

## Sabbath School Lesson #13 – The Risen Lord – 21-27 September 2024

**C**hrist is risen. “And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him” (Mark 16:6). “The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them” (Psalm 145:18-19). “Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God” (1 John 4:3). It is not every spirit that says that it is not a fact, not every spirit in whom it is not a fact; for it is a fact. But every spirit that does not confess that Christ is come – not has come, but now is come – is not of God. It is always now. And when we confess this fact, that Jesus Christ identifies Himself with us in our sinfulness, He also confesses us before the Father in His righteousness, and we are one with Him. So, the righteousness of faith speaketh on this wise, “Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above!)” He is come down in the likeness of sinful flesh. “Or, Who shall descend into the deep? (that is to bring up Christ again from the dead).” He is risen. “But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved” (Romans 10:6-9). Confess what? – That Jesus Christ is come in the flesh. There is something in that which every man in this world may lay hold of and find in it a lifting up.

**Sunday: Rejoicing in the Resurrection** – Read Mark 15:42-16:6. Notice the Lesson writer says: “Regardless of the false theology regarding Sunday worship, as Adventists we must rejoice in the Sunday morning resurrection of Jesus.” That is subtle Easter promotion! Easter is not the continuation of the Jewish Passover. In Acts 12:4, the King James Version wrongly has the word Easter instead of Passover, but the word is correctly rendered in other reputable versions. Easter, a pagan festival, was Christianised by Rome, and at the Council of Nice, AD 325, the Roman custom was made universal. True Adventists have nothing to with Easter. If the Lord had indicated that we should keep one day in the year in memory of His resurrection, that would settle the matter; but the fact that He has not given even the remotest hint of such a thing is sufficient reason for not keeping “Easter Sunday.” Just as truly as Christ has no concord with Belial (2 Corinthians 6:11-16), so surely has “the light of the glorious Gospel of Christ” (2 Corinthians 4:4) not the remotest connection with darkness of heathen. Christianity does not piece out paganism, but supplants it, just as the Christian life is not the filling out of the old life of sin, but the substitution of an entirely new life. This new life, without which there is no true Christianity, is the real celebration of the resurrection of Christ. For the resurrection of Christ is not a mere historical fact of a day, but an eternal, living reality. Those who truly believe in Jesus “are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection” (Romans 6:4-5; Colossians 2:12; 3:1-3). It must be evident to everybody, that nobody can really celebrate the resurrection of Christ if he does not know what the resurrection is, and what it means; and it is equally true that no one can know what the resurrection is, nor what it means, unless he himself is risen with Christ, and has thus experienced the power of the resurrection. Such and only such ones can celebrate the resurrection of Christ, by His own appointed symbol – baptism, – and by yielding themselves to Christ, that He may live in them His resurrection life. Thus, the true and only celebration of Christ’s resurrection is not a thing of one day in the year, but rather of a lifetime, beginning with one’s acceptance of Christ, and continuing throughout eternity.

**Monday: The Stone Was Rolled Away** – Read Mark 16:1-8. What is the significance of the fact that “the stone was rolled away” and Christ had risen? Everything in the way of salvation depends upon the resurrection. “And if Christ be not raised, your faith is vain; ye are yet in your sins” (1 Corinthians 15:17). He “was delivered for our offences, and was raised again for our justification” (Romans 4:25). “Fear not; I am the first and the last, and the living One; and I became dead, and behold, I am alive for evermore, and have the keys of death and of Hades” (Revelation 1:17-18). “Sin, when it is finished, bringeth forth death”

(James 1:15), which is the curse, and so our sins caused the death of Christ, “who His own self bare our sins in His own body on the tree,” but since He “did no sin, neither was guile found in His mouth” (1 Peter 2:24, 22), He was able to pay the penalty for our sins and pass through the grave. Being without sin, there was no sting in His death (1 Corinthians 15:56), and so God raised Him up, “because it was not possible that He should be holden of it” (Acts 2:24). He said: “Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again” (John 10:17-18). But this “power” grew out of the fact that He was free from sin, since sin is the only thing which can take life from anyone. Our life depends upon His life. “We shall be saved by His life” (Romans 5:10). “Because I live, ye shall live also” (John 14:19). If death had conquered Him and the grave had held Him, death would still be a conqueror, and every tomb would be an eternal prison house; but “when they looked, they saw that the stone was rolled away,” the angel said, “He is risen; He is not here.” Thus was the stone rolled away from the door of every tomb, no grave can hold anyone who hears the voice of Him who has “the keys of death and of Hades” (Revelation 1:18). “For as in Adam all die, even so in Christ shall all be made alive” (1 Corinthians 15:23). Our hope of life has its foundation in the grand truth that “He is risen; He is not here.”

**Tuesday: The Women at the Tomb** – Read Mark 16:1-8. What was the significance to them and is to us the fact that Christ “goeth before you into Galilee”? The words of the angel to the women at the tomb, “He is not here.... He goeth before you into Galilee,” were to draw their attention away from dead forms and direct them to Christ their only help. The latter portion of the scripture quoted, “He goeth before you,” is also applicable to the present time – that He would have us follow Him just now into the haunts of sin in the search for souls.

**Wednesday: Appearing to Mary and Others** – Read Mark 16:9-20. How was the fact that it is love that finds the highest and best privileges in the Christian life demonstrated in Mary? Probably no one mentioned in Scripture had an ardent love for the Saviour than did Mary Magdalene. Christ had cast out of her seven devils, and she was one that “loved much because she had been much forgiven” (Luke 7:47). Her love brought her greater privileges than were realised by any other of the associates of her Master. We have record of what Mary gained through her love for her Saviour. The record in Mark tells us that “when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene” (verse 9). Mary was more anxious to find Jesus than were the others, and she was the first to behold Him. She was the first to have visible evidence that she had a risen Saviour. At this time, also, as we are told in the twentieth chapter of John, Christ had not ascended to His Father. He had waited in order that He might appear unto her! Her love for Him held Him to the earth until He had filled her longing heart with joy and comfort. Love gains the privileges now, as it did then. We may not have the talents or occupy the high position of others whom we know; but if our hearts are filled with the love of Christ, we may rest assured that our privileges will be as great as theirs. If we do that which our fervent love for Him prompts us, though we may not see the result now, we shall see by and by the privilege, blessing that we gained, and the nearness which our love will have brought us to our Redeemer in the life to come.

**Thursday: Go Into All the World** – Read Mark 16:14-20. “I am with you always, even unto the end of the world” (Matthew 28:20). What comfort can, and should, we take from this promise as we, too, seek to proclaim the gospel “everywhere”? The comfort that it is Christ alone, not another, who is with and in us to proclaim the gospel everywhere. “While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, ‘Lo, I am with you always, even unto the end of the world.’ Matthew 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church” {DA 166.2}. “The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency” {9LtMs, Lt 66, 1894, par. 18}. The Holy Spirit is Christ’s own Spirit. Christ is everywhere by His Spirit. The Divinity of Christ enables Him to minister physically in heaven and simultaneously spiritually on earth in our bodies. “Christ in you, the hope of glory” (Colossians 1:27).