

I Am the Resurrection and the Life, Part 2

John 11

(Slide 1: Title)

Pray

Intro: signs

Last week we noted the writer John's main purpose of writing this gospel that is named after him. He spelled it out in (Slide 2) John 20:30–31:

Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

When you read the Gospel of John the issue of "Believe" is everywhere. It is really obvious that John wants the characters in his gospel to believe; and he wants his readers to believe. But you can't just believe in belief. People who say they are "a person of faith", what does that mean? What do you trust? What do you believe? "Person of faith", what has your faith latched onto?

John says faith should grasp Jesus and so he gives a tight focus upon Jesus, whom you should believe. Listen to his purpose statement. Jesus did a lot of wonderful and miraculous things. I have sorted through them and presented those that I think and hope will help you believe that he is the Christ the Son of God and that through this belief, you may have life.

One of the ways John does that is by selecting 7 public miracles that he calls "signs" and then telling everyone to believe the signs. (Slide 3)

- Sign 1: The turning of water into wine, ch. 2
- Sign 2: The healing of the official's son, ch. 4.
- Sign 3: The healing of the lame man, ch. 5.
- Sign 4: The feeding of the five thousand, ch. 6

- Sign 5: The walking on the water, ch. 6.
- Sign 6: The healing of the man born blind, ch. 9.
- Sign 7: The raising of Lazarus from the dead, ch. 11.

Signs are **not just power acts.** **(Slide 4)** Look how closely they are connected to belief and faith:

- **John 2:23** "...many believed in His name, observing His signs which He was doing."
- **John 6:2** "A large crowd followed Him, because they saw the signs which He was performing on those who were sick."
- **John 7:31** "But many of the crowd believed in Him; and they were saying, "When the Christ comes, He will not perform more signs than those which this man has, will He?"
- **John 12:37** "But though He had performed so many signs before them, yet they were not believing in Him."

Signs are to initiate and grow faith. In fact, not **believing in the signs you see will make you guilty.**

We are to see the signs and believe what Jesus says and most importantly **what Jesus says about Himself.** The signs are the observable truth about who Jesus is they are to inspire faith within you and if they don't then you are committing the **sin of unfaithfulness because you won't believe in Christ.** There were some there that saw the signs and did not believe; we will see some this morning.

(Slide 5) In John 14:11 Jesus says:

"Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves."

Raising Lazarus from the dead is the **last of these seven, public signs.** The next public event that John will record is Jesus' crucifixion. Everything between **chapters 12 and 19 are private and with His followers.** John is giving this last sign

to increase our faith. Let us read this together with that desire that this might increase our faith.

Text

Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. 3 So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick." 4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it." 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when He heard that he was sick, He then stayed two days longer in the place where He was. 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." 11 This He said, and after that He said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep." 12 The disciples then 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 was speaking of literal sleep. 14 So Jesus then said to them plainly, "Lazarus is dead, 15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him." 16 Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him." 17 So when Jesus came, He found that he had already been in the tomb four days. 18 Now 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 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. 21 Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. 22 "Even now I know that whatever You ask of 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.” 25 Jesus said to her, “I am the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die. Do you believe this?” 27 She said to Him, “Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world.” 28 When she had said this, she went away and called Mary her sister, saying secretly, “The Teacher is here and is calling for you.” 29 And when she heard it, she got up quickly and was coming to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. 32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.” 33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, “Where have you laid him?” They said to Him, “Lord, come and see.” 35 Jesus wept. 36 So the Jews were saying, “See how He loved him!” 37 But some of them said, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?” 38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. 39 Jesus said, “Remove the stone.” Martha, the sister of the deceased, said to Him, “Lord, by this time there will be a stench, for he has been dead four days.” 40 Jesus said to her, “Did I not say to you that if you believe, you will see the glory of God?” 41 So they removed the stone. Then Jesus raised His eyes, and said, “Father, I thank You that You have heard Me. 42 I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.” 43 When He had said these things, He cried out with a loud voice, “Lazarus, come forth.” 44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, “Unbind him, and let him go.” 45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. 46 But some of

them went to the Pharisees and told them the things which Jesus had done.

Review

This is our second dip in to this passage. Last week consisted of news that Lazarus was **sick**, Jesus cryptically said this wouldn't end in death, but **God's glory**. Then Jesus waited two days before announcing they were **going to Bethany** because Lazarus was dead. The journey was not described; but upon getting to Bethany Jesus had a **conversation with Lazarus' sister Martha**, who had gone out to meet Him.

She was disappointed that He was not there to save her brother. You will remember that this is a compliant, but it is a **complaint of faith**, she goes to Christ with her disappointment concerning Jesus and with the faith that God will do whatever Jesus asks. This is faith, even if the faithful one is disappointed and her **faith is shaken and tested**.

Jesus responded that **Lazarus would rise again** - meaning "have life".

Martha took that to mean on "the last day" when a **general resurrection** of everyone would happen; sure, Lazarus would rise then. She has good theology and was practicing good biblical thinking.

It is at that point that Jesus made the central and most critical claim. **(Slide 6)**

25 Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die.

Resurrection and the life **aren't**, most significantly, **about a future day**, though it is that. The Resurrection and the life **aren't**, most significantly, just a **theology** with statements about the future, though good theologies have that. The most significant thing is that the **resurrection and the life** are found in a person, **Jesus**. Resurrection and life are a part of his nature. They happen because He is. As

you look for life, resurrection, and meaning - theology and the future give hope, but only as they are centered on Jesus. He is the resurrection and the life.

“Martha, do you believe that?” Martha, do you believe that? What a critical question Jesus asked His friend. Does she believe that He is life and resurrection and that through faith in Him She also has eternal life? Critical.

And Martha said she did believe in very specific terms. “*I have believed that you are the Christ, the Son of God, he who comes into the world.*” With that, Martha describes her faith in Christ. It is a faith that knows who Jesus is – Man of God, sent from God, very God - and then trusts Him.

It is imperative that believers believe more and deeper. It was critical for the followers of Christ to grow and deepen in their faith. In a little over a week, it wouldn't be Lazarus in the tomb, but Jesus. They would a faith that could interpret and trust in these ways. A week to ten days before his death Jesus decided his followers needed their faith to be increased. Their faith needed to clear vision of Him resurrecting a person and giving life to someone unquestionably dead. They needed to see Jesus as life and resurrection.

This was done for the purposes of building faith. We noticed 8 times the passage either said or demonstrated that Jesus loved Martha, Mary, and Lazarus. And 5 times it was either said or implied that Jesus let Lazarus die. Why would you do that to someone you loved? He did it because it was more important to encourage faith than it was to keep a friend from dying. It was more important to shore up wobbly faith than to keep Martha and Mary from emotional despair. 5 times in the passage, it says that this was done to increase the faith of the people.

This week

This week we pick up with Jesus and the second sister, verse 18, after the dialog with Martha.

28 When she (Martha) had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." 29 And when she heard it, she got up quickly and was coming to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there.

Mourning

This is describing the movement of people. Martha left Jesus and went home to tell her sister that Jesus and the disciples were in town. It is interesting that previously, when Martha was told that Jesus was coming, Mary wasn't told; perhaps she was mourning, or sleeping and nobody wanted to disturb her with that news. I don't know; but whatever the case, she hears about Jesus from her sister who had come from Him.

Remember we had said that friends and acquaintances from Jerusalem had made the two-mile hike to Bethany in order to mourn Lazarus' death and to comfort the sisters. Jews buried quickly, often the day of death. So many mourners would show up after the burial. They were there to comfort the family and they would stay as long as seven days after the burial. At Jewish wakes there were remembrances and eulogizing but they were very serious with no joking or silliness. Sometimes professional mourners would be hired to cry. This is the type of people who made up this crowd.

Martha whispered Jesus' presence and Mary left to see Him. Others didn't hear Martha and thought that Mary, who was beside herself was hurrying to the tomb to be closer to Lazarus' body. So they mourners followed. This is significant because it gathers a group of people at the gravesite for the miracle.

However, first there is a conversation.

32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

Mary's Conversation

When Mary came to Jesus she said almost exactly what Martha said, which make me think they had been saying this to one another over the last few days. They were sadly disappointed in Jesus. However, like Martha, Mary is respectful in her disappointed. She puts Lazarus' death on Jesus but she also falls to His feet and calls him "Lord". Only if He would have been on time...

Other Resurrections

Both Mary and Martha knew Jesus could heal the sick and had confidence that He would have had He been there. Neither seem to think He will do anything for Lazarus in death. They are sad that He did not heal the sick; but they don't ask Him to raise up the dead.

(Slide 7) This is interesting because Jesus has restored life to two other dead people. He raised the daughter of Jairus, recorded in Mark 5 and Luke 8. The little girl had just died before Jesus raised her. The other was the son of the widow of Nain in Luke 7. Jesus raised him while he was in his coffin, so he probably died that day. Dead saints Upon Jesus' death (Matthew 27). Of course there is Lazarus, dead for 4 days, smelling with corruption.

Raise-up vs Resurrection

I am using the term "raise-up" because that is what scripture says happened. You could use the term resurrection and I don't think that is wrong. However, we need to remember that these three people are not resurrected the way Jesus will be shortly, nor the way we will be ultimately. They are brought to life, but they will get weak, suffer injury, grow old, and die again. That is not the case with our resurrection.

My point in all this is that, even though Jesus has raised people up before. Nobly is thinking in resurrection and life terms. He has healed and He has raised the freshly dead... but it has been 4 days now. Lazarus is gone and that is why everyone is sobbing.

33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, "Where have you laid him?" They said to Him, "Lord, come and see." 35 Jesus wept. 36 So the Jews were saying, "See how He loved him!"

This paragraph has a concentration of emotion. Mary was crying the Jewish mourners were weeping, Jesus was moved and weeping, Himself. Everyone there was overwhelmed with the idea of a loved one dead. This paragraph answers any questions of Jesus' care, concern, and love for this family. They were extremely close.

Jesus' Humanity

This is a beautiful look at Jesus' humanity. He suffered loss as every human does. This is what Hebrews is describing when it says that we have an advocate in Heaven, a High priest, who is like us. He has experienced the pain of loss; He has experienced temptation; He has experienced physical deprivation, He has experienced the disappointment of friends; as well as their betrayal. Here He experienced the death of a friend.

Hebrews describes him in Heaven interceding for us. He is not apathetic; He knows what it feels like; He has been through it. He is the perfect person to represent you and pray for you to the Father. Here, the God-man has lost a loved one, like you.

Death

Moreover, this emphasizes that death is real and it is horrible. Death and the loss death causes, even saddens Jesus, maybe especially saddens Jesus.

You can see this in verse 35. Verse 35 is the shortest verse in the Bible. The life-raft of every Sunday School underachiever caught up in Bible memorization panic. Though short, context really makes this a powerful verse. Verses 31 and 33 show that other people were crying but the word “weep” that Jesus does is not the same as the other three. The other crying is a sustained mourning cry or sobbing. What Jesus does in verse 35 is shorter, shorter, and intense burst – like a cry that He couldn’t hold it in.

Jesus lost a friend and His other friends were in sorrow; but another poignant aspect of this scene for Jesus was the fact that He knew better than anyone that this should not be. People were created to live an everlasting life of blessing with God. Because our first parents fell, and the creation with them, everlasting life of blessing with God has never been anyone’s experience. We have deep knowledge that we were not made for this type of world and cannot find our satisfaction in it.

Death erases life and even the traces of life. 1 Timothy 6, “We brought nothing into the world so we cannot take anything out of it either.” Death makes everyone poor. Even memories of us are wiped away. Many of you know your grandparents and know of your great-grandparents, but are your great grandchildren going to remember stories of your great-grandparent? The memories of most our lives and experiences will be gone just 75 years after we go. Nothing reveals that more clearly than death. Job calls it the “King of terrors”. It is awful and it is ubiquitous and it should not be here at all and it certainly ought not be pervasive as it is. Listen to a few verses from Genesis chapter 5, recorded just after Adam’s Fall:

- Genesis 5:5 So all the days that Adam lived were nine hundred and thirty years, and he died.
- Genesis 5:8 So all the days of Seth were nine hundred and twelve years, and he died.

- Genesis 5:11 So all the days of Enosh were nine hundred and five years, and he died.
- Genesis 5:14 So all the days of Kenan were nine hundred and ten years, and he died.
- Genesis 5:17 So all the days of Mahalalel were eight hundred and ninety-five years, and he died.
- Genesis 5:20 So all the days of Jared were nine hundred and sixty-two years, and he died.
- Genesis 5:27 So all the days of Methuselah were nine hundred and sixty-nine years, and he died.
- Genesis 5:31 So all the days of Lamech were seven hundred and seventy-seven years, and he died.

Live as long as you want, but Death is a drumbeat that never stops. “And he died”; “and he died”; “and he died”; and she died as well. That has been the last truth of every person since creation Fell. It does not matter your age, you nationality, your color, your religion. It has been, and will be spoken over everyone, “and he died”.

That is what Paul meant when he said when, “Adam sinned, death reigned”. Adam sinned, death reigned. They are always together. Death is always with sin. Adam sinned and our lives are a story of what we have done on the continuous walk towards our graves; and history is the compilation of others doing the same. Jesus more than anyone knew how evil the enemies of sin and death are. When the destruction of death hit the family He loved, He wept.

37 But some of them said, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?”

It is a bit confusing. Why would Jesus be this upset when He had the power to heal Lazarus? He could have just come earlier. If you can give sight to eyes that have never seen, then certainly you can restore health to someone who was previously healthy. If he felt this way, He should have just come and healed

Lazarus. Once again, **nobody is thinking in terms of life and resurrection**. Those who trusted Jesus; those who didn't trust Him, **nobody is thinking in those terms**.

38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. 39 Jesus said, "Remove the stone." Martha, the sister of the deceased, said to Him, "Lord, by this time there will be a stench, for he has been dead four days."

“Moved”

Deeply moved within is a **physical movement based on an inward thought**. Jesus is pulling himself from sorrow to action. The idea that he was extremely sad then He sort of shuddered and moved forward.

Jews didn't and still don't embalm like the ancient Egyptians did. The Egyptians slow the decay to the point you can make out Egyptian bodies from thousands of years ago. **Jews do nothing to stop the decay. No cremation, no embalming**. Jewish people bury quickly, usually within a day, **not waiting very long for mourners**; it is understood that some will just get there after the burial and most of the mourning is after burying.

Burying the dead was such a priority, traditionally the family **would not eat** until the burial was complete. Moreover, someone would **stay with the deceased** until interred; this also demonstrated respect. In that day they would **wrap the body with a sheet and they tie strips of cloth** around it to hold it in place. It was not tight like the wrappings of a Hollywood mummy because they weren't designed to seal the body up, just cover it securely with grave clothes. They would also **sprinkle spices on the body** in an attempt to mitigate the smell of deterioration. They would either bury the body **in a grave**, or as in Lazarus' situation place him in a **cave and seal the entrance** with a stone to keep people from inadvertently entering, but especially animals from getting to the body. This

was normally done by family and friends, not a professional. In that culture families were involved in handling their dead loved ones.

Deterioration

So Jesus commanded the stone to be rolled away so he can address Lazarus and Lazarus can respond. In verse 39 Martha objects to Jesus' command. Let me tell you why?

By the fourth day after the death the body has really no signs it ever carried life. All organ functions have ceased. Muscles have gone through rigor mortis and returned to a completely relaxed state. Gravity has taken hold of everything such that the blood pools in the lowest parts of the body. Cellular decay has taken over and bacteria are turning a fairly solid body into liquid and gases. The body may have begun to leaking and gasses that are released from that process emit a horrible smell. That draws animals and insects if nothing has been done to prevent it from happening.

That is Lazarus when everyone is at the tomb. Martha didn't understand all that; however, she knew enough to object to the opening. Jesus challenged her with a question.

40 Jesus said to her, “Did I not say to you that if you believe, you will see the glory of God?”

In verse 39, though she believes in Jesus, Martha believes that the death of Lazarus is more real than she believes that resurrection and life are found in Christ. Martha has stated two truths and these truths are in competition in this passage. Martha has said that, “If you had been here, then my brother would not have died.” There is no doubt Lazarus is dead. Martha knows he is so dead we can't open the tomb.

The second truth is that Jesus is the resurrection and the life; He said it she agreed. Both these truths are in competition within her mind. She probably

represented a lot of the followers of Christ who were present. We know and trust you Jesus, but Lazarus is very dead. The question of faith is **Martha can you stand at your brother's grave and believe that the truth of Jesus is more powerful than the truth of death.** Not can you trust what He is doing. That is confusing and who knows what He will do. The heart of Jesus' question is will Martha trust Jesus when He has told her, "trust me and you will see the glory of God."

One of the ways we witness the Glory of God is understand God **doing and involved in aspects of life we hadn't realized.** This happens when, by faith, our eyes are **opened to His work and His ways.** When we **stop thinking in strictly materialistic ways and see His hands and His will.** God's glory will be more evident to us. For Martha to see that, **she is going to have to listen, trust and obey Jesus,** to see the glory of God.

Martha drops her objection.

41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me. 42 "I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me."

The Prayer

This prayer is important; but it is not important for Jesus' sake. He does not have to pray to do it. **He is not asking the Father for ability.** He is praying because all of those around need to **make the connection between Him and the Father.** They need to see that **Jesus is from God, with God, doing the will of God.** They need to know that **faith in Jesus is faith in the Father.** Jesus is not out on his own doing magic. He was **sent on a mission from the Father;** they needed to see it that way.

43 When He had said these things, He cried out with a loud voice, "Lazarus, come forth." 44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

God created the world by His word. He spoke and what He said happened. That was the voice of creation and life. In a similar way, Jesus yelled into the cave that Lazarus was in. He told Lazarus to come out.

Though that body was dead, when Christ commands, He must be immediately obeyed. Decomposition reversed. Dead ears heard. Dead tissues revitalized; his heart started beating; organs began functioning; brainwaves resumed all in a moment. And Lazarus obeyed. He stood and walked forward in his grave clothes.

Jesus said to them, “Unbind him, and let him go.”

Ministry of Others

Notice in verses 41 and 44, Jesus got the witnesses involved. Lazarus was wrapped and bound with a loose sheet and cloth ties, so Jesus told the bystanders to help him get out of the grave cloth so he could freely move. They could not raise Lazarus from the dead. However, Jesus had them do what they could. He told them to roll the stone away; he told them to unwrap the body. Jesus said believe on account of the miracles; how much more possible if you participated in the miracles. Can you imagine 20 years later a Christian talking to his incredulous neighbor, “Did I Jesus raise Lazarus? I helped him do it. I was one of the guys who moved the stone so Jesus could go to work; and my sister helped Mary get the wrappings off of Lazarus. It was glorious.”

This is the way things work in the Kingdom of God, there is participation in ministry and that too builds faith. Jesus does what He has to do; He does what only He can do; but He doesn't do what he wants us to do. He gives us a role. You have a role on the mission of God. It has been given and you have the resources to do it, if you will get cracking. Moreover, ministry effort is faith building in itself. Greater engagement builds weak faith. This gets us caring and

invested and moving the Kingdom of God along. That is how the Kingdom of God is supposed to grow on earth as well as within the believer.

Aftermath

I wish we could see a bit more of the reunion of Lazarus with his friends and family, but that isn't as important at the summary beginning with verse 45.

45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. 46 But some of them went to the Pharisees and told them the things which Jesus had done.

Last week I said there is no such thing as a raw fact. All information, even truthful information, gets interpreted. Verse 45 says there were some Jews there who saw what Jesus did and began believing in Him. What that means is they trusted what He said about Himself, received eternal life, and acted in faith as a follower. That is how John describes belief.

Others saw the same thing and didn't believe. They saw enough to report into the Jewish leaders about all that Jesus had done. It is interesting that, though signs are to generate faith, they don't generate faith in all people. If you watched Jesus raise Lazarus from the dead and you still aren't willing to follow Him, more signs probably won't help. Every time Jesus says or does something profound some come towards Him and some leave Him. Some people will say "no" to Christ in spite of every good reason. These folks who are going off to the Pharisees without faith have what Scriptures calls a hardened heart. Really this is setting the table for what comes next.

Biblical Place of the Miracle

I want to take a moment to talk about the place and time of this miracle. You know that it happens about a week to ten days before Jesus is executed. That means it was just a few days before the week-long Passover celebration started. Jews from all over the nation and even outside the nation would swarm into

Jerusalem by the thousands. This miracle happened just in time to be on everyone's lips as they came to Jerusalem.

Moreover, as they were coming to Jerusalem a large percentage of these pilgrims came from the direction of Jericho along the road that went past Bethany two miles from Jerusalem. When anyone asked the question, so what has been going on since we last saw you? The answer is "Lazarus was raised from the dead".

Jesus' resurrection of Lazarus was on the lips of every one to the frustration of the religious leaders. The influence of this forced the temple and civic leaders of Judaism to push harder for Jesus' execution; His ability to move the crowds had gotten enormous. (Slide 8) Listen to John 12:9–10:

The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead. 10 But the chief priests planned to put Lazarus to death also;

We have seen Jesus work on a timetable. Here we see Him trigger the opposition into action. Previously, Jesus left Jerusalem because it wasn't His time; now He is back in Bethany, the outskirts of Jerusalem, and He enflamed the opposition into action by resurrecting Lazarus. Jesus kicked a hornet's nest at the perfect time and place – and they would respond. Jesus gave Lazarus life so that He might take on death.

Jesus is the Life and Resurrection for Others

Lastly, I want you to consider how Jesus, the resurrection and the life, uses this attribute. What I mean by that Jesus has the power to raise the dead and give life; so how does He use it. (Slide 9) Jesus talks about himself in John 10:17–18 when He says:

"For this reason the Father loves Me, because I lay down My life so that I may take it again. 18 "No one has taken it away from Me, but I

lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

“No man can take My life from me... I have the power to lay it down and take it up.”¹ This sounds a bit like foreshadowing, that Jesus is going to raise himself from the dead. Yet if you keep reading Scripture, the overwhelming evidence is that Jesus was raised up by the Father. 43 times Scripture says the Father raised the Son.

It is interesting that Jesus describes Himself as being resurrection. It is intrinsic to Him and since He will die in a week, resurrection and life would be a valuable assets. However, Jesus doesn’t resurrected Himself; the Father resurrects Him. It is the Father that raised up the Son.

It seems that the only man with resurrection ability didn’t use it at His own death. The one and only time Jesus who is the resurrection and the life needed resurrection and life, He didn’t use it; the Father did.

So if Jesus is the life and resurrection, how is that used? It is used on behalf of others. (Slide10) 7 times in John Jesus says He will raising others up. John 6:40 is an example of one of these passages:

“For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

He will raise up all who look upon and believes in the Son. Here is my point. Jesus isn’t life and resurrection for himself; He is life and resurrection for us.

¹ Jesus was raised Mat. 16:21; 17:23; 20:19; 26:32; Mark 14:28; Luke 9:22; John 2:20; 21:14; Acts 2:24; 2:32; 3:15; 4:10; 10:40; 13:30; 13:33; 13:34; 13:35; 17:31; Rom. 4:24; 4:25; 6:4; 6:9; 7:4; 8:11 (2); 8:34; 10:9; 1 Cor. 6:14; 1 Cor. 15:4; 1st Cor. 15:12; 1st Cor. 15:13; 14, 15, 16, 17, 20; 2 Cor. 14:4; Gal 1:1; Eph. 1:20, 2:6; Col. 2:12; 1st Thess. 1:10; 1st Pet. 1:21 (43 times in 42 verses.)

Jesus raises others John 6:39, 40, 44, 54; 12:1, 12:9, 12:17. (7 times in 7 verses.)

Christ “for you”

In all of these “I am” statements, Jesus is describing who He is. However, it is clear that who **He is not benefitting Him, it is benefitting us..** If you have been sitting on this thing half in half out, saying, **“I don’t know if that is for me.”** Let me be clear Jesus is wonderful in many ways; but **He is not the main beneficiary of His wonders.** **Those wonders benefit those who relate to Him.** God the Father is enthralled with How Jesus is, God the Spirit magnifies and reflects who Jesus is. Those who know Him benefit from who He is. **He is life, but it is my gain that He is life; it is my advantage that He is resurrection.** He is for you; this is for you.

The greatest hope is the historic resurrection of Jesus Christ, not only is it the **epicenter of human history** - the point that redefines the rest; it is an event that leads to similar **replication with His followers.** He is raised for our benefit, so that we will also participate in His resurrection. **Him first, then us.** The hope of resurrection life **changes who you are.**

The church has story after story of people convinced that **death was not the end of life, but just the end of this kind of life.** This knowledge inspired them to both **live and die differently** than others. Many have been marked with faithful lives because of the vision of their coming resurrection. Many have faced faithful deaths with that hope firmly established. For the Christian, **death is no longer the king of terrors, but a transitional doorway from here to better life.** This is the **vision of the Glory of God in the face of death** – hope inspired by resurrection and eternal life.

Jesus Will Call Your Name

One other interesting thought. **Can you imagine what it felt like from Lazarus’ perspective?** There you lay just putrefying away, unconscious of everything, graveyard dead – and then **you heard your name.** However, a day is coming when that will be your experience. **(Slide 10)** Weird thought, right?

“Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, 29 and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.”

This is our future. Your body will be putrefying and then somehow, you will hear your name.

The only question that matters is the one asked of Martha: Do you believe?