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Series: The Gospel of John
Message: Jesus Wept, Lazarus Raised

Transcribed Message
April 12, 2026
John 11:21-44

Well, there's a Latin phrase, *memento mori*, which means simply, you too must die. *Memento mori*, you too must die. It was said of the Order of the Saint Benedict that the monks were told every day to consider at some point in the day their own death. It used to be that cemeteries were right beside churches, and it reminded people every time they went to church that that was the reality that we all face, *memento mori*. And then, of course, we have the words of the Apostle Paul himself, don't we, when he says, for me to live is Christ, but to die is gain. Then he goes on to say, and I simply paraphrase, to stay here with all of you is great, but to go and be with the Lord is greater still. Well, we come in John 11 to this great truth of the resurrection life and all that that means, and we also encounter this morning a man who didn't really have a choice in all of this, did he?

Let's look at this amazing story about the life of Lazarus and all that ensued. Last Sunday, if you were with us, we were in John 11 just simply because we kind of carried on with where we are on Sunday morning, and it was a little different. We didn't just simply do an exposition. That's what we want to come back to and pick up on some of these verses that we touched on last Sunday but in a little different way, realizing the high point of this chapter being Jesus declaring that he is the resurrection and the life. So, we look at verses 21 to 44, and here's what I want us to see this morning. It's always good to remind ourselves that God is the main character in the story, isn't he? He's the main character in the story. It's not us. We are called to live for his glory.

What is John doing in his gospel? We have said that John in his gospel is really giving us this unfolding revelation of who Jesus is. Now, you go to the end of the book, and of course you see it in the 20th chapter when he says, I'm writing these things that you might believe that Jesus is the Christ, the Son of God, and that believing them he might have life in his name. He told us at the end of the book what his whole purpose was throughout the

book, but it is this ongoing revelation of who Jesus is. And so we see that in this section that we've been in, the unfolding revelation from chapter 10 where Jesus presents himself as the Good Shepherd going into chapter 11 where Jesus says, I'm the resurrection and the life. And it doesn't take too much to see the connection is very clear between those, isn't it? When Jesus says in chapter 10, I'm the resurrection and the life, or when he says in chapter 10, I'm the Good Shepherd, I'm the Good Shepherd who lays down his life. I die for the sheep. Well then you get to chapter 11 and he says, I'm the resurrection and the life, and he's the one who brings that life to us. So, you certainly see it there.

But then I think also, secondly, it's this unfolding revelation of God's purposes in our life, and what that looks like, and my pursuit of comfort, and your pursuit of comfort, and God's pursuit of sanctification in our life. And those two are constantly in tension because we want comfort and God wants to sanctify us. He wants to set us apart. Sanctification almost by definition involves and includes, as the New Testament makes very clear, difficulties and trials and sufferings of all various kinds, doesn't it? The disciples in this story don't want to go back to Jerusalem. They don't want to go back to Bethany because they know trouble awaits. There may be even death itself. That's very uncomfortable. They want to just stay where they are. You see the same thing with Mary and Martha, and, of course, this story as it unfolds, they had wanted Jesus to come back. They wanted Him to preserve Lazarus's life. And God had something very different in mind. He had something different in mind for the disciples. He had something different in mind for Mary and Martha, and, of course, even for Lazarus. They didn't know the end of the story like we do. They walked through this without that knowledge. But one thing we know for sure, it's never too late for Jesus. So, let's look at that this morning.

In this encounter, we're going to see Jesus connecting with three different people, people He was very close to, as we've noted before. Mary, Martha, and Lazarus being very special friends of Jesus, spent a lot of time evidently with Him. We're going to just walk through His encounter with each of these three people. And we start off, first of all, with Martha. Martha, in verses 17 through 27, we've noted the setting already in verses 17 through 20, when this sad, tragic situation comes into the life of this family. Jesus came,

verse 17, He found Lazarus had already been in the tomb four days. Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother. So, when Martha heard that Jesus was coming, she went and met Him, but Mary remained seated in the house. And these sisters present themselves in different ways, don't they? Martha is often the one that is more outgoing. She's the one who is the worker. She's the one who's serving. And so that kind of is the picture we see here. We saw that in our reference to Luke 10, in that story of Mary and Martha and Jesus being in their home.

Well, evidently, there is some way that Martha learns that Jesus has finally come, and she goes out to meet Him. And let's look at the conversation that unfolds between them in verses 21 through 26. And the first thing we see that happens is related to the time of the resurrection. In verses 21 through 24, 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 Him, from God, God will give you. Jesus said to her, your brother will rise again. Martha said to Him, I know that He will rise again in the resurrection on the last day. You know, one of the first things that stands out as you look at that dialogue is Martha knew there was something special about Jesus, didn't she? I mean, she had spent enough time to know that this man was unique. He was different. There was something very different about Him.

And when we read in that 21st verse, Lord, if you had been here, my brother would not have died. There's a lot of speculation as to was she saying that out of a spirit of a somewhat of a rebuke to Jesus? Well, you know, Lord, if you had been here, none of this would have even happened. I don't think there's any way for us to know what that looked like because we weren't there, and much of that sentence would depend on the tone with which she said it, wouldn't it? And I might be better, again, just to err on the side of acknowledging that there is disappointment, right? There's sadness, but I don't think there has to be blame there when she says that. But she has a lot of confidence in Jesus. She understands the specialness of this one. She indicates that He could have, get this, He could have prevented her brother's death. That's the way she views Jesus. He could have been the one who would have prevented his death.

And then she notes that He has a very special relationship with God, right? Whatever you ask Him, He's going to do. So, she understands the uniqueness of our Lord, which she's going to reveal even more in just a little bit. She understands that whatever He asks of the Father, it's going to be given to Him.

You know, one of the wonderful privileges that we have is to pray for each other. And that's a command of the New Testament. You know, of the 30 or so commands that have to do with one another, one of them that's repeated more than once is pray for each other. Every so often, when someone asks me to pray about something, I get a little bit of a sense that they think that maybe my prayer is going to be better than somebody else's. You know, if you can get a pastor to pray, well, maybe he's got a direct line. Maybe he never gets that leave a message and I'll get back to you as soon as I can. But that simply isn't the case, is it? Nobody has any more direct access to God than the other person regarding the believers in the New Covenant. We're all believer priests. We all have direct access. We all go into the presence of our Heavenly Father in the same way. And so, in this situation, of course, Martha is right in that there is this special relationship.

But here's the second thing I want you to see. Martha knew her theology. She knew her theology. Most Jews believed in a resurrection. Most of them did. The Pharisees did. You know, we kind of get down on the Pharisees, but the Pharisees were really the more conservative of the religious leaders of that time. The Sadducees did not believe in a resurrection, and that, as I have mentioned before, is why they were sad, you see, because they didn't believe in a resurrection. But the Pharisees did, and it's clear that Martha does. Martha believes that there's going to be a resurrection. She knew the truth of Daniel 12 too. Multitudes who sleep in the dust will awake, some to everlasting life, others to shame and everlasting contempt.

But Jesus isn't interested in just mere orthodoxy at this point. He's not going to stop at that one point of truth. He is going to press in, and He wants to know, and He is going to reveal to Martha not just the time of the resurrection, but the person, right, the person of the resurrection. And those are these amazing verses in 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. And everyone who lives and believes in Me shall never die. Do you believe this?

Now, this is, as we said, the fifth of the great I Am statements. And you could argue that every one of these I Am statements is just simply audacious. I mean, for anybody to say about themselves, I am the bread of life. I can sustain you. I can nurture you. I can meet every need in your life. I'm the bread of life. I'm the light of the world. Yeah, me. I'm the light of the world. I'm the door. I'm the only point of entry. Yeah, that's me. That's what Jesus says, right? When He says, I'm the good shepherd, I lay down My life for the sheep, I'm the resurrection and the life. So, these five times already in John's gospel, Jesus makes these audacious claims about who He is. And He's pointing, of course, to Himself as the giver of life. He doesn't simply say, I give resurrection and life. No, He says that I am that. I am the one. It's found in Me. It's not found in anybody else. He is going to be the first fruits of the first resurrection.

But then He adds that statement, do you believe this? Do you believe this? Because if you believe this, you're never going to die. Well, now wait a minute. If you believe this, you're never going to die. Well, there's a play on words here. You might die, but that death will be only physical. And physical death for the believer? Well, that's just a promotion. That's just a passage. That's just a transition. That's the point Jesus is making. You don't have anything to fear because even if you do die, which is simply physically, you don't have to worry ever about dying spiritually. That's the point that He's making here. Physical death is a transition. It's an advancement into the very presence of God. But the assurance that He gives is you'll never face the second death. You'll never face spiritual death. You'll never face separation from God for all of eternity. When He says, do you believe this? You'll never die. Well, yeah, you will never die in that sense. Believe this. Believe that I am the resurrection and the life.

He doesn't ask us just to like Him. He doesn't ask us just to give great weight and consideration to His words. He doesn't ask us to just lift Him up as a wonderful moral example for all the world to say, yet here is another person that we can admire. No, no, He doesn't say that. He doesn't say, I just want you to know some important things about me.

You know, I hope you've been baptized. I hope you attend church regularly. Maybe even join. He doesn't say any of that stuff, does He? He says He wants to know if they believe that He is, in fact, the resurrection and the life.

Now look at Martha's response. The affirmation that she gives in verse 27 is amazing. She said to Him, yes, Lord. So He says to her, verse 26, everyone who lives and believes in Me shall never die. Do you believe this? Then she comes back in verse 27 in this affirmation. She said to Him, yes, Lord, I believe that You are the Christ, the Son of God, who is coming into the world. This might very well be the high point of the gospel of John. I mean, to this point, you could argue from the human perspective and spoken human words, this is the high point of the gospel of John, that she would make this declaration. It takes us right to where we started. I'm writing these things to you that you will believe that Jesus is the Christ, the Son of God, and that believing might have life in His name.

Look at what she affirms, three things. Jesus is the Messiah. He's the Christ, right? Jesus is the Son of God. Jesus is very God of very God. He is the anticipated one. I think you could say, when you look at that affirmation, you can say that Martha has just given voice, and she has articulated truth that Jesus hasn't explicitly even said in terms of His own witness and His own testimony. I mean, He's made these declarations, right? I am the bread, I am the light, I am the door, I am the good shepherd...all of those, and ears to hear understand what He's saying. But to this point, Martha articulates something here that Jesus hasn't explicitly said Himself.

It's an amazing thing. What does it take you to? What does it remind you of when you think about what Martha just says here? It could take you to Matthew 16, right, when Jesus is interacting with the disciples and He wants to know who people say that I am, and they give some answers. And then He says, well, okay, yeah, but who do you say that I am? And of course, Peter jumps right to the front, doesn't he? And Peter says, well, you are the Christ, the Son of the living God. And what does Jesus say? Man, Peter, that is incredible. That's amazing insight into who I am. No, He doesn't say that at all. He says, Peter, flesh and blood has not revealed this to you. This has been revealed to you by My heavenly Father. And that is exactly the way we're supposed to come away from this affirmation on

the part of Martha. This isn't just human ingenuity. This isn't just self-discovery on the part of Martha. This is God the Spirit, the Father, revealing to Martha who it is that is standing before her. It's an amazing capstone to this part of the story of His interaction with Martha.

Let's look secondly at His encounter and His meeting with Mary in verses 28 to 32. And it starts off with the statement in verse 28 about the teacher and His meeting with Mary in verse 28. When she had said this, she went and called her sister, Mary, saying in private, the teacher is here and He's calling for you. Now, just consider the fact of how she references Jesus. She calls Him the teacher. The teacher's here. The rabbi's here. She doesn't say the wonder worker is here, the miracle worker is here, the one who is going to, you know, perform another amazing miracle...no. She zeroes in. She references Jesus as being the teacher. He's not the miracle. He is all those things, isn't He? But that's not how she references Him. Here is this idea that He is the teacher.

What we should see here is the significance of this conversation taking place between Jesus and a woman. And it's going to carry on with Martha taking a message to another woman and calling her to come and meet with Jesus. Now, for us, that doesn't hardly even seem that significant. We don't think in the way that they did in the first century. But rabbis didn't teach women in the first century. That was reserved for men only. Girls and women were not brought into that circle of education.

And yet here is Jesus. He breaks all these norms, doesn't He? He changes the narrative, takes us right back to John 4 when He's standing and He's talking to the woman at the well and the disciples come up and they're like, what in the world is He talking to this woman for? We don't do that. That's not what we do in polite society as men in the first century. Jesus didn't care about that, did He? He saw the soul, He saw the heart, He saw the mind of these woman, Mary and Martha, His friends. And so, we have this beautiful picture of how it is that Jesus steps out of the norms of His time. And yet, you know, here we are, 21st century, there's still many parts of our world, aren't there? Especially in the Middle East, especially in Islamic countries where women are given no opportunities of education, they're not given any opportunities for interaction on this kind of level. I think it's just another reminder to us of how Jesus elevates. He always lifts up people.

But now, notice the student. That's the teacher. That's Jesus. Now look at the student. Verse 29, 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 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.

What did she get right? What did she get right in this encounter? Well, her initial response is certainly right, isn't it? She comes and she falls at His feet, and she is going to worship Him. Here is the amazing thing about Mary. Every time you see Mary in Scripture, this is what she's doing. In that Luke 10 story, she's the one that's sitting at Jesus' feet and she's learning, right? Martha is off serving and getting things ready. Mary is sitting at His feet and she's learning. Here in John 11, she comes and the first thing she does is just fall before Him. And then when we get into the 12th chapter in a couple of weeks, Lord willing, we're going to see the same thing again. She's going to be at the feet of Jesus yet again. It's just a beautiful picture of the posture of a believer before the Lord. It just brings to mind the idea of what does the Lordship of Christ look like in our lives. And of course, it doesn't for us look like physically falling before Him because that's not possible for us, but it should be the posture of our heart. It should be the posture of our mind. It should be the posture of our life. To acknowledge and submit daily to His Lordship. Lord, what is it that You have for me today? And that's the picture I think that Martha or Mary give to us here. Now that's what she got right. She comes to Him, she immediately acknowledged just what Martha did, the specialness of our Lord. I think she would have conferred on the affirmation that Martha gave: Yes, You are very God of very God. You are the Messiah. You're the Son of God. You're the Promised One.

But what she got wrong is in that next phrase in verse 21 when she said, Lord, if You had been here, my brother would not have died. Does that sound familiar? It does, doesn't it? It's like two sisters are thinking and tracking in the same way. It's the very same thing that Martha said to Him, which underscores what we said. They understand the

uniqueness of Jesus, don't they? What's the one thing we know for sure? Jesus, Lord, if You had been here, my brother would not have died. What's the one thing we know for sure? It is that Jesus is never late. Jesus is never late. Jesus is always on time. Am I saying that there is a connection between timeliness and godliness? No, I'm not saying that in so many words. But Jesus is always on time. Jesus is always right where He's supposed to be when He's supposed to be, right? And that's what we see in His relationship with Mary.

Now look at this last one, Lazarus, this encounter with Lazarus in verses 33 through 44, a beautiful picture of both the humanity and the deity of our Lord. We begin by looking at Jesus' humanity in verses 33 to 37, and it's the emotions of our Lord, isn't it, that rise up at verse 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. Now we have to understand, remember in the first century, they would literally hire mourners who would come, and it was quite loud. You've seen, I'm sure, even in current events, we're still very much in the Middle East. That's the custom of interacting and dealing with death. It's very much in this same way still. So, 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, and Jesus wept.

This is the humanity of our Lord, isn't it? This is Jesus showing us His emotion. We step into the mystery of the incarnation. We step into the mystery of the condescension of the Son of God to take on human flesh, so that Jesus wept. He cried. He got hungry. When He was tired, He needed to sleep, right? When He got cut, He bled. All these things that mark humanity, that's what we see in the life of our Lord. He responds in the way that we would have responded, and He is joining with them. He is not unaffected by human suffering, is He?

But there are differences too, aren't there? Look at verse 33. There are several things that we see here just in terms of this emotional response. Verse 33, when He sees them weeping, He's deeply moved. He's deeply moved. D.A. Carson makes the comment that it is only English translators of the Bible who translate this Greek phrase with these kinds of words. The ESV does it, the NASV does it, the NIV does it. I don't know what other

translations maybe are out there, but most of them translate these Greek words with the words, deeply moved. His observation is that every other language that translates these words captures probably the essence of this Greek phrase in a far greater way, because the much closer meaning is Jesus is outraged. He's outraged. And it's maybe just our sensibilities that the translators did not want to take those words and attribute them to Jesus at this point, but that's exactly what these words entail. This is righteous indignation. He is righteously angry at this point.

I suppose the question is, well, what is He angry about? Some have suggested He's angry at the unbelief that He sees all around Him. I don't think that's what it is at all. I think He is indignant at death itself. He's indignant at death itself. He's angry at even death itself. He acknowledges, He understands this is not the way that it's supposed to be. And I think it's good. It's good for us. As we see events in our world, it's good for us to be righteously indignant. It's good for us to be outraged at times at evil and sin and death, because it's not the way God created our world to be. But He wasn't just deeply moved. He wasn't just outraged, but He was greatly troubled, which is to say He was agitated and He was upset in His spirit. And then, of course, verse 35, Jesus wept.

Now here's a little trivia, so that if it ever comes up, you'll have the answer to this little trivia. The shortest verses in the Greek New Testament, 1 Thessalonians chapter 5:16 and 1 Thessalonians chapter 5, verse 17 are both translated directly from the Greek text into just two words in each of those verses. In verse 16, give thanks. Verse 17, pray always. But when you come to John 11:35, Jesus wept, in the Greek text there's actually three words. So, there is in that 35th verse, if you just translated it literally, it would be wept the Jesus. There's an article in there. So, if anybody ever says to you, what's the shortest verse in the Bible? You can say, what do you mean? The Greek text or the English? Because the Greek text, it's 1Thessalonians 5. But in any event, they're all great memory verses, aren't they? So, you can chalk all of them up to a memory.

When we ask, why is it that Jesus is crying? Why does Jesus cry? He knows in a matter of moments, He's going to call Lazarus out of the tomb. Why is He crying? Again, isn't it the humanity of our Lord? His connecting with this family, His taking on the situation

as it is. He is a man of sorrows, Isaiah said, didn't he, and acquainted with grief. That's the picture we see here. He enters into our experiences.

And then you see it in the way that the onlookers view Him, verse 36 and 37. 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? It's amazing, isn't it? Chapter nine, they're trying to explain away the miracle of the blind man. Were you really blind? Let's call his parents. We need to find out if this guy was really blind. They're trying to explain away the miracle. Here they literally are making the observation, you know, couldn't He have just kept this guy from dying in the first place? It's kind of an interesting response.

And all of this is speaking to who is this man? Who is this man that John is giving us this revelation about? Now, let's look at Jesus's deity as we close these verses, because this is the picture, obviously, of Jesus being the resurrection of the life. Four things come to us in verses 38 to 44. The first one, just the preparation. Verse 38, Jesus deeply moved again, came to the tomb. It was a cave and a stone lay against it. 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.

Here's a further indication that while Martha knew her theology, she was looking ahead to the resurrection. She wasn't expecting a resurrection that day. She was thinking of the resurrection that was yet to come. But Jesus, of course, has something else in mind, the promise of verse 40. Jesus said to her, did I not tell you that if you believed, you would see the glory of God? Just a gentle correction, isn't it? She's focused on her brother. She's focused on the fact that he's been in the grave four days. She's thinking of the practical reality. You move that stone away, we're all going to know it, and it's not going to be comfortable. Jesus is thinking of the glory of God to be revealed. It's a beautiful picture.

And then notice the prayer in verse 41. 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. Jesus prays out loud. He prays out loud, and he seems to

indicate to us that he and the Father have already talked about this. Because when he says that I thank you, Father, that you have heard me, it's possible that they had already had this conversation about what was going to come in this miraculous event. And then, of course, he wants the crowd to hear. He wants the people that are there to hear his prayer, I think because he wants them to understand the intimacy that he has with the Father, his connection with the Father being what it is. I think he also wants them to understand his dependency on the Father. What is it that John continually records for us in terms of the words of Jesus? It is that he does the will of the Father, right? And so here he is demonstrating that before all these people.

And then you have, finally, the raising of Lazarus. The raising of Lazarus, I say it's not the resurrection. It's the raising of Lazarus, but technically it's not a resurrection. Enoch got translated, and Elijah got translated, and there are other people that were miraculously raised from the dead – the widow's son in the Old Testament, different ones in the Gospels – but they all died again. But this, in this case, is a raising. Jesus is the first fruits of the first resurrection.

But look at verse 43. 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 strips, and his face wrapped with a cloth. Jesus said to them, unbind him and let him go. This is about as dramatic an event as you could ever imagine being a part of, right? To have been there would have been quite amazing. The stone is moved, and then it says that Jesus cried out with a *megale*. That's the word great. He shouted this dramatic proclamation, and all he shouted was a proper noun, Lazarus, and two adverbs. And basically what he said literally was, here out. It's translated into our English to make better sense for us as come out. But he literally says, Lazarus, here out. And of course, Lazarus has no choice. He's got to come out. It's been said by many people, of course, that if he hadn't said Lazarus, then everybody would have been coming out. And that would have been quite a dramatic scene.

But even this, even this is kind of freaky, isn't it? I mean, isn't it interesting how John says, the man who died came out? The man who died came out. Almost as if to say to us,

this is just a normal event in the life of our Lord. Death can't stop our Lord. Overcoming death and raising this man back to life is not hard for God at all.

And then unbind him. Unbind him. When we get to John 20, which we will one day, but when we get to John 20, we're going to see the vast difference between the resurrection of Jesus and the raising of Lazarus. And this is, of course, one of those points right here, isn't it? Lazarus comes out as best he can, walking still partially bound. Jesus has to say to them, unbind him. That wasn't, of course, the case in the life of our Lord Jesus, in this incredible miracle.

There's no mention of Lazarus in this story beyond this point. And that's why it's kind of stark that John even says, as he does, that this man who died came out. But we don't get to find out, hey, Lazarus, what was going on? Where were you, Lazarus? I mean, how do you feel having been called back from where you were? We don't get to hear anything from Mary and Martha. There's nothing else in the account in Scripture about this family and their interaction with this incredible, amazing, miraculous event.

And so I ask you, why do you think that might be? Why do you think it is that when we get to this point of the story and Jesus cries out, Lazarus, out here, and Lazarus comes out, that's the end of the human interest story. And that's the point right there. Because this isn't a human interest story. This is a God story. This is a Jesus story. This is the truth of what Jesus said, that he is going to glorify his Father through this event. It takes us back to where we started, which is to say it's always good for us to remember that we're not the center of the story. God is the center of the story.

One of my professors, S. Lewis Johnson, would say of this event, this was a missed opportunity. He said, if this were to happen today, Lazarus would immediately start the Lazarus ministry team. And he would, of course, have a book deal. And then he would start traveling all over the country and maybe even the world, booking seminars and conferences and sharing his story and probably making a lot of money along the way. But that's not what happened, because this truly is a Jesus story.

So, what do we take away? Just a simple, straightforward question. Who's the center of your story? Who's the center of your story? You live your life every day. Who's the

center of the story of your life? I mean, there's lots of choices, aren't there? Our careers, our jobs, material things, our spouses, our friends, our children, our grandchildren, the stuff that we can accumulate, all kinds of things. None of them in and of themselves are bad, but when they become the center of our story, we miss out on the greatest calling that we have, and that is to live our life every day for the glory of God. That's what we've been called to.

Of course, the only way we can do that is if we're in a relationship with this wonderful, amazing God. And the only way we can be in a relationship, a personal relationship with God, is through His Son, Jesus Christ, who says to us, I'm the resurrection and the life. And He wants to give life to you, and He wants to give life to me, and He gives us that life by means of what Christ did for us on the cross. And if you will believe what Jesus said, if you will believe this, that He is the Christ, the Son of God, that His death on the cross was made in payment for sin, if you will believe that, and that alone, nothing can be added to it, God will give you the forgiveness of your sin, and He'll give you the gift of eternal life. And even if you die physically, you'll never die spiritually. You'll live with Him forever.

Let's pray. Gracious Father, thank You for this amazing story. Thank You for this revelation of Your Son. Thank You for providing us life that is everlasting when we put our faith and trust in Jesus alone. Father, we are grateful that we can live out our life for Your glory, that we can live our life every day with Jesus at the center. Help us to do that, Father. And I pray even now again, if there is someone here this morning listening that has never put their trust, never put their faith in Jesus alone, that Your Holy Spirit would give them understanding, give them that faith to believe that what You have said is in fact true, that You, through Your Son Jesus, are the resurrection and the life. We thank You for that, in Christ's name, amen.