

# 23-0409p - Detailed Summary

## 23-0409p - *The Resurrection & the Life, Part 1, Jim Lokenbauer*

**Bible Reader:** John Nousek

This detailed summary by Grok, xAI, (Transcription by TurboScribe.ai)

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## The Resurrection & the Life, Part 1

### Scripture Reading

**Bible Reader** (0:03 - 1:07): John Nousek

**John 11:20-23:** The scripture reading is taken from John 11, verses 20-23. Then Martha, as soon as she heard that Jesus was coming, went and met him. But Mary was sitting in the house. Now Martha said to Jesus, Lord, if you had been

*continued*

here, my brother would not have died. But even now I know that whatever you ask of God, God will give you. Jesus said to her, your brother will rise again.

## Summary of Transcript (0:03 - 25:04), Preacher: Jim Lokenbauer

### (1:12 - 6:11) Scripture Reading and Series Introduction

This evening's lesson is part 12 in a series on the great I Am statements of Jesus, focusing on "I am the resurrection and the life." The goal is to foster greater appreciation, love, and understanding of Jesus as the second person of the Godhead. This morning's lesson covered Jehovah as the great I Am from the land of Moriah. A visitor, Josh Israel, an Army Reserve chaplain, is present; his name echoes the Savior's Hebrew name Yeshua.

The previous lesson covered "I am the light of the world" in John chapters 8 and 9. Although the next statement in sequence is "I am the good shepherd" in chapter 10, the preacher skipped ahead to chapter 11 due to the Easter season and the resurrection theme. Death remains the great unknown for humanity, with no one returning to describe the afterlife. God prohibits such returns, as noted in the story of Lazarus and the rich man in Luke, and Moses referenced secret things belonging to the Lord in Deuteronomy 29.

God provides enough revelation for hope without full disclosure, making the resurrection an elementary teaching of Christ. From the patriarchs onward, Scripture offers glimpses of life after death. Job expressed confidence in his living Redeemer who would stand on the earth, allowing him to see God in his flesh even after death.

### (6:12 - 14:30) Old Testament Prophecies and John 5 Teaching

During the Old Testament period, Isaiah spoke of the life after death by the power of the resurrection. In Isaiah 26:19 he records, But your dead will live, their bodies will rise. You who dwell in the dust, wake up and shout for joy. Your dew is like the dew of the morning. The earth will give birth to her dead. Ezekiel witnessed the valley of dry bones coming back to life at God's

command in Ezekiel 37.

In the Gospel era, Jesus taught about the resurrection in greater detail and demonstrated His divine power by raising the dead. In John chapter 5, after healing a lame man at Bethesda on the Sabbath, the Jewish leaders plotted to kill Jesus for claiming equality with God by saying, "My Father is working until now, and I Myself am working."

Jesus then revealed key truths about resurrection and judgment in John 5:19-29. The Son does only what He sees the Father doing, and the Father will show Him greater works—including raising the dead—so that people will marvel. Just as the Father raises the dead and gives life, so the Son gives life to whom He wishes. All judgment has been given to the Son so that all will honor the Son as they honor the Father. Whoever hears Jesus' word and believes in the One who sent Him has eternal life, has passed from death to life, and will not come into judgment.

An hour is coming—and now is—when the dead will hear the voice of the Son of God and live. The Father has granted the Son life in Himself and authority to execute judgment as the Son of Man. All in the tombs will hear His voice and come forth: those who did good to a resurrection of life, and those who did evil to a resurrection of judgment. This harmonizes with Daniel 12:2-3, where multitudes awake to everlasting life or to shame and everlasting contempt. Believers enter eternal life in heaven with God, the Spirit, Jesus, angels, and all holy beings, while the wicked face condemnation to hell.

### **(14:31 - 19:07) Raising of Jairus' Daughter in Mark 5**

To demonstrate Jesus' power, the lesson turns to Mark 5:21-24 and 35-43, omitting the intervening story of the woman with the bleeding issue for continuity. Jesus crossed by boat, and a large crowd gathered. Jairus, a synagogue official, fell at Jesus' feet and begged Him to come lay hands on his dying daughter so she would live. Jesus went with him, followed by the pressing crowd.

While Jesus was speaking, messengers arrived saying the daughter had died and there was no need to trouble the Teacher further. Overhearing, Jesus told Jairus, "Do not be afraid any longer, only believe." He allowed only Peter, James, and John to accompany Him. At the house, there was loud weeping and wailing. Jesus said, "Why make a commotion and weep? The child has not died, but is asleep." The mourners laughed at Him.

Putting them all out, Jesus took the parents and His companions into the room. Taking the twelve-year-old girl by the hand, He said, "Talitha cum," which means "Little girl, I say to you, get up." Immediately she got up and began to walk. They were completely astounded. Jesus strictly ordered that no one should know and instructed that she be given something to eat.

There is nothing more painful than losing a loved one, especially a young child. On the surface, Jesus' words about the child being asleep might seem insensitive, but crying at loss is natural. Even Jesus weeps over a loved one's death in a future account. Christians share in others' pain and joy. Deeper reflection shows His words offered hope: death is not the end. The child was at rest, asleep in paradise or Abraham's bosom, waiting for her Savior's voice. The innocent and believers receive a special welcome from Abraham upon entering paradise, as illustrated in Luke 16. David wrote in Psalm 116:15 that precious in the sight of the Lord is the death of His holy ones or saints.

## **(19:07 - 25:04) Raising of the Widow's Son, Reactions, and Invitation**

We may be the generation caught up to meet Christ without experiencing death, which is the preacher's hope. The raising of Jairus' daughter directly demonstrated that Jesus is the Yahweh of the Old Testament, the powerful I Am, the resurrection and the life, and Emmanuel.

Next, Luke 7:11-17 describes another resurrection. In the city of Nain, Jesus and His disciples, accompanied by a large crowd, met a funeral procession: a widow's only son being carried out. Seeing her, Jesus felt compassion and said, "Do not weep." He touched the coffin, halting the bearers, and commanded, "Young man, I say to you, arise." The dead man sat up, began to speak, and Jesus gave him back to his mother. Fear gripped everyone, and they glorified God, saying a great prophet had arisen and God had visited His people. The report spread throughout Judea and surrounding areas.

This miracle occurred publicly with all disciples and a large crowd present, unlike the more private raising of Jairus' daughter, possibly due to timing or safety concerns. Jesus showed compassion for the widow facing a bleak future, perhaps thinking of His own widowed mother who would soon lose her son. By His powerful word, as described in Hebrews 1, He commanded the young man's soul to return, reanimating his body.

The miracle produced godly fear, amazement, awe, and reverence—similar to the great prophets who felt unworthy in God's presence—leading the people to praise and glorify God for the Messiah. This contrasts sharply with the Pharisees' hostile reaction. God desires godly fear, awe, amazement, reverence, and love for the Messiah, knowing that one day believers will be called back to life. The preacher will conclude the lesson on "I am the resurrection and the life" in a couple of weeks.

At this time, the invitation is offered. If anyone has requests from the congregation, they will be glad to assist. Let's sing.