

The Resurrection and the Life



THE RESURRECTION AND THE LIFE

The four Gospels contain numerous accounts of Jesus' miracles in healing the sick and raising the dead. We will consider some of them, starting with the healing of the nobleman's son.

“So Jesus came again into Cana of Galilee, where he [had] made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

“When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

“Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.” (John 4:46-48)

The Master was testing the nobleman's faith. Did the nobleman have confidence in the Master's ability to heal the son, who was at the point of death? But notice that the nobleman did not want to be delayed.

“The nobleman saith unto him, Sir, come down ere my child die.

“Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

“And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

“Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

“So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

**“This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.”
(John 4:49-54)**

In this case, Jesus did the healing *from a distance*. He merely gave the commandment, and the son was healed. We are reminded of another instance of healing from afar, which begins as follows:

“And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

“And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

“And Jesus saith unto him, I will come and heal him.” (Matt. 8:5-7)

The centurion’s concern for his servant is touching. It was almost as if the servant were a member of the centurion’s own family.

“The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

“For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

“When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

“But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

**“And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.”
(Matt. 8:8-13)**

Jesus was showing that just as many in Israel at the First Advent did not have a sufficiency of faith in him as Master and did not recognize him as the One sent of God, so many, especially those who are in positions of leadership and authority in the present life, will be deprived of the priestly office and the honor

of healing mankind of its diseases in the future Kingdom of God, the resurrection age, during his Second Advent (Matt. 6:10). Indeed Jesus is to have associates in his Kingdom who will be “kings and priests unto God” and who will rule over the earth (Rev. 1:6; 5:10). Abraham, Isaac, Jacob, and other faithful individuals of the ages prior to the Christian or Gospel Age will be the earthly representatives of that Kingdom. Hence God will use Israel and prominent members of faith who arose during the nation’s history.

The centurion’s servant was another instance where Jesus merely issued the word, and the disease was cured. The next account we will consider was different.

“And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him [Jesus], he [Jairus] fell at his feet,

“And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.” (Mark 5:22,23)

Jairus, one of the rulers of the synagogue, had faith and confidence that the Master had the ability to heal his daughter. But now, instead of simply issuing the word, Jesus *accompanied the man back to his house*. As the account proceeds, we will understand the reason.

“And Jesus went with him; and much people followed him, and thronged him.

“And a certain woman, which had an issue of blood twelve years,

“And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

“When she had heard of Jesus, came in the press behind, and touched his garment.

“For she said, If I may touch but his clothes, I shall be whole.

“And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

“And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

“And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

“And he looked round about to see her that had done this thing.

“But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

“And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.” (Mark 5:24-34)

The incident with the woman who touched Jesus’ garment shows there was a personal cost when he performed all of the healings. He did the miracles at the expense of his own vitality, for “virtue” went forth from his body in connection with the healings. And so we can appreciate all the more that the Master expended himself at the First Advent, that he laid down his life in his mission work.

“While he yet spake, there came from the ruler of the synagogue’s house certain which said, Thy daughter is dead: why troublest thou the Master any further?

“As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.” (Mark 5:35,36)

Of course Jairus would have been crushed to hear that his daughter was dead, but Jesus had something else in mind.

“And he [Jesus] suffered no man to follow him, save Peter, and James, and John the brother of James.

“And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

“And when he was come in, he saith unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth.

“And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

“And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

“And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

“And he charged them straitly that no man should know it; and commanded that something should be given her to eat.” (Mark 5:37-43)

Matthew 9:26 adds the detail that instead of silence in harmony with the Master’s wish, the fame of this miracle “went abroad into all that land.”

Now the reason for Jesus to accompany Jairus to his home becomes apparent, for he was going not simply to heal a disease but to awaken the girl from death. Notice that she *had just expired*, and her body was still warm, as it were. Another interesting point is that Jesus likened her death to a sleep.

“And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

“Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

“And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

“And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

“And he that was dead sat up, and began to speak. And he delivered him to his mother.

“And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

“And this rumour of him went forth throughout all Judaea, and throughout all the region round about.” (Luke 7:11-17)

In this instance, the young man had been dead *for a longer period of time*, perhaps for almost a full day, before Jesus raised him. Thus, by means of this incident, the Master’s power to raise from death was manifested to a greater degree because more time had elapsed.

The concluding account is the raising of Lazarus, recorded in John chapter 11.

“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 sisters 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 [Lazarus] was sick, he abode two days still in the same place where he was.” (John 11:1-6)

When Jesus was given the news that Lazarus was sick, his reaction is surprising. Instead of responding immediately and returning to Bethany to heal Lazarus, whom he loved, he did just the opposite. He *deliberately delayed* and stayed where he was for two days.

“Then after that saith he to his disciples, Let us go into Judaea again.

“His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither 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.

“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 your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

“Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

“Then when Jesus came, he found that he [Lazarus] had lain in the grave four days already.

“Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

“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: but 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.”

(John 11:7-24)

Martha was confident that Jesus had the ability to raise Lazarus out of death, but she knew that the time of “the resurrection at the last day” was a long way off. For the present, she missed Lazarus as we similarly miss our deceased loved ones, even though our faith can see their resurrection.

“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. Believest thou this?

“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 [Mary] 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 him.

“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.

“When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

“And said, Where have ye laid him? They said unto him, Lord, come and see.

“Jesus wept.

“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 four 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.

“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 thus had spoken, he cried with a loud voice, Lazarus, come forth.

“And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

“Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.” (John 11:25-45)

To the beholders, this was an astounding demonstration of Jesus' resurrection power. Lazarus had been in the tomb *for four days*, and corruption processes had already taken place in his body, causing decomposition and the stench of death. Now the Master showed that his healing power *reached even into the grave* and that he could easily raise those who had decayed in death. Moreover, the multiple resurrection incidents showed a *purposed progression* in the ability of Jesus to raise individuals from death.

When Jesus spoke of the just-expired daughter of Jairus as sleeping, the hearers mocked and "laughed him to scorn." And when Jesus was notified of the sickness of Lazarus, he again likened death to sleep, saying, "Our friend Lazarus sleepeth." Lest there be confusion, Jesus then stated plainly, "Lazarus is dead." Thus a precedent was established that the condition of death could be likened to a sleep from which, in the soon-to-come resurrection morn, the Master will awaken mankind. Whether a person has been dead for one hour, one day, four days, or even thousands of years, the length of time of expiration does not matter, for Jesus' ability to heal, cure, and raise from death is not limited.

In the Gospel of John, Jesus said, "Marvel not at this: for the hour is coming, in the which *all that are in the graves* shall hear his [the Son's] voice, *And shall come forth....*" (John 5:28,29). This text

reminds us of the raising of Lazarus from death, when the Master stood outside the cave sepulcher and commanded Lazarus to “*come forth.*” Thus in the Kingdom Age, soon to be inaugurated, *all mankind* must hear the voice of the Son of man and come forth from their graves. No creature of the redeemed race will be too low for divine grace to reach through the all powerful and blessed agency of the Kingdom. Neither will any degradation of sin be too deep for the hand of mercy to fathom in order to rescue that blood-bought soul. No darkness of ignorance or superstition will be so dense in any heart that the light of divine truth and love will not be able to penetrate the gloom and bring to that heart a knowledge of the joy and the gladness of the new day and an *opportunity* to share the same *by obedience*. No disease that can attack and pollute the physical system will be beyond the prompt control of the Great Physician. No deformity, monstrosity, superfluity, or mental imbecility will be able to resist his healing touch in that day.

The grand work of restitution will start with the living generation and then, in successive stages, extend to all the sleeping families of the earth, for the hour is coming—yea, is not far distant—when death and *hades* (the grave) shall begin to give up the dead that are in them (Rev. 20:13). Even the hosts of Gog and the sinners in Israel who perish in the final battle of that great day shall come forth in due time—not again as a devastating army of

outlaws but as chastened and repentant individuals, covered with shame and confusion of face in the light of that day. Mercy will be shown to them and an opportunity given to rise again to honor and virtue (Joel 1:15; Ezekiel chapter 38).

When men of the living generation have had time to recover from the ravages of the great Time of Trouble that will introduce this new age, and when they have had time to consider not only the resurrection of the Ancient Worthies (the faithful ones of ages prior to Jesus' death on the Cross such as Moses, Daniel, Noah, and Job) but also the frequent restorations of the living sick to health in answer to the prayer of faith, they will probably think of the possibility of the resurrection of others—friends and family—in fulfillment of the promise of Christ (Matt. 24:21; Psa. 45:16). Along this line, we suggest that this great work of restoring departed loved ones may begin and progress as an answer to the prayer of faith on the part of the living generation. The reasonableness of such a method commends it above other methods that we might think of. For instance, the dead would *gradually* be recalled and in the *reverse order* from their going down into the tomb, and homes, hearty welcomes, and the necessary comforts of life here on earth would at once be provided for the risen ones on their return to life. And they would be acquainted with the language, the manners, and the customs of those about them. If the order were to the contrary and the awakened ones were

unprepared in these respects for the new conditions in the resurrection, they would be complete strangers to the generation in the midst of which their new lot would be cast. Of course these objections would not apply to the prophets and other Ancient Worthies who, having previously served their probation, will be raised perfect and hence will be the intellectual, moral, and physical superiors of other men (Heb. 12:23).

That all prayers for the restoration of departed friends would be promptly answered is not probable, however, because the Lord has definite plans for restitution. His order will no doubt be as clearly indicated as the resurrection of the Church class and the Ancient Worthies (1 Cor. 15:22,23). The order of restoration of the human race will be according to the fitness of both the subjects of resurrection and the friends and conditions in the midst of which their new life would begin. Of necessity, those who make prayer requests for the resurrection of others will have to undertake measures of preparation both of heart and life and of conditions favorable to advancement up the highway of holiness (Isa. 35:8). Restorations would thus become rewards of faithfulness to the living, and at the same time, favorable conditions would be provided for the awakened ones. What a glorious prospect this soon-to-be-inaugurated new dispensation will be—the great millennial Kingdom—when loved ones are reunited with their families!

Only Waiting

Only waiting till the dawning is a little brighter grown,
Only waiting till the shadows of the world's dark night are flown;
Till the shadows all shall vanish in the blessed, blessed day,
For the morn, at last, is breaking through the twilight, soft and gray.

Only waiting till the presence of the Sun of Righteousness
Shall dispel the noxious vapors, ignorance, and prejudice;
Till the glory of the sunlight of the bright Millennial day
Scatters all the mists of darkness, lights the gloom with healing ray.

Waiting for the restitution, promised in the Holy Word;
When our race, redeemed and risen, know and love their Savior Lord.
When each man shall love his fellow, justice give to each and all;
Dwell in love, and dwell in Jesus, who redeemed them from the fall.

Frank Shallieu