

# I Am the Resurrection and the Life

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- [ 0 : 00 ] Welcome to our service this evening, a special welcome to any who may be visiting with us as we come together to worship God, we pray his blessing on whose word to us.
- We're going to begin by singing some verses from Psalm 105. Psalm 105 from the beginning, singing down to verse 7.
- Psalm 109.
- Psalm 109.
- His most righteous judgments are in all the earth abroad. And so on, we can sing these verses from the beginning of Psalm 105.
- [ 1 : 42 ] Give thanks to God. Call on his name to men whose deeds make known. New thanks to God.
- Sing ye to him, sing some proclaiming. Missed one, the source is won.
- Sing ye to him, sing some proclaiming. Missed one, the source is won.
- See that the end is so leading into glory to our Lord.
- Unlifted heart, only one, rejoice, the Lord.
- [ 2 : 54 ] The Lord your mighty and the son will step past our city.
- His blessed and his gracious wish. His blessed and his gracious wish seek ye continually.
- Think on the works that he hath done. Smitheth offers.
- Ruth que legacy. Boy is. Br coisa beyond his correction. Jesus gespannt on his life. Today this is the end of year. The lost and the worst show that the great day of our God is positives.
- weis4osi6 The dad of Abraham's wisdom Is there a dwell after And he the jail of children At whom he chose for his own Because he and he only is The mighty Lord of God And his most righteous judgment
- [ 4 : 54 ] And his most righteous judgment In all the earth alone Let's join together in prayer O Lord our God As we continue in your presence As a worshipping body of people We give thanks that we can raise our voices In the singing of your praises And that we find appropriate words And sentiments That were composed so many centuries ago That still declare our need And reflect our creaturehood And our dependence upon you Our God and Creator We give thanks for the knowledge That you have given to us
- Of the power Even the wonder-working power Of the God Who is God over all And that your world speaks frequently Of the many ways In which that power is exercised In the life of individuals Within the world And the world in which These individuals reside We often hear Condemnation made of the God Who is God Because you do not work As others would have you work They lay blame at your feet Because you fail to exercise Mercy and pity In the realms of this world That are so subject to the miseries Of this life

Whether it is the places in the world That lack provision for their bodies Be it food Or protection Or clothing That would suffice To meet the demands That their own climate Brings to bear upon them That it is also seen In the way that There are so many consequences Of ongoing warfare That is so prevalent In our generation Just as it was In previous generations We see nations Rise up against nations We see turmoil Expressive in the way That individuals And these very countries

That are desirous Of wreaking havoc Upon their neighbours And the question is asked Why does the God of heaven Not bring these things To an end And the reality is That you have left man To conduct himself In accordance with your revealed will As your word declares it to us And where we are submissive To what your word tells us Then there is no question But that man would live In peace with his fellow And that good would be wrought By our hands That would show The interest that God has In this world But we defy your word And we declare self-interest Before the interest Of others And to that end It is readily seen

The wickedness That is in the world And in the heart of man Resident in the world That this is the true purpose Or the true reason For these things Lord we pray for mercy We pray for your Everlasting Arm to be extended Towards us That we may heed Your word And turn from Our wickedness To the righteousness That you raise up Before us In the passion Of your son Jesus Christ There is much Wrought in his name At this season And many Declare an interest In him In his birth And in the reason For his birth And yet in Everyday lives That name Is trodden under foot And his Peace Is Treated

[10:00] As if it is Of No merit We acknowledge The need that we have To To listen to your word And to hear What you declare To us in it For the good of our soul We pray for your Gospel To have free Grace Free Grace Free Freedom To go out Amongst us That nothing would Frustrate it And Even our own Inabilities And our own Lack of Direction We ask That the power Of almighty God Would Would accompany The proclamation Of truth Here in this Place And in every Other gathering Of your People This evening In the villages Surrounding us In the island To which we Belong Our nation And the Nations That we Form Are part Of We pray For the

United Kingdom We pray For our King His Queen And their Families We pray For the Parliaments That represent The King In Westminster And in Holyrood And all Who serve Within That governing Body We pray For our Own local Council And a day Where we Are told That Hardship Is to be Seen all Around us And lack Of resources And the Wherewithal By which They are Applied In the most Beneficial Way Is in Evidence So we Pray Where that Is indeed The case That you Would bless The needy Amongst us Those who Are suffering From want Or poverty Those who Are because Of ill health Not seeing Their The remedy For their Illness

Being Brought Into their Experience And we See so Many Grievances Expressed By so Many Lord Will Thou Not In Mercy Bring Us To a Throne Of grace That we May cry Out To yourself That you May address Our needs And bring The remedy That we Are most In need Of To our Experience Even The needs Of our Soul We pray For those Amongst us Who are Unwell The many Who are Housebound Or hospitalised Confined To homes For the Elderly Those That we Know That are In the Hospice We remember Them to You We pray For the Towns The villages And the Cities That surround Us And ask That the Gospel Would have Free course Amongst All Who reside

Within these Places We ask That you Would bless The missionary Activity Of the Church In the Parts Of the World Where there Is open Hostility To the Name of Christ May you Transform The hearts And the Minds Of those Who Despise The provision That you Have made For the Needs Of our Fallen Race Open the Eyes of Our Understanding That we May see Christ The Lord Lifted up Before us As we All together A lovely One Remember Those who Are grieving And sorrowful This evening Those that We know Of And many Others That are Throughout the World that we Know little About We pray That you Would remember Us each One So hear Our Partitions Guide us In our Worship Address our

Needs Whatever They May be Great Or Small Through The Word That is Read In our Hearing Forgive us Our We Sin In Jesus Name Amen We I'm going To sing Again God's Praise Singing From Psalm 103 Verse 11 Singing To Verse 17 Psalm 103 From Verse 11 To Verse 17 For As the Heaven In Its Height The Earth Surmount With Fire So Great To Those That Do Him Fear His Tender Meshies Are As Far As East Is Distant From The West So Far Hath He From Us Removed In His Love All Our Iniquity Such Pity As Our Father Hath And To His Children Dear Like Pity Shows The Lord To Such As Worship Him It Fear For He Remembers We

[ 15 : 04 ] Are Dust And He A Frame Well Knows Frail Man His Days Are Like The Grass As Flower In Field He Grows For Over It The Wind Doth Pass And It Away Is Gone And Of The Place Where Once It Was It Shall No More Be Known But Unto Them That Do Whom Fear God Smir She Never Ends And To Their Children's Children Still Psalm 103 Verses 11 To 17 For As The Heaven In Its Height The Earth Surmount Of Fire The Earth Surmount His So And

Yu Will SONG CONTINUES Such pity as the Father

And to his children here Like pity shows the Lord You shall just worship him in fear For he remembers we are just And the earth may well do In the riches are like the grass That flower in filthy joes

For no matter the wind of us I did not wait for the Lord And of the place we want It was in the Lord For the Lord But unto them Love to him God, let she never end And to their children's

Guiltest Guiltest Right Guiltest Guiltest In the We're going to read from the scriptures of the New Testament And the Gospel of John Reading from Chapter 11 From the beginning of the chapter The Gospel of John chapter 11.

[ 19 : 58 ] Now a certain man was sick named Lazarus of Bethany, the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.

Therefore his sister sent unto him, saying, Lord, behold he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha and her sister and Lazarus. When he had heard therefore that he was sick, he abode two days till in the same place where he was.

Then after that, saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master the Jews of late saw to stone thee, and goest thou hither again.

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

[ 21 : 25 ] But if a man walk in the night, he stumbleth, because there is no light in him. These things said he, and after that he saith unto them, Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.

Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death. But they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly, Lazarus is dead. And I am glad for you sakes that I was not there, to the intent he may believe.

Nevertheless, let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go.

That we may die with him. Then when Jesus came, he found that he had lain in the grave four days unready. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.

[ 22 : 38 ] And many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him.

Then Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life.

He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Belivest thou this?

[ 23 : 40 ] She saith unto him, yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way. And called Mary her sister secretly, saying, The Master is come, and calleth for thee.

As soon as she heard that, she arose quickly and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met her.

The Jews then, which were with her in the house, and comforted her, when they saw Mary that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

[ 24 : 47 ] When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in his spirit and was troubled. And said, Where have you laid him?

They said unto him, Lord, come and see. Jesus went. Then said the Jews, Behold how he loved him. And some of them said, Could not this man which opened the eyes of the blind have caused that even this man should not have died?

Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone.

Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh, for he hath been dead for days. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God.

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

[ 26 : 07 ] And I knew that thou hearest me always. But because of the people which stand by, I said it, that they may believe that thou hast sent me.

And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin.

Jesus saith unto them, Loosen and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

And so on. May the Lord be pleased to have his blessing through this reading of his word. To his name be the praise. We can continue to sing to God's praise, this time from Psalm 49.

Psalm 49. Again we're singing six stanzas from the beginning of the psalm. Psalm 49. Hear this, all people, and give ear all in the world that dwell, both low and high, both rich and poor.

- [ 27 : 32 ] My mouth shall wisdom tell. My heart shall knowledge meditate. I will incline mine ear to parables and on the harp.
- My sayings dark declare. Amidst those days that evil be, why should I fear in doubt, when off my heels the iniquity shall compass me about?
- Whoe'er they be, that in their wealth their confidence do pitch and boast themselves, because they are become exceeding rich. Yet none of these his brother can redeem by any way, nor can he unto God for him sufficient ransom pay.
- Their soul's redemption preciousness, and it can never be that still he should forever live and not corruption see. And so on.
- Let's sing these verses. Psalm 49. Hear this, all people, and give ear all in the world that dwell. Hear this, all people, Lord, and give ear all in the world that dwell.
- [ 28 : 54 ] For though I die, both rich and firm, my heart shall knowledge meditate.
- I will incline my ear forthcar Amit so sest la pivoli, why should I fear india?
- When all who I am sin is wicked shall compass me above.
- Who early is up in their wealth, their confidence to be?
- And boost themselves because they are eternity rich.
- [ 30 : 53 ] Yet none of this is rather time, redeem by any way.
- Nor come ye unto God for him, salvation runs away.
- Their soul's redemption precious is, and it can never be.
- That day should forever live, and no corruption is.
- Amen. These words are familiar to us, I'm sure.
- [ 32 : 56 ] We read them occasionally when there is a bereavement, when there is a death. They are suitable words that can be read at funerals or weeks.
- In some church traditions, it is part of their order of service, their liturgy. These words are read at the graveside, and many are familiar with the words because of that.
- It wasn't really a passage that I intended to go to this evening. But I couldn't settle on my original intention.
- And I found myself thinking really, not so much about the words of the Lord, but the context in which they are spoken.
- And the relationship that I intended to be. And the relationship that existed between himself and those that he was addressing.
- [ 34 : 16 ] So I want us to think along these lines as we look at what the Lord has to say to them.
- As he says the same to ourselves. We know that in the Gospel of John, there are seven occasions when Jesus uses this form of self-description.
- There are seven times when he says the words, I am, ego, I, me. And John brings them to our attention.
- And each time that they appear, they are followed by a description of who the Lord Jesus Christ is.
- He describes himself as the bread of life. He describes himself as the light of the world.
- [ 35 : 25 ] He is the door. He is the good shepherd. He is the way, the truth, and the life. And he is the true vine.
- And the fifth of these is, I am the resurrection and the life. And they are self-designations.

They are self-declarations of his divinity, of his deity. And anyone who is familiar with the scripture, the scriptures of the Old Testament in particular, they know that the Lord spoke using these words, describing himself.

I am that I am. If you remember, when Moses was being sent to God's people, Israel, he was in fear and trepidation.

He didn't feel adequate to the task that God had given to him. And the question that he had for the Lord was, what shall I say to them?

[ 36 : 52 ] How will I speak to them? And he was told, say to them that I am has sent you.

In other words, say to them that God has sent you. And Jesus, occasionally, refers to himself using this self-designation, which suggests to the hearer, familiar with the words of the Old Testament, that Jesus is alleging that he himself is divine.

Before Abraham was, I am. A statement of his pre-existence. A statement of his role as God, as creator.

So, when he uses these words, each occasion has a particular context. But demanding of the hearer that Christ is saying something about himself.

He is saying something about himself relevant to the need that is expressed by those who are before him. So, the context here is self-explanatory.

[ 38 : 18 ] We are told of the illness of a man called Lazarus. And that Jesus is informed about it.

But before he gets to intervene, Lazarus dies. And we know from the passage itself, as we know from previous accounts that we have of his relationship with Lazarus and Mary and Martha, that they were his close intimates, that he knew them well, and that he was familiar with their home in Bethany.

So, the situation that confronts us, as you can understand, is a situation where there is a deep grief, sadness because of death.

And both Mary and Martha, the sisters of Lazarus, are distraught. So, I want us to remind ourselves of that situation.

That is the background to this declaration. Regardless of the truth. The truth is always the truth. It doesn't matter. This is what is true.

[ 39 : 48 ] The person who is speaking here is speaking a truth concerning himself. I am the resurrection and the life. That doesn't change.

Regardless of context. This is always the case. Just as he is the bread of life, the light of the world, the door, the good shepherd, all of these things are unchangeable truths.

They are always the same. He is the resurrection and the life. But here, these words are spoken into a context of personal grief of those that he is acquainted with.

I want us just to think of the nature of the relationship that exists between the Lord Jesus Christ and Mary and Martha in particular.

because they are the ones that he is speaking to. Although Lazarus is raised from the dead by him, it is Mary and Martha that he is addressing.

[ 40 : 56 ] Then we want us to, we want to understand the fact that regardless of that relationship and the intensity of it, because I don't want you to overlook the fact that there was a very close bond between Christ and these two people that death intruded into it.

And the fact of death required to be addressed. That was something that needed to be dealt with head on. It wasn't something you can ignore.

Some people currently want to say as little as possible about death and they they divorce themselves as far as possible from its reality and their culture is becoming more and more remote from all that death entails.

And it suits our culture to be like that. But it's quite different from the way the gospel treated death. Gospel as it was proclaimed and those who were under the preaching of the word of God they understood the reality of what life entailed and what death meant to those who lived and experienced death bringing life to an end.

That it wasn't just a temporary aberration that it wasn't something that could be treated lightly that it had consequences not just for the dying or the dead but those who had to deal with it because grief is something that is tangible it is something real it's something you know very often today you hear about let's say for example impact of Covid Covid and the effect of Covid on people's lives and quite apart from the fact that those who have suffered from that illness recovery is not often as straightforward as it might be it has got physical ramifications it might leave a person suffering weakness considerably far into the future but one thing that's spoken of is the effect that Covid has on the mental well-being of those who have suffered from it and those who live in the shadow of it that there is an understanding that there are implications for us mentally when we are encountering something that is so far-reaching in its effects now why should we acknowledge that and fail to acknowledge that the reality of what death means also has got implications for our mental well-being and the answer to that is not to ignore it or pretend it's not as bad as the Bible makes out it is but to address the issue and ask the question why should there be mental effects on the individual why should a person suffer from worry anxiety concern not just for those who have died but for themselves who will know that soon they too will suffer the same fate but I want us to think about the relationship that exists between the

[ 45 : 19 ] Lord Jesus Christ and this woman in particular and we've recently I think repeatedly laid emphasis on the fact that the word of God brings home to us the fact that the Lord Jesus Christ is God's son that he is God and man in two distinct natures and one person forever that he has deity divinity humanity and those two things are co-existent into one person and what that means in terms of a relationship can at times be difficult for a person to address what does that mean for Jesus Christ the son of God who is God and man to be in a relationship with those who are his acquaintances he was in a filial relationship with brothers and sisters within the same home he was raised by

Joseph as his father although he is not his father the Bible tells us that the relationship that Jesus had with Joseph was quite different to the relationship that mere men and women have with their parents Mary was his mother he came into the world through her he was conceived in her womb by the Holy Ghost and everything else that the Bible teaches about that but within the home he was raised within a home Joseph looked upon him as his son he taught him as her father would teach his son along with the other children that Mary bore to him there would be bonds of affection there would be filial ties between them all and we can't say

Jesus lived his life remote to all of these experiences that's the way some people think as if Jesus shouldn't have had any relationship of any description with the mere mortals that existed or co-existed with him in the world how could you say that he is the man Christ Jesus if part of what makes up his humanity is missing from his experience we're perfectly happy to acknowledge that as God he loves as God he has a love for his fellow man as God he is he is aware of his responsibility to them as their creator God as the one who sustains them and out of the mercy and the kindness that is divine he is exercising love towards them in a way that is beyond our ability to recognize you know that the

Bible tells us that God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life and we can stop at that word God so loved the world and we can think well the world surely we have to narrow that love down so that only those in the world are loved by God who are going to love him in return but the Bible doesn't say that to us there is no limit to the love that God has for the world I think in a theology course in the college Principal McLeod always insisted that we when we preach the gospel we have to preach the whole counsel of God which requires us to understand that the love of

God was immeasurably bestowed upon the world as a whole and when the world are invited and treated and encouraged to embrace Jesus Christ as he is freely offered in the gospel the whole world without exception are included in that the whole world now the fact that they don't embrace Jesus Christ in the gospel is not because God does not love them it is because they choose not to it is because they don't want to it is because they don't see the love of God for what it is but of course we know that there is a love that is God's for his own people which is an electing love which ensures that those who receive the gospel and believe the gospel will respond in faith to that gospel but that does not get the person who receives the gospel because of

[ 51 : 14 ] God's love out of the obligation that they are under to respond to it so the Lord Jesus Christ everything that you can say about God the Father God the Son and God the Spirit is the same as God the Father loves so God the Son loves and so God the Spirit loves one God equal in substance the same in substance equal in power and glory but then we have a relationship that is the relationship of Christ to those who are his fellows in the world and some people would prefer not to think of that relationship that he enjoys with those he interacts with as being anything other than the same relationship that he has with those who are in the world as their God but is that right is that possible his relationship with the family here was one as the person who knew them as a person who frequented their home who ate with them who drank with them who slept with them who spoke with them who probably sang with them on every other human experience that was his in their company

I can't think of the Lord Jesus Christ being in their home without them talking without them sharing their worries and their fears and their concerns and the Lord Jesus sharing with them his remedy for that and speaking to them as a friend as an acquaintance as someone who had perfect knowledge of the scripture no doubt but still speaking to them as a person who knew them we make him less than human if we say other than that to quote don't my cloud again it is so apparent in the life of the Lord that he was closer to some than to others felt more at home more relaxed with them more at ease liked and loved them more maybe some people dislike that or disapprove of that or say that's going too far but we know that his love was a love that he demonstrated on occasion where the knowledge that he had of them at an emotional level at a personal level at a day in day out level was such that the knowledge that they had of him required that relationship and that relationship was reciprocal different to the relationship of a divine being we can't ever say that the

Lord was without emotion and it is because of that bond that exists between the Lord and those who are his that his experiences can be understood take for example his relationship with his disciples he chose twelve disciples he fellowshiped with them he communed with them he prayed with them he prayed for them and everyone you see were treated accordingly because they were his disciples because they were specially chosen for a mission to the world and yet amongst them there is Judas Iscariot who betrayed him was Jesus aloof from him removed from him and moved by the betrayal what kind of person would he be if he was untouched by it because he was in company with the apostle

Peter he chose three out of the twelve to come with him into the most unique situations he prayed fervently at times with them in his company and they were exclusively given access to that interaction between heaven and earth others were excluded the choice was his was it a divine choice or was it a choice made because of his intimacy with him at the level of his human condition he did have one you can't not see that he did you can't make him an iceberg remote from every contact that he had aloof untouched unmoved because that's not the picture that we have in this passage of scripture we find that when



Lazarus dies that he receives the report of his death and he returns to be with them even though the disciples say that it's dangerous for him that they were previously threatening to put him to death and Thomas says we'll go to death with you but he also says to them that this sickness is not unto death but for the glory of God that the son of man might be glorified thereby in other words this whole picture that is conveyed to us of the death of Lazarus Jesus is going to speak by it not just to the family but to the disciples and to yourself and to myself and he is going to tell us something about the glory that is his and that won't be seen unless he reveals it in that way then he meets

[ 58 : 07 ] Mary and Martha and Mary says to him Lord if thou hadst been here my brother had not died I've said this to you before it's hard when you read the printed word to get to the emotion that's in that statement but I believe in that statement there is a word of accusation she's not just stating a fact the fact is coming from the angst and the bitterness that is in her heart she is dealing with the fact of the death of her brother and that has created in her sorrow and sadness and the belief that if Christ had been there then that would not have happened so there is a reaction to it and you see it occasionally do you not when somebody is faced with death especially a sudden death or a tragedy that they lash out even against those who are closest to them those who seek to give comfort to them it's it's the instinct that there is to drive them away because their pain is so difficult to bear that they can hardly tolerate anyone coming into proximity to them and even though this person who was their friend who was their acquaintance when he comes

Mary speaks to him quite sternly what do you see again when Martha speaks or when Mary speaks rather in verse 32 then when Mary was come where Jesus was and saw him she fell down at his feet saying unto him Lord if thou hadst been here my brother had not died more or less what her sister had said before her if only you had been here to try and verbalise that in your head maybe it's just me but I think that both sisters were in the grip of death or the aftermath of it they were shocked by it moved by it embittered by it and then what you find is that

Jesus response and this is not the response of God it is but it's not the response of the divine person that is before you but the human instinct of the God man who listens to this grief and he says when Jesus therefore saw her weeping and the Jews also weeping which came with her he groaned in the spirit and was troubled nobody knew better than Jesus what death was as a God man he understood what death was as God he had condemned man because of their sin as God he drove Adam out of the garden as God he compelled man to live in existence separate from God as

God he introduced into the experience of Adam death did he understand what death was yes he did because as God he was responsible for it in a sense it was his judgment that was responsible for it and yet we read here that he was troubled and that he was grieved and that he was moved because he saw the sorrow that was in the experience of those whom he loved and Jesus felt their grief and understood their grief and at the same time he understood what the disciples were not able to understand remember what he said to his disciples

I am glad for your sakes that I was not there to the intent that you may believe nevertheless let us go unto him and there's 40 again the same Jesus said I not unto thee if you would believe that they should see the glory of God so in a sense there is this picture that we have of someone who is able to see the picture the big picture he is not simply left to deal with what is real to them and to him and be able to do nothing about it and what is he able to do with their situation he is able to speak into it and say

[ 63 : 54 ] I am the resurrection and the life yet again do you not see the instinct of the grieving what they wanted in their grief was not theology and you remember that because we called at times to minister to the grieving to try and assuage the pain of loss in the experience of people and what they want from you is just simply maybe an arm put around them not the word of God applied as if it was a lance to a boil Jesus says I am the resurrection and the life and it is hard for us to understand the response because it is the printed page but at least we understand the broad teaching that the

Lord introduces her to not only does he say I am the resurrection of the life but he says he that believeth in me though he were dead yet shall he live whosoever liveth and believeth in me shall never die believest thou this that's the beauty of the response that Jesus gives to this situation that confronts him the question is do you believe and the answer is given yes Lord I believe circumstances may cause us to distrust God unbelief may cause us to react against what God has done even when the strongest faith is found a reaction may not be the right one as

I've said if you think of the home in Bethany that Jesus was a frequent visitor to we don't know how many times he was there but we do know that he was there and that they knew him and that he knew them and that they were probably introduced to most of what he had to say that was relevant to their lives but when the dark night of grief comes our circumstances can change even change us and there is no remedy for our circumstances and there is nothing that can change our circumstances except it be that the Lord will remind us of who he is that the Lord will speak to us and that we are enabled to understand what he has to say to us and we need to learn to listen to him and to listen to what he has to say

I remember someone I knew years ago and they were dying and they had a cancer for which there was no remedy and they had decided in their wisdom that they would refuse palliative care they were believers or this person was a believer and refusal of palliative care was something that would have alleviated their suffering but it would also have caused them to lose sensitivity to God's word and they thought to the presence of Christ in their life they had sufficient understanding about the effect of medicines that they desired to be aware of the Lord when he came to take them to be with himself now whether they got their wish or not it's neither here nor there

I believe that they believed earnestly that eternal life was already their possession and that Christ had promised to them in a way that they were quite clearly lucid about and fully aware of for themselves that whatever Christ had given to them death would not take from them and the life that Christ has for his own is a life without end and the question that was asked to these women was do you believe do you believe he that believeth in me though he were dead yet shall he live whosoever liveth and believeth shall never die do you believe this

[ 69 : 35 ] Jesus the Lord the God of heaven and earth knows everything there is to be known about us his divinity allows us to believe that there is nothing hidden from his eye there is a knowledge that is perfect that is intimate that is ongoing and constant but his experience of life in this world as the Lord Jesus Christ the Son of God the Son of Man that you and I can go to him and that just as he wept with those who wept at Jesus at Lazarus grave his tears were not false tears they were not the tears of mourners professionally bought and paid for they were the tears of somebody who saw the grief that sin had introduced into the experience of men and women who understood the heart that is torn asunder when death comes and the remedy that he had for it and has for it still and that he asks you to believe is to believe in himself who is the resurrection and the life and that no one who believes in him need not fear the death that awaits us all in the shadows may

God bless to us these few thoughts let us pray oh Lord oh God we pray that you would encourage us to remember that the person who is at your right hand is our Lord in glory that he is there in our nature even though it is a glorified human nature it is still a human nature and this is the glorious hope that the gospel presents to you people just as the grave could not hold Lazarus because the son of man called him out of the grave so the son of man himself rested in the grave but the grave could not hold him and he rose again from the dead and he ascended up into glory and he remains there until such time as he will come to take his own to himself from the dust some and others to be with him as they meet in the air here are prayers and petitions for all who are wrestling with the fears and the alarms that death brings into their thinking go before us we pray cleanse from sin in

Jesus name amen we'll sing in conclusion psalm 16 from verse 7 psalm 16 from verse 7 i bless the lord because he doth by counsel me conduct and in the seasons of the night my rains to me instruct before me still the lord i said and sooth it is so that he doth ever stand at my right hand i shall not move be sing to the end of the psalm i bless the lord because he doth by counsel me conduct mi bless lord god algumas best can be conducted in the

The night I'm in surrender, before me still the Lord, I said, this is so not he, that ever shall not find my God, and I shall not do it again, because all this my heart is glad, that I shall be expressed, in thy mind I go, and I shall not do it again, because all this my heart is glad, because my soul in grave to death, shall not be led by thee, nor will thou give thy knowledge, for I shall not see.

Thou wilt me show the fire of life, of Christ, that is so sure, before thy vision shall die in my power, and thou bless you evermore.

[ 76 : 27 ] Now may grace, mercy, and peace from God the Father, the Son of the Holy Spirit rest and abide with you all and always. Amen.