

Pine Knoll Sabbath School Study Notes
Third Quarter 2014: *The Teachings of Jesus*
Lesson 12 “Death and Resurrection”

Read for this week’s study

John 11:11; John 1:1–4; Luke 8:54, 55; John 5:28, 29; Matt. 5:22, 29; John 11:38–44.

Memory Text

“Jesus said to her, ‘I am the resurrection and the life. He who believes in Me, though he may die, he shall live’ ” (John 11:25, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The State of the Dead
- III. The Hope of Resurrection
- IV. The Resurrection and the Judgment
- V. What Jesus Said About Hell
- VI. Jesus Conquered Death
- VII. Further Study

Questions and Notes for Consideration

Moderator: Jon Paulien

1. When you think about death, how do thoughts of death affect what you believe and the decisions you make from day to day? What would it mean for us today if everyone who ever lived died and was eventually forgotten? What difference does it make to believe in the resurrection? (Sabbath afternoon’s lesson)
2. Read Luke 23:43. What was Jesus telling the thief on the cross? Why does only Luke mention this incident and what role does it play in the Gospel as a whole? (Sunday’s lesson)
3. Read John 1:1-4. What does this passage tell us about Jesus that relates to the theme of death and resurrection? (Monday’s lesson)
4. According to Luke 8:54-55 how does resurrection happen? What is the “spirit” that leaves or returns in the process of death and resurrection? (Monday’s lesson)
5. How do texts like John 5:28-29 and Acts 24:15 relate to the millennium of Revelation 20? What role do works play in peoples’ fate at the final judgment? (Tuesday’s lesson)

6. Read Luke 16:19-31. What is the basic lesson this parable sets forth? How does the message of the parable relate to the Bible's teaching on life after death? (Wednesday's lesson)
7. What does Jesus have to say about "hell" (Matthew 5:22, 29, 30; 23:33)? How would He want us to relate that information to our own considerations about death? (Wednesday's lesson)
8. Read John 11:38-44. How is this incident the crowning miracle of Jesus' ministry and a centerpiece of the Gospel of John? (Thursday's lesson)
9. What is the relationship between Christ's resurrection and ours? Why is His resurrection so important for our salvation (1 Corinthians 15:17-20)? (Thursday's lesson)
10. Why are Adventists so concerned about the state of the dead and the immortality of the soul? What difference does one's belief in these matters make? (Friday's lesson)

Thoughts from Graham Maxwell

If we die in trust, we will awaken the next instant of consciousness, unaware that we've been asleep. And so Jesus said that first death is just like going to sleep. You will never know you've been dead. The next instant you will awaken. See, you won't dream that night. Last night I dreamed a bit, and I thought, "I don't mind. I'm aware now I'm having a little time in bed." And it was very peaceful. When you don't dream, that alarm goes off the moment you go to bed, "Ding!" and you've got to get up. It's not fair. But in the resurrection you won't mind a bit. You won't have been aware that you've fallen asleep, and you awaken. It may be a thousand years, who knows? . . . Paul said, "I'm torn between my desire to stay and serve you and my desire to depart and be with the Lord." He knew how this works. And yet he talked of resurrection, so he knew there was need to come and awaken people, didn't he? {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – John, recorded April, 1982 Riverside, California}

To listen to the entire audio of the above reference, click on the following direct links:

<http://pkp.cc/57MMPOGIA66> (Part 1) <http://pkp.cc/58MMPOGIA66> (Part 2)

The only thing that's damaging about the idea of the soul being immortal is the thing the devil has done with that. You see if the soul is immortal, and God only will save good souls, bad souls, being immortal, must suffer for eternity. That's the bad thing about the immortality of the soul. It's not that there's a danger that you might think that when you die, the next moment you come face to face with the Lord, because in effect, even if it's a thousand years, it's true. And I like that. So if we don't make it home tonight, just like that. But if you're not prepared, it might be the wrong resurrection, and forbid that that should be so. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – 1 and 2 Corinthians, recorded May, 1982}

Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/63MMPOGIA66> (Part 1) <http://pkp.cc/64MMPOGIA66> (Part 2)

Someone came between because of the emergency. It's not ideal. God would like to deal directly with us, face to face, as a man speaks with his friend. But because we don't know God, and we've been afraid, God has given us these pictures. He has given us a picture even of Jesus being our Judge. Doesn't Jesus deal with this? He says, "You're all comforted that I'm going to be your judge, because you were scared My Father was going to judge you, isn't that right?" They said, "Oh, we are so relieved *You* are going to be our Judge." Is that because the Father is not as gracious and forgiving as the Son, that we say we are glad the Son is going to be our judge? So before He went back to Heaven, He said, "I've got to clear that up, too. Actually, if you've seen Me, you've seen the Father. You would receive just as gracious judgment from my Father as from Me. But I would like to take you a step further. I'm not going to judge you anyway. Oh, there will be something that will judge you. The truth will judge you, the truth about my Father in the Great Controversy. The truth about the kind of person He is and what He wants of His children, and the way He governs the universe. That's the truth, and if you have loved that truth and it has led you to repentance and faith and trust, you will have stood humbly in Our presence and said, 'What must I do to be saved and healed?' and We will have been able to save and heal you, and all will be well. But if you have turned down this truth about My Father and about Me, you will not know us; you will not be Our friends; you will not trust Us enough to listen; We will not be able to heal you; and you will perish and We will cry." And that's the judgment. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66—Leviticus*, recorded October, 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/5MMPOGIA66> (Part 1) <http://pkp.cc/6MMPOGIA66> (Part 2)

The Bible makes it plain that there is nothing arbitrary about the judgment. There is no arbitrary standard by which we are measured. There are no arbitrary decisions made. Look at John 3:19: "And this is the judgment, that the light has come into the world, and men loved darkness rather than light." (RSV)

You see, if we have turned down the truth, we have not been won to trust and a willingness to listen. Therefore, God has not been able to help us and to heal us. There are no new hearts and right spirits. We are not the kind of people who would be safe to admit to the hereafter. There is nothing arbitrary about that. Look also at John 12:47, 48:

If any one hears my sayings [this truth and light that I brought], and does not keep them, I do not judge him. [I thought all judgment had been given to Him? Well, He says, “actually I don’t judge him.” It works this way.] He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day.
(RSV)

You see, we are judged by the truth. It is a matter of simply diagnosing our condition. It is a consequence. It is a result. There is nothing arbitrary about it all. And then what God does to those who have turned down the truth (and so He has not been able to heal them) is not arbitrary. For what does God do to those who reject the priceless truth? What else can He do in a free universe but sadly give them up? As we read last week, and look again at Romans 1:25, 28: “Because they exchanged the truth about God for a lie . . . God gave them up to a base mind and to improper conduct.” (RSV) He sadly gave them up to what they chose to do anyway. In the end even, God simply recognizes, and diagnoses and announces the results.

In those awesome words of Revelation 22:11, as He looks at His people in the end, some who have rejoiced in the truth and some who have turned it down, He says: “Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right; and let him who is holy continue to be holy.” (NIV)

Just go on doing what you are doing. Go on being what you are. You see, there is nothing arbitrary. There is no need to fear God in this. We have made our choice and we are reaping the results both good and bad. {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 9, “There Is No Need To Be Afraid Of God” recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/9MMCAG>*

LV: The raising of Lazarus. Dead for four days! Isn’t that outstanding evidence of authority? Wouldn’t you believe just on the basis of that performance?

AGM: We call that His crowning miracle, don’t we? And yet it’s significant that Elijah had resurrected the dead before. It was not that unusual. Well, it wasn’t unique anyway. I think it’s the total situation within which He did this thing. For example, He had just been crying awhile before. He wept. And they said, “Behold, how He loves him.”

The gentleness of Jesus is what was disappointing so many of His followers. But then He demonstrated that He can resurrect the dead. And the theologians knew what this implied. And that’s why it says, “From then on, they plotted to murder Him.” Because they realized that step by step He was demonstrating beyond question that He was the infinitely powerful but equally gracious one who fitted the Old Testament description.

More than that, He had the wisdom to wait until the fourth day and they must have realized it. He didn't display His erudition to be sure, but He knew that they had questioned His resurrection of Jairus' daughter before. And so this time He waited until the fourth day, because some of them believed that the spirit hovered nearby for three days in case of resuscitation. So He waited until the fourth day until the most skeptical person in His audience would admit that this time Lazarus was really dead. And then, when He said, "Roll away the stone," He wanted to hear them say, "Don't roll it away," an important key text, "he stinks." Because they would all admit that he really was dead. "Now," He said, "come forth."

They had no answer for that. And when you have run out of evidence, then you turn to violence. And they tried to kill Him.

LV: So that did not serve to convince them.

AGM: No, it actually turned them against Him all the more.

LV: It sealed His death, His doom.

AGM: Yes. But to some of us—that God could one minute be crying and the next minute He's resurrecting the dead; now that sounds good to me.

LV: Satan went about to plot Lazarus' death.

AGM: That's right; get rid of the evidence. Here's Lazarus going around explaining his death and resurrection. They didn't like that testimony. {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 7 with Lou Venden, "The Question Of Authority" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/7MMCAG>*

Further Study with Ellen White

It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels. {GC 536.2}

Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please Him, and causes them ever to feel His wrath; and that while they suffer unutterable anguish and writhe in the eternal flames, their Creator looks down upon them with satisfaction. {GC 534.1}

Thus the archfiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is satanic. God is love; and all that He created was pure, holy, and lovely, until sin was brought in by the first great rebel. Satan himself is the enemy who tempts man to sin, and then destroys him if he can; and when he has made sure of his victim, then he exults in the ruin he has wrought. If permitted, he would sweep the entire race into his net. Were it not for the interposition of divine power, not one son or daughter of Adam would escape. {GC 534.2}

Satan is seeking to overcome men today, as he overcame our first parents, by shaking their confidence in their Creator and leading them to doubt the wisdom of His government and the justice of His laws. Satan and his emissaries represent God as even worse than themselves, in order to justify their own malignity and rebellion. The great deceiver endeavors to shift his own horrible cruelty of character upon our heavenly Father, that he may cause himself to appear as one greatly wronged by his expulsion from heaven because he would not submit to so unjust a governor. He presents before the world the liberty which they may enjoy under his mild sway, in contrast with the bondage imposed by the stern decrees of Jehovah. Thus he succeeds in luring souls away from their allegiance to God. {GC 534.3}

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." John 8:51, 52; Colossians 3:4. {DA 787.1}

The resurrection of Jesus was a sample of the final resurrection of all who sleep in Him. The risen body of the Saviour, His deportment, the accents of His speech, were all familiar to His followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love (3SP 219). {6BC 1092.6}

Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal. {Mar 302.7}

God desires the willing service of our hearts. He has endowed us with reasoning faculties, with talents of ability, and with means and influence, to be exercised for the good of mankind, that we may manifest His spirit before the world. {CS 127.2}