

23-0507a - Detailed Summary

23-0507a - *The Resurrection & the Life, Part 2, Jim Lokenbauer*

Bible Readers: Kevin Woosley and Tom Freed

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

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

The Resurrection & the Life, Part 2

Scripture Readings

1st Reading (0:03 - 1:32): Kevin Woosley

Ezekiel 37:1-6: Kevin reads from Ezekiel 37:1-6, describing the vision of the valley of dry bones where the Lord asks if the bones can live and commands the prophet to prophesy breath and life into them so they shall know that He is the Lord.

2nd Reading (1:37 - 2:02): Tom Freed

Isaiah 26:19: Tom then reads Isaiah 26:19, proclaiming that the dead shall live, their bodies shall rise, those who dwell in the dust will awaken and sing for joy, and the earth will give birth to the dead.

Summary of Transcript (2:07 - 29:31), Preacher: Jim Lokenbauer

(2:07 - 2:11) Introduction

The preacher thanks both readers. The sermon begins by connecting the readings to Jesus' "I am" statement: "I am the resurrection and the life." The preacher notes technical difficulties with the microphone and explains that the series examines Jesus as the great "I am," Yahweh from the Old Testament, the second person of the Godhead, who was born of a virgin as Emmanuel and reveals Himself through New Testament titles. John primarily records these powerful "I am" statements, one of which could knock an army over.

(2:12 - 5:06) Context of John 11 and Previous Miracles

The preacher announces that they will read the entire chapter of John 11, the account of the raising of Lazarus, and references Paul's encouragement for public reading of Scripture. He briefly jokes about seeing Tracy making a face for the little one and mentions his own grandpa face.

This is described as a powerful story and the third instance of Jesus raising someone from the dead. The previous two were the widow of Nain's son and Jairus' daughter. The sermon will now examine this third resurrection miracle.

(5:08 - 12:48) Public Reading of John Chapter 11

The full chapter of John 11 is read aloud. It begins with Lazarus of Bethany, brother of Mary and Martha, becoming sick. The sisters send word to Jesus, who loves them, but He deliberately stays two more days. Jesus tells the disciples the sickness is for God's glory and decides to go to Judea despite recent threats of stoning.

The disciples express concern, but Jesus speaks of walking in the light and then plainly states Lazarus has died, saying He is glad He was not there so they may believe. Thomas (Didymus) urges the others to go and die with Him. Upon arrival, Lazarus has been in the tomb four days. Martha meets Jesus first, expressing that if He had been there her brother would not have died, yet affirming God will give Jesus whatever He asks.

Jesus tells Martha her brother will rise again; she references the last day resurrection. Jesus declares, "I am the resurrection and the life. He who believes in me will still live, even if he dies. Whoever lives and believes in me will never die." Martha confesses her belief that Jesus is the Christ, the Son of God.

Martha secretly calls Mary, who comes quickly and falls at Jesus' feet with the same lament. Jesus, seeing their weeping and that of the Jews, groans in spirit, is troubled, asks where Lazarus is laid, and weeps. The Jews note His affection but some question why He who healed the blind man could not prevent this death.

At the cave tomb with the stone in place, Jesus commands the stone be removed despite Martha's warning of stench after four days. Jesus reminds her of the promise to see God's glory if she believes. He prays aloud to the Father for the sake of the crowd so they may believe He was sent, then cries loudly, "Lazarus, come out!" Lazarus emerges bound in wrappings and a face cloth. Jesus orders him freed and let go.

Many Jews believe in Jesus after witnessing this, but some report to the Pharisees. The chief priests and Pharisees convene, fearing everyone will believe in Him and the Romans will take their place and nation. Caiaphas, the high priest, states it is advantageous for one man to die for the people so the nation does not perish. The text notes this was prophetic: Jesus would die for the nation and gather the scattered children of God. From that day they plot to kill Jesus. Jesus withdraws to Ephraim near the wilderness with His disciples. As Passover nears, people speculate if Jesus will come to the feast, and the leaders command reports of His whereabouts for arrest.

(12:48 - 16:50) Verse-by-Verse Commentary Begins

The preacher states his approach is to walk through the verses verse by verse, adding his comments and insights (his "motive of apparandi," likely meaning *modus operandi*). He returns to verses 1 and 2, noting this is the third resurrection miracle after Jairus' daughter and the widow of Nain's son. Lazarus is a very close friend of Jesus.

Context is provided from John chapter 10, which ended with Jesus at Bethany beyond the Jordan (about 50 miles away) during the Festival of Dedication (Hanukkah) in winter, around late November or early December. The current events occur about four months later, near Passover in March or April, meaning Jesus' death is near.

Background on Martha and Mary is recalled from earlier Gospel accounts: Martha invited Jesus and complained about Mary's lack of help with preparations; Jesus gently corrected her anxiety, saying Mary chose the better thing by listening to Him. This does not discredit Martha's spirituality but shows her focus on details rather than the greater priority of Jesus' teaching. Mary received great honor for anointing Jesus with expensive perfume in preparation for His burial, with Jesus declaring her act would be remembered wherever the gospel is preached.

The preacher notes that previous stories of Martha and Mary do not mention a brother, suggesting Lazarus was a much younger brother. Martha is usually listed first as the oldest sister, likely a widow managing the household and attentive to details. Mary, the younger, is eager to learn from the Lord, while Lazarus was absent ("MIA") from those earlier accounts.

In verses 3 and 4, the sisters send word that the one Jesus loves is sick. Jesus responds that the sickness is not unto death but for the glory of God, so that the Son of God may be glorified through it. This shows the sisters' belief in Jesus as the Christ, as they did not need to explicitly ask for healing.

(16:50 - 19:00) Sisters' Trust and Jesus' Deliberate Delay

The sisters trusted in Jesus' personal love and affection for Lazarus, believing He would come and heal their brother without needing to ask explicitly. Jesus, being God and knowing all things, was aware that Lazarus was sick to the point of death. The messengers sent by Martha and Mary took two days to reach Jesus, who was about 50 miles away in the other Bethany along the Jordan River, while the sisters were in Bethany near Jerusalem, only about two miles from the city.

Upon hearing the news, Jesus told the messengers and those with Him that the sickness would not end in death, providing comfort when the messengers returned to the sisters. The sisters likely presumed Jesus would come immediately. However, Jesus had other plans and deliberately delayed His departure to use Lazarus' death for the glory of God and to prepare His followers for His own upcoming death on the cross, which He knew would shake their faith.

(19:00 - 20:29) Hints of Jesus' Death and Special Affections

Jesus had previously given hints about His death and resurrection, such as in John 2:19 when He said, "Destroy this temple, and in three days I will raise it up." As the time drew closer, He spoke more plainly, as in Mark 8:31, teaching that the Son of Man must suffer, be rejected, be killed, and rise again after three days. This miracle would demonstrate that Jesus is Lord of both the living and the dead, truly the resurrection and the life.

The preacher addresses verse 5, noting it is a myth to claim God shows no special affection or favorites. Among the disciples, John was the one "whom Jesus loved," a special affection, especially as John was also His cousin through family connections. Jesus loved all disciples but had this particular bond with John. The text does not specify how long Jesus knew Martha, Mary, and Lazarus or if they were family friends or distant relatives, but Scripture shows they shared a good, loving relationship. Jesus deliberately delayed so Lazarus would be dead for several days with no doubt about his death, making the resurrection even more amazing.

(20:30 - 23:13) Disciples' Concern and Walking in the Light

After the two-day delay, Jesus announced it was time to return to Judea, a journey that would take another two days, resulting in Lazarus being dead four days. The disciples reminded Him that the Jews had recently tried to stone Him and questioned going back. This danger stemmed from John chapter 10, where Jesus made "I am" statements equating Himself with God, prompting the Jews to try to seize and kill Him. Jesus had slipped away, leading them to the area near John the Baptist's baptism site.

Jesus responded with a metaphor about the twelve hours of daylight: a man walking in the day does not stumble because he sees the light of this world, but one walking at night stumbles because the light is not in him. This echoes His earlier "I am the light of the world" statement in John 9, where He emphasized doing the work of the One who sent Him while it is day, before night comes when no one can work.

(23:13 - 25:45) Metaphor of Sleep and Death as Temporary

Jesus used the Jewish idiom of twelve daylight hours to express that they had a limited time to accomplish God's work—in this case, the two-day journey to raise Lazarus. God's will served as the light guiding Jesus, and He made that will known to His disciples so they could be enlightened by it. Walking in daylight means following God's will, word, and truth; relying on one's own understanding or worldly teachings leads to stumbling in darkness without Christ's light.

In verse 11, Jesus said Lazarus had "fallen asleep" and that He was going to awaken him, speaking metaphorically. At that moment, Lazarus had actually just died. This mirrors how Jesus told mourners not to weep over Jairus' daughter because she was only sleeping. By calling death "sleep," Jesus portrayed it as a temporary state of rest until the final awakening at the resurrection. This idea was revealed to the ancient patriarchs, who also viewed death as sleep.

(25:46 - 28:06) Biblical Examples of Death as Sleep

Examples include Genesis 47:29-30, where Jacob (Israel) spoke of falling asleep with his fathers and requested burial in their place rather than Egypt. Records of the kings of Israel and Judah similarly describe death as sleeping with their fathers, such as David in 1 Kings 2:10 and Solomon. God uses this gentle language to describe the death of believers, removing the fear from dying. Everyone understands sleep as refreshing, with the expectation of waking in the morning.

The preacher emphasizes that God wants people to view death similarly—not as final, but as peaceful rest. Psalm 116:15 states that the death of His saints is precious in the sight of Yahweh. God sees it like a loving parent checking on a sleeping child, knowing they will awaken refreshed on the day of resurrection.

(28:07 - 30:59) Strengthening Faith and Thomas' Response

The disciples misinterpreted Jesus' words about sleep, thinking Lazarus would recover naturally and seeing no need to risk danger in Judea. Jesus then spoke plainly: "Lazarus is dead." He expressed gladness that He was not there so the disciples might believe, then urged them to go anyway. This miracle, raising someone dead for four days, would provide rock-solid faith in Jesus as the Messiah, helping them endure His upcoming crucifixion when they might otherwise panic and scatter, as prophesied in Zechariah.

Thomas, called Didymus (meaning "twin" in Greek), responded, "Let's go also, that we may die with him." The preacher notes that Thomas often receives a bad reputation as "Doubting Thomas" from one incident, but this statement shows courage and willingness to die for the Lord. Thomas is frequently listed with Matthew in apostle lists, leading to speculation (though just the preacher's supposition) that they might have been twins. This demonstrates Thomas' loyal character and readiness to return to dangerous Judea.

(31:00 - 33:49) Jesus' Determination and Closing Invitation

With Passover less than two weeks away, Jesus was returning to Judah to die as God's Passover lamb. His mission was to undo the damage Satan caused in the Garden of Eden and has continued since. Nothing would deter Him from completing the task of salvation set by the Father. Isaiah 50:7 describes Jesus setting His face like flint—hard, unchangeable, almost glass-like, and capable of being sharpened—symbolizing resolute determination that could not be altered despite facing ridicule, mockery, cruelty, and death.

Jesus, innocent and sinless, would endure the cross without shame for the guilty, dying so that others might live. The preacher concludes this part of the lesson here, planning to continue and finish "I Am the Resurrection and the Life" that evening at 6 o'clock. He extends an invitation for anyone needing prayers from the church or wishing to put on Christ in baptism, followed by the invitation song as the congregation stands to sing.