

**“Who is Jesus?”: Resurrection & the Life**  
**John 11:17-27**

**Introduction:**

- Read **John 11:1-44**
- Crowd gathering event (“shivah” – seven days of mourning for the dead)
- Near Jerusalem and very risky

**THE ACCOUNT**

- A) The Condition of The People (**vv.17-22**)
  - a. Lazarus: Dead (4 days – after scripture, Rabbinic teaching that the Spirit will hover for 3 days waiting to return to the body, but flees at decomposition – v.39)
  - b. Mary and Martha: Distraught
  - c. Martha: Distressed (between 2 positions)
- B) The Comfort of Christ (**vv.23-27**)
  - a. Promise of New Life
    - i. A Matter of Time
    - ii. Pharisees and most Jews believed in a final resurrection one day... the Sadducees, for the most part, did not
  - b. Promise of New Birth
    - i. “I AM” the Resurrection and the Life
      - 1. Complimentary terms
      - 2. Resurrection: Giving breath, raising up
      - 3. Life: Extended and full, eternal
    - ii. Impartial offering
    - iii. Death is the door
    - iv. Eternal Life: Now and Then
    - v. Extended: Do you believe this?
  - c. Promise Fulfilled
    - i. He is the One!
      - 1. Most satisfying on the saddest of days
      - 2. Affection arises despite circumstances

- ii. The all-satisfying Christ
  - 1. Is Christ insensitive here?
  - 2. What greater comfort than the Savior’s call to salvation?

**THE DOCTRINE**

- A) Christology
  - a. Sovereign
  - b. Good
    - i. Condescension
    - ii. Comfort
      - 1. He had healed from a distance before
      - 2. God’s good in comfort is the salvation of sinner to His glory
  - c. “I AM”
  - d. Resurrection
    - i. Will rise himself
    - ii. Will raise the dead (spiritually and physically)
  - e. Life (eternally kept)
- B) Soteriology (the picture of Lazarus)
  - a. Total Inability (Depravity)
    - i. In order for us to understand the nature of “resurrection” we must understand our “deadness”
    - ii. **John 5:21**, *“For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.”*
    - iii. **Ephesians 2:1-2,5-7**, **“2:1** *And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— 4 But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— 6 and raised us up with him and seated us*

*with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus."*

b. Perseverance of the Saints

- i. By Nature: **John 10:27-30**, "**27** My sheep hear my voice, and I know them, and they follow me. **28** I give them eternal life, and they will never perish, and no one will snatch them out of my hand. **29** My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. **30** I and the Father are one."
- ii. By Fruit: **Ephesians 5:8**, "for at one time you were darkness, but now you are light in the Lord. Walk as children of light..."
- iii. **Charles Spurgeon** (define Arminian theologically), "Our Arminian friends say that you may be a child of God to-day and a child of the devil to-morrow. Write out that statement, and place at the bottom of it the name "Arminius," and then put the scrap of paper into the fire: it is the best thing you can do with it, for there is no truth in it. Jesus says, "Whosoever liveth and believeth in me shall never die."

c. Effectual Calling

- i. The Sheep (**John 10:3-4**, "**3** To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. **4** When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.")
- ii. Lazarus (by name – why not unspoken? Is he fearful that other "dead" may raise he did not intend? He has sheep and he calls them. We'll know when we see the spiritually dead walking around spiritually alive)
- iii. Martha (blessed patience and kindness of our Lord)

- iv. "Whoever" means that it is available to all who believes, but belief is "empowered" by the Spirit and that is at the will and discretion of God. Perfectly known in Him and blinded to us.
- v. **Romans 6:5-11**, "**5** For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. **6** We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. **7** For one who has died has been set free from sin. **8** Now if we have died with Christ, we believe that we will also live with him. **9** We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. **10** For the death he died he died to sin, once for all, but the life he lives he lives to God. **11** So you also must consider yourselves dead to sin and alive to God in Christ Jesus."

<b>THE APPLICATION</b>
------------------------

- A) Do You Believe? Better yet, are you satisfied with Jesus? Is He enough?
  - a. This would be marked even in your most difficult hour
  - b. What difference does your belief make?
  - c. Jesus is the Resurrection and the Life. Are you alive?
    - i. **Romans 10:9-10**, "**9** because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. **10** For with the heart one believes and is justified, and with the mouth one confesses and is saved."
  - d. If you are, do you still walk (or lie around) dead? If you have slumped in sin, then be restored through proper confession and repentance. If you are born again, your longing is for the things of God, not this

world. Renounce it and go after holiness and living alive!

B) Observance of the Lord's Supper

- a. This event with Lazarus is just a few weeks prior to Passover.
- b. This weekend marks the beginning of Passover, with yesterday being the beginning with the Seder meal.
- c. When the Lord takes His last supper with the disciples, it is at the very beginning of the Passover week.
- d. Conversation with man on the plane this week
- e. Now, let's read...
- f. **Hebrews 10:1-18**, "**10:1** For since the law has but a shadow of the good things to come instead of the true form of these realities, **it can never**, by the same sacrifices **that are continually offered** every year, make perfect those who draw near. **2** Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? **3** But in these sacrifices there is a **reminder of sins every year**. **4** For it is **impossible** for the blood of bulls and goats to take away sins.

**5** Consequently, when Christ came into the world, he said,

*"Sacrifices and offerings you have not desired, but a body have you prepared for me; **6** in burnt offerings and sin offerings you have taken no pleasure.**7** Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'"*

**8** When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), **9** then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second. **10** And **by that will we have been sanctified through the offering of the body of Jesus Christ once for all**.

**11** And every priest stands daily at his service, offering repeatedly the same sacrifices, which can

never take away sins. **12** But when Christ had offered **for all time a single sacrifice for sins**, he sat down at the right hand of God, **13** waiting from that time until his enemies should be made a footstool for his feet. **14** For by a single offering he has perfected for all time those who are being sanctified.

**15** And the Holy Spirit also bears witness to us; for after saying,

**16** "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,"

**17** then he adds, "I will remember their sins and their lawless deeds no more."

**18** **Where there is forgiveness of these, there is no longer any offering for sin.**