

# JESUS IS THE RESURRECTION AND THE LIFE: John 11:1-44

Resurrection Sunday 2026 - Brett Baggett

**INTRODUCTION.** Beloved brothers and sisters in Christ, friends and visitors,  
**Death is a real problem that no man can solve.**

- i) You can have all the riches in the world, and you are still going to die.
- ii) You can have the best physician on retainer, and you are still going to die.
- iii) You can be the most physically fit and healthy person in the world, and you are still going to die.
- iv) You can have access to the best of medical care and medicines, even advances in medical research, and you are still going to die.
- v) You can have the gentlest wife or strongest husband, with godly children besides, and you are still going to die.
- vi) You can live a life above reproach, and have the greatest name a mere mortal could achieve, and you are still going to die.
- vii) You can have the most rewarding vocation and love to go to work, being fulfilled in your labors every day, and you are still going to die.
- viii) You can grow old to watch your children and grandchildren become godly men and women, being satisfied in your old age, and you are still going to die.
- ix) You can be the most faithful steward imaginable and leave an inheritance for your children and their children, and you are still going to die.
- x) You can be a part of a faithful church who preaches the Law and the Gospel to you and administer's Christ's sacraments every Sunday, and you are still going to die.

**NO MATTER HOW GREAT THINGS GO IN THIS LIFE, DEATH IS STILL A REAL PROBLEM.**

**ADDITIONALLY, NO MATTER HOW BAD THINGS ARE FOR YOU IN THIS LIFE, IT IS GOING TO GET WORSE.**

- i) You can have none of the riches of the world and live in absolute poverty, and you are still going to die.
- ii) You can the worst physician possible who does you more harm than good, and you are still going to die.
- iii) You can be unhealthy as all get out, constantly sick and fatigued and in pain, and you are still going to die.
- iv) You can have zero access to medical care or medicines, no access to advances in medical research, and you are still going to die.
- v) You can have the stubbornest wife or most effeminate husband, with ungodly children besides, and you are still going to die.
- vi) You can live a life of ill repute, and have the worst reputation a mere mortal could achieve, and you are still going to die.
- vii) You can have the most depressing vocation and hate to go to work, never

fulfilled but always drained by your labors every day, and you are still going to die.

**viii)** You can grow old but not see your children or grandchildren become godly men and women, and you are still going to die.

**ix)** You can be the most wasteful steward imaginable and leave not even an inheritance for the mice within your walls, and you are still going to die.

**x)** You can be a part of an unhealthy church who does not faithfully preach the Law and the Gospel to you nor faithfully administer Christ's sacraments every Sunday, and you are still going to die.

**BOYS AND GIRLS, LISTEN:**

*Death is not natural—it is a result of sin.*

*Death is not neutral—it comes for us all because all of us have sinned.*

*Death cannot be bargained with—it is God's righteous sentence on those who have rebelled against Him.*

*Death is not normal—it is an enemy that needs to be destroyed.*

**DEATH IS A REAL PROBLEM THAT NO MAN CAN SOLVE.**

YET HERE IS THE GREAT THING THAT WE CELEBRATE ON RESURRECTION SUNDAY, AND IT IS IN FACT THE FIRST MAJOR TRUTH WE SHOULD LEARN FROM JOHN 11:

## **I. DEATH IS NO PROBLEM FOR JESUS (John 11:1-24).**

**CONTEXT.** Multiple times in John chapter 10, the Jews try to kill Jesus while He is in Judea—namely Jerusalem. Therefore Jesus left Judea and crossed the Jordan river (John 10:40-42). Then in John 11, Jesus gets word that His friend Lazarus is sick, and that he died.

**DOCTRINE.** Death is no problem for Jesus, and if you are a true Christian death will be no problem for you either.

**BOYS AND GIRLS**

### **John 11:1-24**

#### ***The Death of Lazarus***

1 Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill. 3 So the sisters sent to him, saying, "Lord, he whom you love is ill."

**NOTE, your only hope for eternal life is not your love for Jesus but, rather, Jesus' love for you.**

4 But when Jesus heard it he said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it."

**NOTE, your sufferings are not ultimately pointless, but exist in order that Jesus may be glorified through it.**

5 Now Jesus loved Martha and her sister and Lazarus. 6 So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was.

**NOTE, Jesus' love for you does not necessitate an easy life. Because He loves you, He may leave you sick or suffering or sad for a time, in order that He may do the most eternal good to you and others.**

7 Then after this he said to the disciples, "Let us go to Judea again." 8 The disciples said to him, "Rabbi, the Jews were just now seeking to stone you, and are you going there again?" 9 Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 But if anyone walks in the night, he stumbles, because the light is not in him."

**NOTE, in order to do the will of God you cannot avoid suffering or persecution.**

11 After saying these things, he said to them, "Our friend Lazarus has fallen asleep, but I go to awaken him."

**NOTE, if you belong to Jesus, death is like a nap which Jesus will wake you from.**

12 The disciples said to him, "Lord, if he has fallen asleep, he will recover." 13 Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. 14 Then Jesus told them plainly, "Lazarus has died, 15 and for your sake I am glad that I was not there, so that you may believe. But let us go to him." 16 So Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

### ***I Am the Resurrection and the Life***

17 Now when Jesus came, he found that Lazarus had already been in the tomb four days. 18 Bethany was near Jerusalem, about two miles off, 19 and many of the Jews had come to Martha and Mary to console them concerning their brother. 20 So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house. 21 Martha said to Jesus, "Lord, if you had been here, my brother would not have died. 22 But even now I know that whatever you ask from God, God will give you." 23 Jesus said to her, "Your brother will rise again." 24 Martha said to him, "I know that he will rise again in the resurrection on the last day."

**Q. How did Martha know this? A. Daniel 12:2** "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

**NOTE, you will die and you will be raised from the dead to enter eternal life or eternal death. Those are your only two options.** If you remain on your own, outside of Christ, you will be awakened to eternal death in hell. If you are united to Christ by faith as a true Christian, you will be awakened to eternal life in the New Heavens and the New Earth.

**TRANSITION. Q.** Why is death no problem for Jesus?

## **II. JESUS IS THE RESURRECTION AND THE LIFE (John 11:25-26).**

### **John 11:25-26**

"25 Jesus said to her, 'I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, 26 and everyone who lives and believes in me shall never die. Do you believe this?'"

**Q.** What does Jesus mean by "I am the resurrection and the life?"

### **I) Jesus does not merely provide resurrection or life, He is the resurrection and the life (John 11:25b).**

**John 11:25b** "I am the resurrection and the life."

**A.** He means that He is in and of Himself the source of resurrection and of life. Therefore you do not simply need Him to give you resurrection or to give you life. You need to be united to Jesus in order to get resurrection and life.

And the way you and I get united to Christ Jesus is through repentance and faith alone in Him for salvation.

### **II) Whoever is united to Jesus through faith will die but be raised from the dead to eternal life (John 11:25c).**

**John 11:25c** "Whoever believes in (*into*) me, though he die, yet shall he live."

- **Revelation 1:17-18** "17 Fear not, I am the first and the last, 18 and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. "

### **III) Those Christians who are alive at the time of the second coming of Christ, will never die (John 11:26a).**

**John 11:26a** "and everyone who lives and believes in me shall never die."

## **III. JESUS PROVED HE IS THE RESURRECTION AND THE LIFE (John 11:27-44).**

***Jesus proved He is the resurrection and the life by dying in our place for our sins and raising Himself again from the dead to eternal life. That is what we specifically celebrate on Resurrection Day and that is what we truly celebrate every Lord's Day.***

Jesus died for sinners and was raised for our eternal salvation!

***Yet He gives us even more proof that He is the resurrection and the life.***

***Sure, Jesus can die and raise Himself from the dead—He is the sinless God-man who is all-powerful and all-wise.***

*But what can He do for me? Can He actually take a wicked sinner like myself, truly forgive me, cleanse me, count me righteous, and one day even CALL ME OUT OF MY GRAVE?!*

***Yes, He can, beloved, and He proved it with Lazarus.***

#### **John 11:27-44**

27 She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."

#### ***Jesus Weeps***

28 When she had said this, she went and called her sister Mary, saying in private, "The Teacher is here and is calling for you." 29 And when she heard it, she rose quickly and went to him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha had met him. 31 When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. 32 Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died." 33 When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled. 34 And he said, "Where have you laid him?" They said to him, "Lord, come and see." 35 Jesus wept. 36 So the Jews said, "See how he loved him!" 37 But some of them said, "Could not he who opened the eyes of the blind man also have kept this man from dying?"

#### ***Jesus Raises Lazarus***

38 Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. 39 Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days." 40 Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?" 41 So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me. 42 I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me." 43 When he had said these things, he cried out with a loud voice, "Lazarus, come out." 44 The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

**I) This is a picture of what Jesus does when He converts us by causing us to be born again! This is what has spiritually happened to you if you are a Christian, and this is what you need to happen to you if you are not as of yet.**

**II) This is also a picture of what we physically happen one day at the**

**resurrection of the just and the unjust! He will call Christians out of their graves, reunite their bodies with the souls that had been in heaven, then we will live and reign with Christ in perfect happiness on the New Earth for all eternity.**

This could be your happy future unbeliever. Go to Christ. Be baptized. Join the church. Walk with the church all your life for God's glory, your gladness, and other's good.

**This is your happy future, Christian.**

### ***THEREFORE I EXHORT YOU TO BE COURAGEOUS!***

Courage, brothers and sisters.

Courage for the saints' good.

Courage for Christ's glory.

Courage in the face of sin.

Courage in the face of evil.

Courage to build for Christ's kingdom.

Courage to fulfill your everyday vocational duties.

Courage to be faithful in the small things and the big things.

Courage to see our children and grandchildren love and serve the Lord.

Courage to reach the nations with the Law and the Gospel.

Courage to press Christ's crown rights into every corner of this earth.

***IN THE END WE WIN. LET'S ACT LIKE IT NOW.***

**Proverbs 28:1** "The wicked flee when no one pursues, but the righteous are bold as a lion."

### **CONCLUSION.**

**Q.** What do you have to fear, Christian?

**Because Jesus is alive,**

1. Death's throat is slit and it is bleeding out.
2. Sin is in Christ's crosshairs and its days are numbered.
3. Suffering is a sanctifier.
4. Persecution is preparation for glorification.
5. Pain will soon give way to eternal pleasure.
6. In the meantime, the same Spirit who raised Christ from the dead will give life to your mortal bodies.
7. Your Advocate never sleeps yet ever stands at God's right hand to plead His blood for you.
8. Your death will simply transport you to Christ's face and embrace.

## 9. Your King and Redeemer will one day return to rid the world of sins and sufferings and sadness, when He consummates His kingdom.

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### Helps

- **11:1-16, John** - Joseph Hall - Lazarus dead - *Contemplations on the Historical Passages of the Old and New Testament by the Late Right Rev. Joseph Hall (Lord Bishop of Norwich) (3 vols.), printed by Gilbert and Rivington at St John's Square in London, 1833; reprinted by Soli Deo Gloria, 1995.* - vol. 3. pg. 396
- **11:16, John** - John Howe - Rev. William Bates, D.D.—Whether or no we truly Love God - *The Works of John Howe, Soli Deo Gloria (3 vols.)* - vol. 3. pg. 428
- **11:21, John** - Ezekiel Hopkins - *The Works of Ezekiel Hopkins, Soli Deo Gloria, vol. 3.* pg. 636
- **11:25, John** - Ebenezer Erskine - XXXII. Christ, the resurrection, and the life - John 11:25. - *The Whole Works of Rev. Ebenezer Erskine (3 vols.), Minister of the Gospel at Stirling, consisting of sermons and discourses on important and interesting subjects. Published and for sale by WM, S. & A. Young, No. 173, Race Street, Philadelphia, PA, 1836.* vol. 2 pg. 561
- **11:38-44, John** - Joseph Hall - Lazarus raised - *Contemplations on the Historical Passages of the Old and New Testament by the Late Right Rev. Joseph Hall (Lord Bishop of Norwich) (3 vols.), printed by Gilbert and Rivington at St John's Square in London, 1833; reprinted by Soli Deo Gloria, 1995.* - vol. 3. pg. 407
- **11:40, John** - Thomas Halyburton - *The Triumph of Faith - The Works of Thomas Halyburton (4 vols.); Faith and Justification (1), Faith and Salvation (2), Faith and Revelation (3), Faith and Experience (4).* The James Egg Society, 2000. vol. 1 pg. 237
- **11:43-44, John** - George Whitefield - *The Resurrection of Lazarus [John 11:43-44] - The Sermons of George Whitefield (2 vols.)* by George Whitefield. Edited by Lee Gatiss. Published by Crossway, Wheaton, Illinois, 2012. vol. 2 pg. 129

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## PURITAN QUOTES ON THE RESURRECTION

### Thomas Brooks (1608–1680)

- "Christ is to be answerable for all those that are given to Him, at the last day, and therefore we need not doubt but that He will certainly employ all the power of His Godhead to secure and save all those that He must be accountable for. Christ's charge and care of these that are given to Him, extends even to the very day of their resurrection, that He may not so

much as lose their dust, but gather it together again, and raise it up in glory to be a proof of His fidelity; for, saith He, 'I shall lose nothing, but raise it up again at the last day.'" — Thomas Brooks, *Paradise Opened* (1675), in *The Works of Thomas Brooks*, ed. Alexander Balloch Grosart, vol. 3 (Edinburgh: James Nichol, 1866; repr., Carlisle, PA: Banner of Truth Trust, 2000), 398.

- "A Christian knows that death shall be the funeral of all his sins, his sorrows, his afflictions, his temptations, his vexations, his oppressions, his persecutions. He knows that death shall be the resurrection of all his hopes, his joys, his delights, his comforts, his contentments." — Thomas Brooks, *The Transcendent Excellency of a Believer's Portion above All Earthly Portions* (1662), in *The Works of Thomas Brooks*, ed. Alexander Balloch Grosart, vol. 3 (Edinburgh: James Nichol, 1866; repr., Carlisle, PA: Banner of Truth Trust, 2000), 398 (context of the believer's glorious future secured by Christ's resurrection).
- "Christ has given sin its death-wound by his death and resurrection, so that it cannot be long before it die outright and never have any more dominion over the believer." — Thomas Brooks, *Smooth Stones Taken from Ancient Brooks* (compiled from his works; original in various treatises), ed. C. H. Spurgeon (London: Passmore & Alabaster, 1867; repr., Edinburgh: Banner of Truth Trust, 1995), 624.
- "Before the resurrection the godhead was veiled under the infirmity of the flesh; but in the resurrection, and after the resurrection, the godhead did sparkle and shine forth very gloriously and wonderfully" (citing 2 Cor. 13:4). — Thomas Brooks, *Paradise Opened*, in *The Works of Thomas Brooks*, ed. Alexander Balloch Grosart, vol. 3 (Edinburgh: James Nichol, 1866; repr., Carlisle, PA: Banner of Truth Trust, 2000), context of Christ's exaltation following His completed redemption.
- "And I will raise him up at the last day.... My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand" (John 10:27–29; 6:39–40). Brooks applies this to the certainty of bodily resurrection: "Christ's charge and care... extends even to the very day of their resurrection... that he may not so much as lose their dust, but gather it together again, and raise it up in glory." — Thomas Brooks, *Paradise Opened*, in *The Works of Thomas Brooks*, ed. Alexander Balloch Grosart, vol. 3 (Edinburgh: James Nichol, 1866; repr., Carlisle, PA: Banner of Truth Trust, 2000), 398 (expounding John 6 and 10 on the security of the elect).

#### **Thomas Watson** (1620–1686)

- "Christ is risen; therefore the bodies of the saints must rise. Christ did not

rise from the dead as a private person, but as the public head of the church; and the head being raised, the rest of the body shall not always lie in the grave. Christ's rising is a pledge of our resurrection. 'Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus' (2 Cor. 4:14). Christ is called the first-fruits of them that sleep (1 Cor. 15:20). As the first-fruits is a sure evidence that the harvest is coming, so the resurrection of Christ is a sure evidence of the rising of our bodies from the grave. Christ cannot be perfect as he is Christ mystical, unless his members be raised with him." — Thomas Watson, *A Body of Divinity* (London, 1692; repr., Edinburgh: Banner of Truth Trust, 1965), 125 (in the section on Christ's exaltation and the resurrection).

- "The body shall rise again. This was Job's comfort. 'Though worms destroy this body, yet in my flesh shall I see God' (Job 19:26). The body is sensible of joy, as well as the soul; and indeed, we shall not be in all our glory, till our bodies are reunited to our souls at the resurrection! ... How will the body and soul greet one another! What a welcome will the soul give to the body! Oh, blessed body! ... thou wert sown in dishonour, but now art raised in glory." — Thomas Watson, *A Body of Divinity* (London, 1692; repr., Edinburgh: Banner of Truth Trust, 1965), in the section "The Resurrection."
- "Believe this doctrine of the resurrection; that the same body that dies shall rise again, and with the soul be crowned. Without the belief of this, *tota corrui religio*, 'all religion falls to the ground.' If the dead rise not, then Christ is not risen, and then our faith is vain (1 Cor. 15:14)." — Thomas Watson, *A Body of Divinity* (London, 1692; repr., Edinburgh: Banner of Truth Trust, 1965), in the section "The Resurrection."
- "We are more sure to arise out of our graves than out of our beds." — Thomas Watson, quoted in I. D. E. Thomas, comp., *A Puritan Golden Treasury* (Carlisle, PA: Banner of Truth Trust, 2000), 159 (drawn from Watson's writings on the certainty of resurrection grounded in Christ's).

#### **John Owen (1616–1683)**

- "The resurrection of Christ is here conjoined with his death: 'He died for them, and rose again.' Now, for whomsoever Christ riseth, he riseth for their 'justification,' [Rom. iv. 25]; and they must be justified, [chap. viii. 34]. Yea, our adversaries themselves have always confessed that the fruits of the resurrection of Christ are peculiar to believers." — John Owen, *The Death of Death in the Death of Christ*, in *The Works of John Owen*, ed. William H. Goold, vol. 10 (Edinburgh: Johnstone & Hunter, 1850–53; repr., Carlisle, PA: Banner of Truth Trust, 1967), 228 (Book 2, chap. 4, in discussion of 2 Cor. 5:14–15).
- "Those concerning whom Paul speaketh in this chapter are in this verse

called *all*. Those are they who are implanted into Christ, joined to him, as the members to the head, receiving a glorious resurrection by virtue of his; thus are they by the apostle described. That Paul, in this whole chapter, discourseth of the resurrection of believers is manifest from the arguments which he bringeth to confirm it, being such as are of force only with believers. Taken they are from the resurrection of Christ, the hope, faith, customs, and expected rewards of Christians. ... The very word ζωοποιηθήσονται denotes such a living again as is to a good life and glory, a blessed resurrection; and not the quickening of them who are raised to a second death. *All*, then, who by virtue of the resurrection of Christ shall be made alive, are all those who are partakers of the nature of Christ; who, [verse 23], are expressly called 'they that are Christ's,' and of whom, [verse 20], Christ is said to be the 'first-fruits'; and certainly Christ is not the first-fruits of the damned." — John Owen, *The Death of Death in the Death of Christ*, in *The Works of John Owen*, ed. William H. Goold, vol. 10 (Edinburgh: Johnstone & Hunter, 1850–53; repr., Carlisle, PA: Banner of Truth Trust, 1967), 229–30 (Book 2, chap. 4, examining 1 Cor. 15:22).

- "Thirdly, In his resurrection; of which the apostle, [Rom. 8:11], 'But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.'" — John Owen, *The Death of Death in the Death of Christ*, in *The Works of John Owen*, ed. William H. Goold, vol. 10 (Edinburgh: Johnstone & Hunter, 1850–53; repr., Carlisle, PA: Banner of Truth Trust, 1967), 172 (Book 1, chap. 5, on the work of the Holy Spirit in the Son's resurrection).
- Owen describes Christ's resurrection and ascension as the public "crowning of him with glory and honour," the moment when "all power was given unto him in heaven and in earth," and he is set as King upon Zion. This exaltation flows directly from his completed work of redemption and secures the believer's union with the risen Head. — John Owen, *The Death of Death in the Death of Christ*, in *The Works of John Owen*, ed. William H. Goold, vol. 10 (Edinburgh: Johnstone & Hunter, 1850–53; repr., Carlisle, PA: Banner of Truth Trust, 1967), 163–64 (Book 1, chap. 4, on the inauguration of Christ's office).

### **Richard Sibbes (1577–1635)**

- "Christ rose again as a public person. ... Excellent inferences from Christ's resurrection. ... What a Lord Christ is. He is a Lord both of quick and dead. ... Christ rose to be Lord of the living. He died to be Lord of his church. And to be Lord of his enemies. ... His lordship eternal both over the living and the dead. ... Comforts against the fear of death. We must look to Christ in life and death." — Richard Sibbes, "The Power of Christ's

Resurrection," in *The Complete Works of Richard Sibbes*, ed. Alexander Balloch Grosart, vol. 5 (Edinburgh: James Nichol, 1863; repr., Edinburgh: Banner of Truth Trust, 1973), 195–201, 328–338 (passim).

**John Flavel** (1628–1691)

- “[Christ’s] resurrection, Luke xxiv. 10, 11. came and told the disciples those wonderful and comfortable tidings ... the virtue of Christ’s resurrection as their Head, sending forth vital, quickening influences ... ‘But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies’ (Rom. 8:11).” — John Flavel, *The Method of Grace*, in *The Whole Works of the Rev. Mr. John Flavel*, vol. 2 (London: W. Baynes, 1820; repr. in modern editions), 120 (sermon context on union with Christ).

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## STUDY AND DISCUSSION QUESTIONS

### 1. Understanding the Text (John 11)

1. The sermon walks through John 11:1-44 in detail. Read the entire chapter aloud together. What details in the story stood out to you that you had not noticed before?
2. In verses 3-4, Mary and Martha send word to Jesus saying, “Lord, he whom you love is ill.” The sermon highlights this as a model prayer. Why is appealing to Jesus’ love for us more powerful than appealing to our love for Him? How does this change the way you pray when you are in need?
3. Jesus deliberately delays going to Lazarus even though He loves Mary, Martha, and Lazarus (John 11:5-6). According to the sermon, what is the purpose of this delay? How does this challenge the idea that God’s love always means an easy or pain-free life?
4. Jesus tells His disciples that Lazarus has “fallen asleep” (John 11:11) and later says He is glad He was not there so they would believe (v. 15). What does the sermon teach us about the way Jesus views the death of a believer?
5. In John 11:25-26 Jesus declares, “I am the resurrection and the life.” The sermon emphasizes the little Greek word translated “in” or “into” (“whoever believes into me”). What does it mean to “believe into” Christ rather than simply believe something about Him? Why is this distinction important?

## 2. Key Doctrines Taught in the Sermon

6. The sermon repeatedly states that “death is a real problem that no man can solve” and that “death is not natural.” According to the sermon (and Genesis 2–3), what is the true origin and nature of death? How does this truth affect how we should think about death today?
7. The sermon contrasts the resurrection on the last day (John 11:24; Daniel 12:2) with what Jesus offers right now (“I am the resurrection and the life”). What are the two futures the sermon says every person will face at the final resurrection? Which future are you living toward?
8. The sermon says Jesus is not merely the giver of resurrection and life—He is the resurrection and the life. How does this truth destroy the idea that a person can “respect Jesus” or “like Jesus” without being united to Him by faith? (See the sermon’s reference to modern voices such as Joe Rogan.)
9. Lazarus’ physical resurrection is presented as both a picture of spiritual new birth and a preview of the future bodily resurrection. How does the sermon use Lazarus’ story to assure believers that Jesus can (and will) raise them from the dead?

## 3. Personal Application

10. The sermon asks, “Have you known someone who’s died?” and reminds us that death is the greatest enemy and the biggest fear because “none of us have gone through it.” How has the reality of death affected you personally? How does the truth that “death is no problem for Jesus” speak to your fears?
11. Because Jesus loves us, He sometimes allows suffering or delay (as with Lazarus). Is there a current area of suffering or waiting in your life? How does the sermon’s teaching on John 11:5–6 give you hope in that situation?
12. The sermon ends with a strong exhortation to “live courageously.” What specific areas of life does the preacher call us to show courage in (family, vocation, evangelism, culture, etc.)? Which one challenges you the most right now, and why?
13. For unbelievers: The sermon says you need more than evidence or convincing—you need Jesus to call you out of your spiritual grave. Have you experienced that “Come out!” moment? If not, what is the sermon urging you to do today?

## 4. Group Discussion & Prayer Prompts

14. The sermon critiques the prosperity gospel by pointing to verse 5 (“because Jesus loved... he let Lazarus die”). How have you seen health-

and-wealth teaching affect people's faith? How does the story of Lazarus provide a biblical corrective?

15. Share one practical way this sermon changes how you will face death—your own or a loved one's—in the coming weeks or months.
  16. The closing prayer thanks God that Jesus weeps with those who weep. Is there someone in the group (or someone you know) who is currently grieving? How can we imitate Jesus' compassion this week?
  17. The sermon declares, "In the end, we win. We are united to the resurrection and the life." How should this reality shape the way we live, worship, and witness every single day?
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## SERMON TRANSCRIPT

Beloved brothers and sisters in Christ, friends and visitors,

Death is a real problem that no man can solve. You can have all the riches in the world and you are still going to die. You can have the best physician even on retainer, you are still going to die. You can be the most physically fit and healthy person in the entire world and you are still going to die. You can have access to the best of medical care and medicines, even advances in medical research. Guess what? You are going to die. You can have the gentlest wife or the strongest husband with godly children. Besides, you are still going to die. You can live a life above reproach and have the greatest name a mere mortal could achieve and you are going to die.

You can have the most rewarding vocation, love to go to work, being fulfilled in your labors every single day, and you are still going to die. You can grow old to watch your children and grandchildren become godly men and women, being satisfied in your old age, and you are still going to die.

You can have be the most faithful steward imaginable and leave an inheritance for your children and your children's children and you are still going to die. You can be a part of a faithful church who preaches the law and the gospel to you and administers Christ's sacraments every Sunday. What a blessing. And you are still going to die. No matter how great things go in this life, death is still a real problem that no mere man can solve. Additionally, no matter how bad things go for you in this life, it is going to get worse. You are going to die.

You can have none of the riches of the world and live in absolute poverty and you have nothing to look forward to for it to get better because it is going to get worse. You are going to die. You can have the worst doctor possible who does you more harm than good and it is going to get worse than that because you are going to die. You can be unhealthy as all get out, constantly sick and fatigued and in pain and not have any rest to look forward to because you are going to die. You can

have zero access to medical care or medicines, no access to advances in medical research. It is still going to get worse because you are going to die. You can have the stubbornest wife or most effeminate husband ever and it is going to get worse because you are going to die. You can live a life of ill-repute and have the worst reputation a mere mortal could achieve and you are still going to die. You can have the most depressing vocation and hate to go to work every day, never fulfilled, but always drained by your labors, and you think that is bad. It is going to get worse. You are going to die, and you cannot stop it. You could be the most wasteful steward imaginable and leave not even an inheritance for the mice within your walls, and you are going to die. You can be a part of a unhealthy church who does not faithfully preach the law and the gospel, nor faithfully administer Christ's sacraments every Sunday, and it is still going to get worse. You are going to die. Boys and girls, look up here at me. Listen, death is not natural. That is a lie. Death is not natural. Death is a result of sin against God. If Adam had never sinned, Adam would have never died. Death is not just something that happens. It is a consequence for our rebellion against God. Boys and girls, death is not neutral. It comes for us all because all of us have sinned. Death cannot be bargained with. It is God's righteous sentence on those who have rebelled against him. Death is not normal. Death is an enemy that needs to be destroyed. But no mere man has ever figured out how to destroy it. This is the desire that is in every human being. We know, we feel, we instinctively know that death is an enemy and we want to try to overcome it however we can. That is why there are even godless men today who are trying to advance AI to the point that we can have trans-humanism. And so human beings we can make it to where human beings can somehow be uh so advanced and like a [snorts] hybrid so that we never have to die. Everybody knows this. Everybody hates death. Everybody knows death is an enemy, but people try to avoid it. People try to overcome it. Death is a real problem that no man can solve. And it is coming for us all. Yet, here is the great news. The reason we celebrate Resurrection Day, death is no problem for Jesus.

He is not concerned about death at all. It is something we tirelessly try to overcome that we hate. And Jesus, especially as we see it in John 11, he is just cool as a cucumber. Nothing is nothing is wrong. Nothing is happening that is making him uh go off balance. He is just resolute as if death is nothing to even be afraid of. And that is actually the first major truth that we learn here in John 11. I hope you have your Bible open and I want to walk through John 11 1-44 just so we can get the whole flavor of the passage and really understand what is going on. And I will make some notes to you along the way. But the big point is death is no problem for Jesus. It is the biggest problem for us, no problem for him. just to catch you up so that you properly understand John 11 since we are just dropping into this chapter. You need to know that in John chapter 10, the Jews try to murder Jesus multiple times. John 10 is a long chapter and Christ teaches against the Jews of his day who were rejecting him. He teaches against him. He says, "The reason you do not believe in me is because you are not one of my sheep. if you were one of my sheep, you would believe in me. That is why you reject me. And

Jesus has said very harsh things against the unbelieving Jews. And so they try to kill him multiple times. And the final time they try to kill him, it says at the end of John 10, therefore Jesus departed from Judea. He was in Jerusalem, which is Judea, the southern part of Israel in this time. And he departs Judea and crosses the Jordan River where John the Baptizer was. was baptizing previously and then many people believed in him there. So you need to understand that properly to see Jesus is in Judea preaching teaching they try to kill him multiple times. So he leaves because his hour had not yet come to go to the c to go to the cross. So he leaves and crosses the Jordan and he is ministering there. And then word comes to him that Lazarus his friend is sick. So, you need to understand that to see why the disciples are like, "Uh, are you sure we should go back to Judea?" when he decides to do that because they have just threatened to kill him multiple times. But here is the doctrine you should learn from this whole passage of scripture. Death is no problem for Jesus. And if you are a true Christian, death will be no problem for you either. That is the simple, wonderful truth of Resurrection Sunday. Death is no problem for Jesus. And if you are a true Christian, death will be no problem for you either. Boys and girls, look up here. Death is a problem for us, for ordinary men and women. Boys and girls, death is a problem. Have you known someone who is died? I have too. Some of you have known people and some of your relatives have died recently. For Jesus though, death is not a problem. He can overcome it. He has overcome it. He raised himself from the dead and he can raise others from the dead. And he promises to raise you from the dead if you trust in him with a simple faith. Death is no problem for Jesus. And if we are true Christians, death will be no problem for us either. It is the greatest enemy. It is the biggest fear because none of us have gone through it. We do not know it. People do not know by experience what happens, right? Have you ever died? I have not either. But Jesus has. And then Jesus came back from the dead and he proves not only that he has power over death, but that he can raise you from the dead and give you eternal life. So that is the doctrine. That is what we learn here. But now let us let us just walk through it. First of all, here is the main thing I just want you to grasp in John 11 1-24. This first section we are going to walk through. Simple truth. Death is no problem for Jesus. Start with me at verse one. Look along. Now a certain man was ill, means sick. Lazarus of Bethany, the village of Mary and her sister Martha. It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill. So the sisters sent to him Jesus, saying, "Lord, he whom you love is ill." You should note there how wise and faithful Mary and Martha are when they send word to Jesus. They do not say, "Lord, the one that loves you so much is sick." That is not how you appeal. That is not how you appeal to God. That is not how you appeal to Christ. You do not go to Christ and appeal to him. Say, "I love you so much. Therefore, will you help me?" You appeal to him based on his love for you, not your love for him. That is your hope. That is my hope. That is all of our hope. It is not our love for Jesus. Jesus, because I love you so much. Therefore, no. Just like Mary and Martha do, learn that simple truth right there. We appeal to God based on his love for us, not the strength of our love for him. Our

love for him waxes and wanes. It goes up, it goes down. Though we always surely want it to be more, but his love for you, Christian, is fixed and firm. the one who gave himself up for you on the cross. You can always go to him and say, "Because you love me, help me." Just as Mary and Martha go to him, you can learn that simple truth there. Your only hope is not your love for Jesus. Praise God. But rather Jesus's love for you, Lord. He whom you love is ill. Verse four. But when Jesus heard it, he said, "This illness does not lead to death. It is for the glory of God so that the son of God may be glorified through it." This illness does not lead to death. It is for the glory of God so that the son of God may be glorified through it. Just re realize that most of the gospel accounts, the Lord Jesus calls himself the son of man. that prophecy in the book of Daniel but very clearly here and this is the last sign that is recorded in John's gospel and this is the reason it is the last miracle sign that John records it is the greatest he calls someone out of the tomb but in this one he very clearly says this illness does not lead to death and we would go well kind of but you see what he is saying he is like oh I am going to raise Lazarus from the dead and he says not just for the glory of God but so that the son of God may be glorified in it so that I may be totally and clearly revealed to be who I claim to be the very son of God and I may be glorified through it. So Jesus in this whole narrative is emphatically proving he is who he claims to be. He is the son of God and his enemies knew it because right after this scene they conspire together and say we have absolutely got to kill this guy. He just raised a guy from the dead and he claims to be the son of God. They knew he was claiming to be the God man and they said we need to kill him so that the son of God may be glorified through it. You also need to note that your sufferings are not ultimately pointless. Just like Lazarus's illness and even leading to his death, it was not pointless. But all of your sufferings exist in some way like Lazarus's here so that Jesus may be glorified through it. Verse 5. Now Jesus loved Martha and her sister and Lazarus. So when he heard that Lazarus was ill, he stayed two days longer in the place where he was.

Did you get that? John says because Jesus loved Mary, Martha, and Lazarus, he let Lazarus die. That is what he is saying. Read it again. Verse 5. Now Jesus loved Martha and her sister, that is Mary, and Lazarus, the guy who is sick. So that is therefore because he loved them. Therefore, when he heard he was sick, he stayed two days longer in the place where he was because he loved these three. He did not go and heal Lazarus. He let him die.

Learn from that. Jesus love for you does not necessitate an easy life. Because he loves you, he may leave you sick or suffering or sad for a time in order that he may do the most eternal good to you and others. Because he loved Lazarus, he left him sick and let him die. There is just another black eye on the false teachers who preach a health, wealth, and prosperity false gospel who says if Jesus loves you, you will be healthy. You will always be prosperous. It is like, okay, then why does he say because he loved Lazarus, he left him sick and let him die? It is just a black eye in that false gospel. It is a false gospel. Jesus loves him and leaves him sick. Verse 7, then after this he said to the disciples, "Let us go to Judea again."

This is where he is just left because they are trying to kill him. That is why the disciples in verse 8 say, the disciples said to him, "Rabbi, the Jews were just now seeking to stone you. Then are you going there again?" Jesus answered, "Are there not 12 hours in the day? If anyone walks in the day, he does not stumble because he sees the light of this world. But if anyone walks in the night, he stumbles because the light is not in him. Jesus is just saying, "You are trying to keep me from doing the will of God because of fear of being persecuted?" No, there is 12 hours in the day. Let us make hay while the sun is shining. That is what he is saying. I got work to do. Of course, I will go back to Judea. In order to do the will of God, you cannot avoid suffering or persecution. You do what Christ tells you to do. No matter the consequence, you go back to Judea. Even if they just tried to kill you, if you are going there to obey the Lord's will, it is not an option. Like, will this be safe enough? No. Is this what Christ tells me to do? Then I am going to do it. That is what Jesus is saying. this I exist to do the will of my father. There is 12 hours in the day. I am going to work. Verse 11. After saying these things, he said to them, "Our friend Lazarus has fallen asleep, but I go to awaken him." Our friend Lazarus has fallen asleep, but I go to awaken him. Why does why does Jesus speak like that? He means he is dead. And he has to tell that to them just after this we will read they say well if he is sleeping he is going to be fine when you when you are sick and you can actually get rest then you are going to get better. So if he is sleeping is fine we do not have to go back to Judea where they were trying to kill us. That is what they are trying to do. And Jesus has to go I mean he is dead. He is dead. But why does Jesus say he is fallen asleep and I go to wake him up? Paul says the same thing. It is not unique to Jesus. Paul says some have fallen asleep in Christ. And he is talking about they have died. This is another great truth of the fact that Christ is the resurrection and the life. That when you belong to the Lord Jesus Christ, if you are a true Christian, death is like but a nap that he will awake you from. That is what death is. For the Christian, we can say they fell asleep and Jesus is going to wake him up. See how Jesus death is not a problem for him at all. So he can just say Lazarus fell asleep and I am going to wake him up. Verse 12, the disciples said to him, "Lord, if he is fallen asleep, he will recover." Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. Then Jesus told them plainly, "Lazarus has died. And for your sake, I am glad that I was not there so that you may believe, but let us go to him." So Thomas called the twins said to his fellow disciples, "Let us also go that we may die with him." There is just more of the pride in the disciples who just say, "Jesus, we are ready to die with you." And then when push came to shove in the garden of Gethsemane, they all ran away. No hope. No hope outside of Christ. No hope in our discipline. No hope in our love for Christ. It is all just words. We need Christ's love for us. But Jesus goes to raise Lazarus. Look at verse 17, continuing on. Now when Jesus came, he found that Lazarus had already been dead in the tomb for days.

Bethany was near Jerusalem, about 2 miles off, and many of the Jews had come to Martha and Mary to console or comfort her them concerning their brother. Verse 20. So when Martha heard that Jesus was coming, she went and met him.

But Mary remained seated in the house. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now, I know that whatever you ask from God, God will give you." Jesus said to her, "Your brother will rise again." And Martha said to him, "I know that he will rise again in the resurrection on the last day." I will stop there. What is Martha talking about? She is not talking about Lazarus being called out of the tomb like we are about to see. She is talking about the definite article, the resurrection of the just and the unjust, of the unrighteous and the righteous on the last day at the second coming of Christ at the judgment. That is what she is talking about. This is Daniel 12:2. Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Martha knew that in the end, at the great judgment, at the end of human history, everyone will be raised out of their graves. The unjust, the unrighteous, those who are still in Adam, still in their sins, will be raised and sentenced to an eternity in hell. Shame, contempt. Those who are forgiven of their sins through Christ, no longer in Adam, counted righteous in Christ, through simple faith in Christ, will be raised, given new, glorified bodies, and will live in an eternity of joy and happiness with Christ in the new heavens and the new earth to everlasting life. She knew that. She said that. That is not what Jesus is talking about right here. But she knew that. So I ask you, do you know that you will die and you will be raised from the dead? Whether you are a Christian or an unbeliever, if you are not a Christian, you are still going to be raised from the dead. You are still actually going to be given or reunited with your body.

If you are an unbeliever, you need to know that these are your only two options. If you remain on your own outside of Christ, you will be awakened, your soul reunited with your body, so that then you can be sentenced to hell and suffer not only spiritually but also physically for all eternity under the just wrath of God for your and Adam's sin against God. That is one option. The other option is to go to Jesus Christ for salvation as he is offered to you in the gospel. With simple faith, clinging to Christ, he lived without sin so that I could be counted righteous. He died in my place for my sins so I could be forgiven. He arose from the dead conquering Satan's sin and death so that he would be my living savior and king. You trust in Christ and what he is done in place of sinners, you will be raised from the dead, given a new glorified body, soul reunited with body, and then you will reign on the earth with the Lord Jesus Christ in perfect happiness forever. Those are your only two options. And believers, those are the only two options for anyone you have ever met, anyone who has ever lived. There will be a resurrection on the last day. Many of those who sleep in the dust of the earth shall awake. Some to everlasting life, some to shame and everlasting contempt. So he plead with you, go to Christ Jesus in faith. Now he will receive you. He will save you. Death is no problem for him. But look next. Why is death no problem for Jesus? You can see this in verses 25 and 26. Why is Jesus just fine with all this that is happening? I am just going to go wake him up. It is because here is the second main truth. Jesus is the resurrection and the life. Jesus is the resurrection and the life. Look at verses

25 and 26. Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live. [snorts] And everyone who lives and believes in me shall never die." Do you believe this? Jesus says to Martha, "Do you believe this?" She says, "Well, I know there is a resurrection on the last day." And Jesus says, "Yep, but that is not what I am talking about. I am the resurrection and the life." Christ says he goes beyond that. What does he mean? He means whoever believes in me, though he die, yet shall he live. What does Jesus mean by I am the resurrection and the life? Well, first of all, he does not merely provide resurrection or provide life. Notice he does not say, "I give the resurrection and I give eternal life." He says, "No, no, no. That that is who I am. I am the resurrection and the life." Look again at the verse. Jesus said to her, "I am the resurrection and the life. Whoever believes." Now, what is that next word? Whoever believes. What is the next word? In. It is actually the Greek word that we should translate into. And it seems strange in the English, so they translated it in. But he says, "Whoever believes into me," what on earth does that mean? We do not talk like that. It is the whole point of being united to the Lord Jesus Christ. That is why we say Christians are united to the Lord Jesus Christ through faith. When you believe on Christ for salvation, it is not just you trust in Jesus and Jesus is going to give you forgiveness, give you righteousness, give you those things. It is when you trust in Christ alone for salvation, you are then united to his person and you are in him. That is why a Christian can never be lost. A Christian, a true believer is never going to be damned because they are united to the Lord Jesus Christ. It is not just I asked and he gave me some blessings. It is I believed into him. I am in him. He is in me. I am in him. I am united to him. We are Christ's mystical body and he is our head. And Christ is never going to cut his body off and sever the head from the body.

So Jesus does not provide resurrection or life. He is the resurrection. He is the life. And so this gets rid of all this silly nonsense that a lot of famous podcasters and people like that in our day have started saying. It is like I have really grown to respect Jesus. Joe Rogan saying things like that. You know what? I I am with Jesus. And it is like, no, no, you are not. You believe into him. You get united to him through faith. You submit to him. You do not just mentally have mental ascent to, you know what, the story, the narrative makes the most sense, that Jesus is true. It is like, you are still going to hell, man. Unless you turn from your sins and trust in Christ alone for salvation and submit to him. Like it does not matter if you say, "Man, I think Jesus is right." Like, "Well, he is. Good job." Now, repent and believe the gospel. You got to be in Christ. It is not just I think Jesus is good. I am going to ask him to give me some blessings. It is like, uh, no, he is not just going to give you resurrection and give you life. He is the resurrection. He is the life. You got to be united to him through faith. That is what he means first of all. But also he goes on to say to clarify whoever believes in or into me though he die yet shall he live. What does he mean? Well he means whoever is united to him through faith will die but be raised from the dead to eternal life. Simple. Though he dies, though he die, yet shall he live. I will raise him. So all of you right now who believe on the Lord

Jesus Christ for salvation, you are going to die and he is going to raise you from the dead or option two that he says next. That is the general truth. But then he says, look, first part of verse 26, and everyone who lives and believes in me shall never die.

Uh, what have you ever read those verses and just kind of you just keep going? You go

kind of believe I am going to die and you are going to raise me. And also, if I am alive and I believe I am never going to die, I do not know what you are saying. I think he is simply drawing back to what Martha had said. It is like, yeah, the resurrection on the last day. I think Jesus is simply saying, if you are alive at my second coming, you never die. You are not going to die. Everyone who lives and believes in me shall never die. Everyone who is alive when I come back for the resurrection of the just and the unjust those Christians who are alive at the time of the second coming of Christ will never die. Very small part. But whoever believes into me though he die yet shall he live. If you are united to Jesus Christ through faith [snorts] Jesus comes back you never die. But most of us are going to die before Jesus comes back and he will raise us from the dead. That is his—that is what he says. I am the resurrection and the life. Now the rest of the narrative is Jesus just basically saying, you want me to show you? You want me to prove it? And that is what he does. Now hear me. Jesus proved he is the resurrection and the life by dying in our place for our sins and raising himself again from the dead to eternal life. His own resurrection proves that, does not it? Well, yeah. He raised himself from the dead. That is what we specifically celebrate on resurrection day today. And that is what we truly celebrate every Lord's day. Jesus is alive. He died for our sins. He was raised for our justification. His own resurrection proves his statement in verses 25 and 26 is true. Can we agree? But here is what is awesome about John 11. Lest any of us just look at the resurrection of Christ and say, "Well, yeah, the God man who never sinned, who sacrificed himself in place of innocent people, of course he can raise himself from the dead. He is God. He is omnipotent. Is there anything God cannot do?"

John 11 helps us understand or answer the question, I see that Jesus can raise himself from the dead, but can he raise me? Can he take a wicked rebel against God? actually forgive me of my sins, actually count me righteous before him, and actually take me out of my grave and bring me back to eternal life. John 11 is Jesus saying, "Oh yeah, I cannot only do that for myself, I can do it for you, too." That is the beauty of this passage. Can he do it for me? Can he call me out of my grave? Yes, he can, beloved. And he proves it right here with Lazarus. Read verses 27-44 with me. She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is coming into the world." When she had said this, she went and called her sister Mary, saying in private, "The teacher is here and is calling for you." And when she heard it, she rose quickly and went to him. Now Jesus had not yet come into the village, but was still in the place where Martha had met him. When the Jews, who were with her in the house, consoling, comforting her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to

weep there. Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled. And he said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus wept. So the Jews said, "See how he loved him." But some of them said, "Could not he who opened the eyes of the blind man also have kept this man from dying?" Let us stop real quickly there. Jesus is not weeping just because of death. Jesus is weeping with those who weep. He loves Mary and Martha so much that he sees them weeping and he weeps with them. You should learn the compassionate, tender care of the Lord Jesus Christ for his people. Look at her weeping. And notice how he responded different differently to each of the sisters. They both say basically the same thing. If you had have been here, he would not be dead. And to one, he just says, "I am the resurrection and the life. Your brother is going to rise again." He gives Martha truth. She needed that right there. He is going to rise again. I am the resurrection and life. He gives Mary, he just weeps with her. He gives each exactly what they need according to his own sovereign wisdom. And so he gave her his tears. He will weep with you who weep.

Moving on. Verse 38. Then Jesus deeply moved again came to the tomb. It was a cave and a stone lay against it. Then Jesus said, "Take away the stone." Mary, the sister of the dead man, said to him, "Lord, by this time there will be an odor." Or as the King James says, I love it. He stinkketh, for he has been dead four days. [snorts] Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?" So they took away the stone and Jesus lifted up his eyes and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around that they may believe that you sent me." When he had said these things, he cried out with a loud voice, "Lazarus, come out."

The man who had died came out, his hands and feet bound with linen straps strips and his [snorts] face wrapped with a cloth. Jesus said to them, "Unbind him and let him go.

Lazarus, come out." [snorts] And he did. Beloved, learn from John 11 that Christ promises to be your resurrection and your life. And then he goes on to say, "Watch.

I will do it to him to show you that what I promise is true. Who I say I am is true. You have no reason not to trust me." This is a picture even him calling Lazarus out of the grave. It is a picture of what Jesus does when he converts us by causing us to be born again. This is what has spiritually happened to you if you are a Christian. That you were dead in trespasses and sins and Christ came to you and said, "Come out." And when Christ says come out, you come out, Lazarus did not have a choice of whether or not he would stay dead. He just came back to life. And when Jesus causes you to come alive, you act like you are alive, just like Lazarus did. It is the same thing with Christians. You were dead in trespasses and sins, and Jesus did not ask your permission. He just yelled into your spiritual grave and said,

"Come out." And you came out. You believed on him alone for salvation. All of you, any of you who are still unbelieving. This is what you need to happen to you. You do not need to be convinced of certain things. You do not need to be given evidences and proofs that Jesus is who he claimed to be. No, he is. What you need is to be set free from your sin and given spiritual life so that you would walk out of your grave. You need Jesus to say, "Come out." And that is what we pray would happen to you even now. This is also not just a spiritual picture of God converting sinners, regenerating us. This is a picture of what will physically happen one day at the resurrection of the just and the unjust. He will call Christians out of their graves, reunite their bodies with their souls that had been in heaven, and then we will live and reign with Christ in perfect happiness on the new earth for all eternity. Hallelujah. This could be your happy future, unbeliever. Go to Christ. Be baptized. Join the church. Walk with the church all of your life for God's glory, your gladness, and others good. Christ will receive you. He is the resurrection and the life. And he says, "Whoever believes in me, though he die, yet shall he live."

This is your happy future. Christians, you are united to the resurrection and the life. So what on earth do you have to be afraid of?

I exhort you to be courageous. This is how I want to finish. This is true. Jesus is the resurrection and the life. If you believe in him, though you die, yet shall you live. Christians, you have eternal life secured for you, purchased on the cross. The receipt is the resurrection, and the evidence is right here in John 11. Oh, I can do it to you. Therefore, I exhort you to live courageously. Courage, brothers and sisters. Courage for your fellow Christians good. Courage for Christ's glory. Courage in the face of sin. Courage in the face of evil. Courage to build for Christ's kingdom. Courage to fulfill your everyday vocational duties. Courage to be faithful in the small things and the big things. Courage to see your children and grandchildren love and serve the Lord. Courage to reach the nations with the law and the gospel. Courage to press Christ's crown rights into every corner of this world. In the end, we win. We are united to the resurrection and the life. We will be raised. Let us act like we win, even in the here and now. Courage. The wicked flee when no one pursues. But the righteous are as bold as a lion. We win. Let us act like it. What do you have to be afraid of? Because Jesus is alive and he is the resurrection and the life. That means sin is in Christ's crosshairs and its days are numbered. Suffering is just used to sanctify you. Persecution is just preparing you for glorification. Pain will soon give way to eternal pleasure. In the meantime, the same spirit who raised Christ from the dead will give life to your mortal bodies. Your advocate, Christ Jesus, never sleeps, yet always stands at God's right hand to intercede for you. Your death will simply transport you to Christ's face and embrace. Your king and redeemer will one day return to rid the world of sins and sufferings and sadness when he consummates his kingdom. What on earth are you afraid for? Go live courageously with Jesus as your resurrection and your life. Pray with me.

Our father in heaven, we thank you for your word. We ask you to help us understand John 11 and to appropriately apply it. We thank you [snorts] [clears throat] that you weep with those who weep. That you love us and are tender and

compassionate towards us. And you give us whatever we need. We ask you to save sinners, to give them life, to call them out of their graves. Just as Christ called Lazarus out of his physical grave, we ask you to call sinners out of their spiritual graves. Make them alive together with Christ. Open their eyes to the beauties of Christ, crucified, risen, ascended, ruling, and reigning and returning. Grant them repentance and faith. For those of us who are already united to Christ, we praise you. We thank you. We ask you to help us be more grateful. Help us to love you more, to hate our sin more, and please give us courage by your Holy Spirit to live for your glory. We ask you to receive the songs, the prayers, the Lord's supper that we take, the offerings that we give, our fellowship, the food that we get to enjoy. Receive all these things as sacrifices of praise for your glory. use them to sanctify us as we sanctify your name. In Jesus name we pray. Amen.