33-38a) A deeply moved Jesus comes to the tomb.

Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. And He said, "Where have you laid him?" They said to Him, "Lord, come and see." Jesus wept. Then the Jews said, "See how He loved him!" And some of them said, "Could not this Man, who opened the eyes of the blind, also have kept this man from dying?" Then Jesus, again groaning in Himself, came to the tomb.

a. **He groaned in the spirit and was troubled:** Coming to the scene of Lazarus' tomb, Jesus intensely **groaned in the spirit**. In the ancient Greek, this literally means "to snort like a horse," implying anger and indignation.

i. It means that Jesus wasn't so much *sad* at the scene surrounding the tomb of Lazarus. It's more accurate to say that Jesus was *angry*. Jesus is angry and troubled at the ravages of the great enemy of man: death. He won't settle for this domination of death much longer.

ii. But, "Christ does not come to the sepulchre as an idle spectator, but like a wrestler preparing for the contest. Therefore no wonder that He groans again, for the violent tyranny of death which He had to overcome stands before His eyes." (Calvin)

b. **Jesus saw her weeping . . . Jesus wept:** The contrast between the tears of Mary and Martha and the tears of Jesus is insightful. **Weeping** (the word used for Mary in John 11:33) is a word that describes loud wailing. **Wept** (the word to describe Jesus' expression of grief in John 11:35) is another word that indicates a quiet weeping. Jesus *is* greatly moved, but *not* out of control.

c. **Jesus wept:** This shows that Jesus is not unfeeling, nor stoic, but with strong feeling He prepares to strike a blow against death, the enemy of God and man. Jesus is a passionate enemy of death.

i. To the mind of the ancient Greek, the primary characteristic of God was *apatheia*: the total inability to feel any emotion whatsoever. The Greeks believed in an isolated, passionless, and compassionless God. That isn't the God of the Bible. That isn't the God who is really there.

2. (38b-40) Jesus commands the stone to be removed.

It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been *dead* four days." Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?"

a. **Take away the stone:** Everybody thought this was a strange thing for Jesus to ask. After all, Martha knew *Lord, by this time he stinketh* (King James Version). People probably thought that Jesus was so taken with grief that He wanted one last look at His dear friend Lazarus.

b. **By this time there is a stench:** In any case, the condition of the body provides an irrefutable confirmation of Lazarus' dead state.

c. **If you would believe you would see the glory of God:** Jesus is fully capable of this miracle without the belief of the Martha or Mary. But if they would *not* believe, then *they* would never **see the glory of God**. They could see the end results and be happy in that, but they would miss the **glory** of working together with God in the accomplishing of His plan.

3. (41-44) Jesus raises Lazarus from the dead.

Then they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *His* eyes and

said, "Father, I thank You that You have heard Me. And I know that You always hear Me, but because of the people who are standing by I said *this*, that they may believe that You sent Me." Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go."

- a. **He cried with a loud voice, "Lazarus, come forth!"** Jesus simply calls forth; others whom God used to raise dead bodies in the Scriptures often used far more elaborate procedures
- b. **Lazarus, come forth!** Jesus speaks to a dead body as if Lazarus lived, because He is *God, who gives life to the dead and calls those things which do not exist as though they did* (Romans 4:17).
 - i. This is how Jesus can call forth the person dead and defeated in sin and deception to a new life in Him. He is still calling the dead forth from their tombs today!
- c. **And he who had died came out:** Jesus fought death at Lazarus' tomb, and plundered the grave, serving it notice that shortly He would completely conquer it. This was "coming attraction" for what would happen at the empty tomb of Jesus.
- d. **His face was wrapped with a cloth:** Lazarus was not resurrected, but resuscitated. He arose bound in grave-clothes, for he would need them again; Jesus left His grave-clothes behind in His tomb, never again having need of them.
- e. **Jesus said to them, "Loose him, and let him go."** Jesus did not miraculously whisk the grave-clothes off of Lazarus, but He asked attendants to do so. He did what only God could do, and looked for men's cooperation for the completion of Lazarus' deliverance.