

## MESSAGE OUTLINE

### Come and See - The Resurrection and the Life

#### John 11:17-44 (NIV)

<sup>17</sup> On his arrival, Jesus found that Lazarus had already been in the tomb for four days. <sup>18</sup> Now Bethany was less than two miles from Jerusalem, <sup>19</sup> and many Jews had come to Martha and Mary to comfort them in the loss of their brother. <sup>20</sup> When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

<sup>21</sup> "Lord," Martha said to Jesus, "if you had been here, my brother would not have died. <sup>22</sup> But I know that even now God will give you whatever you ask."

<sup>23</sup> Jesus said to her, "Your brother will rise again." <sup>24</sup> Martha answered, "I know he will rise again in the resurrection at the last day."

<sup>25</sup> Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; <sup>26</sup> and whoever lives by believing in me will never die. Do you believe this?"

<sup>27</sup> "Yes, Lord," she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world."

<sup>28</sup> After she had said this, she went back and called her sister Mary aside.

"The Teacher is here," she said, "and is asking for you." <sup>29</sup> When Mary

heard this, she got up quickly and went to him. <sup>30</sup> Now Jesus had not yet entered the village, but was still at the place where Martha had met him.

<sup>31</sup> When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

<sup>32</sup> When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."

<sup>33</sup> When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. <sup>34</sup> "Where have you laid him?" he asked. "Come and see, Lord," they replied.

<sup>35</sup> Jesus wept. <sup>36</sup> Then the Jews said, "See how he loved him!"

<sup>37</sup> But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

<sup>38</sup> Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. <sup>39</sup> "Take away the stone," he said.

"But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

<sup>40</sup> Then Jesus said, "Did I not tell you that if you believe, you will see the glory of God?"

<sup>41</sup> So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. <sup>42</sup> I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

<sup>43</sup> When he had said this, Jesus called in a loud voice, "Lazarus, come out!"

<sup>44</sup> The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.

Jesus said to them, "Take off the grave clothes and let him go."

## I AM

The Hebrew Phrase: "I Am That I Am"

In Exodus 3:14, when God speaks to Moses, the phrase "'ehyeh 'asher 'ehyeh" is commonly translated as "I AM THAT I AM." John Hannah notes, a better translation might be "I shall be what I shall be," <sup>[1]</sup>

It's not just a declaration of existence but a profound, open-ended affirmation that God is beyond human comprehension or categorization, simultaneously pointing to God's eternal, unchanging nature and the unfathomable depth of God's relationship to time and creation. Jesus brings shape and dimension to this I AM nature of God, using word pictures/identity statements.

### Martin Buber I-IT vs. I Thou

#### I-It

In an I-It exchange, one party treats the other as an object to be used or analyzed, reducing them to a set of characteristics and ignoring their uniqueness. The focus is on utility and efficiency, making the interaction impersonal and one-sided.

#### I-Thou

In contrast, an I-Thou exchange is personal and reciprocal, where both parties engage with each other fully, recognizing each other's worth and dignity. This relationship is marked by openness, vulnerability, and mutual respect, fostering a deep, transformative connection.

"The world is twofold for man: the world of the It and the world of the Thou. In the world of the It man relates to things in a way that they are handled, analyzed, or categorized, whereas in the world of the Thou, man encounters another being in its full depth and uniqueness, where no objectification takes place." — Martin Buber, I and Thou

### The resurrection and the life

The prerequisite to resurrection is Death. You cannot have resurrection without death and there is nothing we want to avoid more.

**"deeply moved in spirit"** (John 11:33) and **"once more deeply moved"** (John 11:38), He is "deeply moved" and "groans in the spirit," signifying His full participation in the human experience of grief and loss.

"To bear witness to suffering is a miracle." -Simone Weil

### John 20:15-16

<sup>15</sup> He asked her, "Woman, why are you crying? Who is it you are looking for?"

Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him."

<sup>16</sup> Jesus said to her, "Mary." She turned toward him and cried out in Aramaic, "Rabboni!" (which means "Teacher").

[1] John D. Hannah, *The Bible Knowledge Commentary*, John F. Walvoord and Roy B. Zuck, eds. (Wheaton, Ill.: Victor Books, 1985), 112.

## SMALL GROUP QUESTIONS

As needed, refer to the Order of Worship and Resources at [solanabeach.church](http://solanabeach.church) for sermon video, message outline, and small group questions print version.

### CONNECT WITH EACH OTHER

Before beginning your time with John and the message, consider going around and sharing answers to the following prompt: How do you (or don't you) observe Lent? Has it been an annual rhythm in your life?

**CONNECT WITH GOD** (Use one of the below practices or choose one from a previous week.)

- **Use the Lenten Card for Reflection**

*Alone:* Using SBPC's Lenten card, spend time in lament, confession and stillness. Then, posture yourself to receive the unfailing love of God this new day of Lent.

- **Breath Prayer:** This is an ancient practice that invites us to slow down from and awaken ourselves—even our breath—to the presence of God. It is an invitation to remember that God is closer to us than even our own breath! This week you are invited to use the phrase: "Lord Jesus Christ, Son of God, have mercy on me, a sinner." As you focus on breathing in and out, allow the words to flow out from inward breath to outward breath.
  - **Inhale:** "Lord Jesus Christ, Son of God."
  - **Exhale:** "Have mercy on me, a sinner."

### CONNECT WITH EACH OTHER

Together: Read John 11:17-44

- Before digging into the scripture and message more, pray together. Ask the Holy Spirit to illuminate and enlighten, and to speak to each one of you through the passage.
- Alone: Reflect/journal on one of the following prompts:
  - How does the story of Lazarus connect you to your own Lenten journey over these next 6 weeks?
  - Can you think of a time when God's presence made you feel empowered despite your own limitations?
- As a whole group: Around the circle, share your personal reflections and questions about the passage. Encourage one another to engage curiosity, confusion, or bigger questions.

### CONNECT WITH SCRIPTURE

If needed, read the passage again. Then select the best questions or customize the questions for your group.

- Review the main points from the sermon outline.
- How did God meet you in the message this week?
- Which phrase or section of the passage stands out most to you? Why?
- What do you notice about the setting and the people in the story?
- How does Jesus 'show up' in this story? How does he interact with others?
- Considering Sunday's message further: how can surrendering our feelings of inadequacy help us better understand our relationship with the "great I AM"?
- **Missional Focus:** As a church, how can we reflect God's love and resurrection power to those in places of suffering around us, whether in our communities or beyond? What are some practical ways we can embody this mission in our everyday lives?

### ENGAGE AND EXPLORE

Together: Explore the quote below in connection with John 11. Use the following question to shape your interaction with the quote. What does it mean to show up in places of suffering, both around you and within you?

"To bear witness to suffering is a miracle." - Simone Weil

### PRAYER

Companion with one another by sharing your prayer requests of longing, sorrow, and joy. Pray for one another. End your time by praying over one another with the blessing by Kate Bowler found on your Lenten Card.