

# I Am the Resurrection and the Life

## Yahusha and Martha (11:17-24)

When Yahusha arrives at the tomb of El'azar (Lazarus), El'azar has been in the tomb for four (4) days. This is a significant statement. The Hebrew mind considered a person truly dead with no hope of resuscitation or resurrection on the third (3rd) day. The reason was obvious. For the first three (3) days there is no physical appearance of decomposition. On the fourth day the human body shows visible decay. This is called the bloat stage in forensics. The color of the skin of the body changes to dark red. The body bloats due to putrefaction and the abdomen turns green. The smell of the body is a distinct, horrible smell as gasses are entering the body and will begin to force the liquids of the body out. This is the state that El'azar (Lazarus) is in. Notice in **John 11:39** that the family is aware that this is the condition of El'azar (Lazarus)' body. He's been dead for four (4) days and he is going to stink. The Greek is simply, "He already stinks, The smell will be terrible."

When Martha heard that Yahusha was coming, she went out to meet him. Myrym (Mary) did not go out to meet him but remained in the house. Listen to the hard, painful words of Martha. "Adon (Lord/Master), if you had been here, my brother would not have died. But even now I know that whatever you ask from Yahuah, Yahuah will give you" (**John 11:21-22**). We should not read these words as a condemnation of Yahusha. These are the words of painful regret. If you had been here, my brother would not have died. She had hoped Yahusha would have come at her message. She is declaring Amunah (faith). I wish you would have been here because I know that my brother would not have died. She is absolutely acknowledging the power of Yahusha. Verse 22 is just as important as she expresses her dependence on Yahusha' will in this matter. We must observe that Martha is not asking Yahusha to raise Lazarus from the dead. She is not expressing that. The reason we know this, even though her words sound like the desire for Yahusha to raise Lazarus from the dead, is it is Martha in verse 39 who resists the removal of the stone from El'azar (Lazarus)' tomb. She is not thinking about El'azar (Lazarus) raising from the dead at all.

Rather, Martha is expressing her continuing Amunah (faith) in Yahusha even though she is disappointed. Even though my brother died, I still believe even now that you can do whatever you ask of Yahuah. This is what she is declaring.

This is the Amunah (faith) of a true disciple. True disciples maintain their Amunah (faith) in the face of disappointment. She recognizes that she is the disciple and Yahusha is the master. This is what it means to call Yahusha, "Lord." Yahusha is the master and we are the servants. The will of the servant is not the goal. The will of the master is everything. Martha understands this. She is crushed by disappointment. Her brother has been dead for four (4) days. She is wrapped with grief. Even more so, she knows that her brother would not have died if Yahusha had been there. Though she is hurting, grieving, and disappointed, she knows that Yahusha is the master and Yahuah will do whatever he asks. She declares great Amunah (faith).

Yahusha says something that sounds like the comfort that many would have given Martha. "Your brother will rise again." Martha acknowledges this truth. "I know that he will rise again in the resurrection on the last day." Martha has taken Yahusha's words as generic words of comfort, just as we do at funerals. These kinds of things are said to each other at a funeral. "He is in a better place." "He is not suffering anymore." "He is home with God." We say these things and it sounds like Yahusha is saying something similar. "Your brother will rise again." You can almost see her nodding through her tears that she knows her brother will be raised on the last day.

### **I Am The Resurrection and the Life (11:25-27)**

But this is not what Yahusha means. "I am the resurrection and the life. Whoever believes in me, though he dies, yet shall he live, and everyone who lives and believes in me shall never die."

Yahusha shows that neither Death nor time is an obstacle to Him. Outside the tomb, "Yahusha called in a loud voice, 'Lazarus, come forth!' The dead

man came out” (**John 11:43**). It’s one thing to *claim* to be the resurrection and the life, but Jesus proved it by raising Lazarus, who was four days dead. Truly, with Christ, death is but “sleep” (**1 Thessalonians 4:13**). Death has no dominion over Him who is Life itself, nor does death have dominion over those who are in Him (**1 Corinthians 15:54-55**). Because He lives, we live. Because He is Life, we have life eternally.

**John 8:51** Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

**John 5:24** Verily, verily, I say unto you, He that hears my word, and believeth on him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life.

**John 14:6** Yahusha saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

**John 17:3** And this is life eternal, that they might know you the only true Alahym, and Yahusha HaMAshiach, whom you have sent.

**Romans 6:23** For the wages of sin is death; but the gift of Yahuah is eternal life through Yahusha HaMashiach our Adon (Lord/Master).

**1 John 4:10** Herein is love, not that we loved Yahuah, but that he loved us, and sent his Son to be the atoning sacrifice for our sins.

Yahusha gives life because he is the life. Yahusha gives life to the dead. When Yahusha said, “I am the resurrection and the life,” He was claiming to be the source of both. There is no resurrection apart from Yahusha, and there is no eternal life apart from Yahusha. Beyond that, Yahusha was also making a statement concerning His divine nature. He does more than give life; He *is* life, and therefore death has no power over Him. Yahusha

confers this spiritual life on those who believe in Him, so that they share His triumph over death (**1 John 5:11-12**). Believers in Yahusha will experience resurrection because, having the life Yahusha gives is impossible for death to defeat them (**1 Corinthians 15:53-57**).

Yahusha's statement that He is the resurrection and the life provides an interesting perspective on several spiritual matters. Martha believed that the resurrection is an event; Yahusha showed her (and us) that the resurrection is a Person. Martha's knowledge of eternal life was an abstract idea; Yahusha proved that knowledge of eternal life is a personal relationship. Martha thought victory over death was a future expectation; Yahusha corrects her, showing that victory is a present reality. **Corinthians 15:53-57**.

Yahusha teaches something so amazing here. Physical death is not the important thing. As humans we think that physical death is everything. People live to do everything they can to avoid physical death. Yahusha teaches that physical death is not important. Believers may die (that is, that they no longer live on this earth) but they do not die in the sense that matters most. Death is the gateway to further life and fellowship with Alahym. The one who believes in Yahusha has eternal life that transcends physical death. Yahusha's teaching is just amazing! If you believe in Yahusha, you live even though your physical body dies. In fact, whoever believes in Yahusha will never die. Now, here is the big question. "Do you believe this?" Martha says that she does believe this. Martha has Amunah (faith) in Yahusha as the Mashiach (Messiah), as divine, and as the Deliverer of their souls. She has a high view of the person of Yahusha. But she does not believe El'azar (Lazarus) is alive because she is going to resist opening El'azar (Lazarus)' tomb. Martha says she believes but it appears to fall short as we read through this event.

### **Yahusha and Myrym (Mary) (John 11:28-37)**

Now Yahusha calls for Myrym (Mary) to come to him. Yahusha still has not come into the village of Bethany, but remains on the outskirts. At the word,

Myrym (Mary) immediately gets up and goes out to Yahusha. The crowd in the house think that she is going to the tomb to mourn, so they follow her out. When Myrym (Mary) comes to Yahusha, she falls at the feet of Yahusha saying, "Adon, if you had been here, my brother would not have died." She says the same words as Martha, expressing the same Amunah (faith) in Yahusha that he had the power to stop her brother's death. Like Martha, Myrym (Mary) also appears to fall short in fully understanding what it means that Yahusha is the Mashiach, the Son of Yahuah.

Something unusual happens here that we are not used to seeing in Yahusha. Notice in **verse 33**, "He was deeply moved in his ruach (spirit) and greatly troubled". In **verse 38** we will see this again in Yahusha, "Then Yahusha, deeply moved again...." "Deeply moved" is a very generic expression for the Greek word (1690. Embrimaomai-em-brim-ah'-om-ah-ee) means. to snort" – properly, snort like an angry horse; (literally) "*snort* (roar) with rage" which expresses *strong indignation*, i.e. deep feeling that is moved to *sternly* admonish. So you can see that Yahusha was "deeply moved in his spirit". The point is that Yahusha is not moved with sadness but with indignation. Yahusha is bristling.

So we must ask: What is Yahusha bristling at? It does not seem likely that Yahusha is indignant and bristling about the death of El'azar (Lazarus) or at having to raise El'azar (Lazarus). It is not that Yahusha is deeply moved because Lazarus died. Remember, Yahusha waited and let El'azar (Lazarus) die. Yahusha said he was glad that he let Lazarus die so that the disciples would believe (**11:15**). So why this response? Let us look carefully at the text. The first time Yahusha expresses this is because of the weeping and wailing of Myrym (Mary) and the crowds (**11:33**). The second time is when the people say, "Could not he who opened the eyes of the blind man also have kept this man from dying?" I believe the problem is that no one sees who Yahusha is. Yahusha is not a helpless human being in the face of death. Yahusha's grief and his troubled ruach (spirit) are not about El'azar (Lazarus) but over so much unbelief. No one believes that El'azar (Lazarus) will live. No one recognizes that Yahusha is the resurrection and

the life. If you believe in Yahusha, then you understand what it means to believe in Yahusha. It means understanding that in Yahusha is life. Life is in believing in Yahusha.

### **Lazarus Raised (11:38-44)**

This is what Yahusha needs us to see in him, which is what John records for us. Yahusha says to take away the stone. Martha basically says, in the nicest way possible, that it is too late. This is what Martha, Myrym (Mary), and the crowds have all been saying. If you had been here. But now it is too late. They do not understand who is standing before them. So Yahusha says, “Did I not tell you that if you believed you would see the glory of Alahym?” It is time to see who Yahusha is. It is time to bring Amunah (faith) to a greater level. So Yahusha prays in a way so that people will “believe that you sent me” (11:42). We need to learn that Yahusha is working the plan of the Father and relying on the Father. Yahusha then cries out with a loud voice, “El’azar (Lazarus), come out!” The man whose body is decaying, a body that has turned red and bloating with putrefaction, comes out. That body of flesh was ruined. Yahusha is the resurrection and the life. Yahusha puts that body back together and out comes El’azar (Lazarus), as if untouched by death. “Whoever believes in me, though he dies, yet shall he live” (11:25). Those who believe in Yahusha do not die.

I want to key on the purpose of this account. In verse **15** Yahusha was glad that he was not there in Bethany to heal El’azar (Lazarus) so that his disciples will believe. Yahusha prayed to the Father in verse **42** “so that they may believe that you sent me.” Yahusha said that he is the resurrection and the life. Whoever believes in Yahusha will never die. He then asks Martha, “Do you believe this?” Everyone said that they believed in Yahusha. But we must truly believe in the power of Yahusha because that changes everything about how we live life. This Amunah (faith) changes how we look at death. This Amunah (faith) gives us the hope upon which we stand.

Shaul (Paul) wrote to the Thessalonians that true believers do not grieve over disciples whose time on earth ends like others who have no hope (**1 Thessalonians 4:13**). The death of the body means nothing to Yahusha who has the power and exercised the power to raise those he loved from the dead. When we read **Revelation 7** we see the servants of Yahuah are all sealed on the earth. They are chosen and loved by Yahuah. But the book says they are going to be killed for their Amunah (faith) and testimony in Yahusha. These servants of Yahuah were standing before the throne and before the Lamb, clothed in white, with the palm branches of victory in their hands (**Revelation 7:9**). They are not dead! They are with Alahym!

To say with your lips that Yahusha is Ha Mashiach, the Son of Yahuah means that there is a great unchangeable truth: those who are in Yahusha never die. Therefore, physical life is not the goal. Eternal life is the goal. Yahusha is the resurrection and the life. Your life is in Yahusha alone. Your life in Yahusha means the glory of Yahuah will be put on display one more time when Yahusha returns and the body is transformed from perishable to imperishable. Oh the joy we have in this life knowing what we will receive from our Alahym! Give your life fully to Yahusha. Life is in him. Give him your life and he will give you life.