

# 23-0507p - Detailed Summary

## 23-0507p - *The Resurrection & the Life, Part 3, Jim Lokenbauer*

**Bible Reader:** Roger Raines

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## The Resurrection & the Life, Part 3

### Scripture Reading

**Bible Reader** (0:03 - 0:52): Roger Raines

**Daniel 12:2-3:** Good evening. The Scripture reader, Roger, reads from the book of Daniel chapter 12, verses 2 and 3, and then verse 12. Many of those who sleep in the dust of the ground will awake, some to everlasting life and others to disgrace and everlasting contempt. Those who have

*continued*

insight will shine brightly like the brightness of the expanse of heaven, and those who lead many to righteousness will shine like the stars forever and ever. Verse 12 states how blessed is he who keeps waiting and attains to the 1,335 days. Roger concludes the [reading].

## Summary of Transcript (0:57 - 29:31), Preacher: Jim Lokenbauer

### (0:57 - 5:19) Introduction to the Lesson

Preacher Jim greets everyone with a good evening and announces that he is continuing the morning's lesson as part of the ongoing study of the great I Am statements of Jesus. The focus is on Jesus' declaration in John chapter 11: "I am the resurrection and the life." Jim invites the congregation to ponder the immense weight of that statement. For those who missed the morning service, the lesson will pick up at John 11 verse 17.

Jim recalls how Yahweh, the second person of the Godhead—the great I Am, Jesus—took the prophet Ezekiel by the Spirit to a valley of dry bones and asked if those bones could live. Ezekiel replied that only the Lord knew. Yahweh then commanded Ezekiel to prophesy to the dry bones, and by the power of Yahweh's word, the entire valley of dry bones came to life in a dramatic resurrection. Dry bones symbolize bodies that have been dead for a very long time with no life remaining in them.

In the present story of John 11, Jesus is about to raise Lazarus, who has been dead for four full days with no doubt about his condition. Jim contrasts this with the earlier raisings of Jairus' daughter and the widow of Nain's son, both of whom had died on the same day Jesus raised them. Skeptics could invent explanations such as coma or slowed heart rate for those cases, but a man dead and buried for four days in a tomb cannot be discredited in the same way.

Jim emphasizes that one day the same Jesus, the great I Am who is the resurrection and the life, will on the last great day of judgment raise the entire population of the world from the beginning of time—more than 6,000 years—every human life from Adam and Eve to the newest person born on the day of Christ's return. With the current world population at 6 to 8 billion and considering

continuous births and deaths over millennia, the total number of souls could reach billions or even a trillion. All these souls are stored in Hades, the place of disembodied spirits (Sheol in Hebrew). Jim notes that Hades must be an enormous place unless spirits occupy very little space.

### **(5:20 - 10:49) Context of Lazarus' Death and Martha's Encounter with Jesus**

Jim returns to the biblical text, picking up at John 11 verse 17: when Jesus arrived, he found Lazarus had already been in the tomb four days. This delay resulted from Jesus staying two extra days in Bethany by the Jordan after receiving the message that Lazarus was sick to the point of death, followed by two days of travel. Verse 18 notes that Bethany was near Jerusalem, about fifteen stadia (roughly two miles) away, considered a Sabbath day's walk. Verse 19 states that many Jews had come to console Martha and Mary concerning their brother. The family was a respected pillar in the community, making a large turnout for comfort reasonable. Martha was known for her hospitality, frequently inviting people including Jesus into their home.

When Martha heard Jesus was coming, she went out to meet him while Mary remained in the house. Martha said, "Lord, if you had been here, my brother would not have died. Even now I know that whatever you ask of God, God will give you." Although Mary is often credited as the more spiritual sister for sitting at Jesus' feet to learn while Martha prepared dinner, and for anointing Jesus with expensive nard in preparation for his burial, Martha here demonstrates strong faith. She acknowledges Jesus could have healed Lazarus if present, but her statement in verse 22 implies confidence that he can even raise someone dead for four days, since God grants whatever Jesus asks.

Jesus tells Martha, "Your brother will rise again." Martha replies that she knows he will rise in the resurrection on the last day. Jesus then declares the great I Am statement: "I am the resurrection and the life. He who believes in me will live, even if he dies, and everyone who lives and believes in me will never die. Do you believe this?" Martha affirms, "Yes, Lord; I have come to believe that you are the Christ, the Son of God, who comes into the world."

Jim explains that by saying "I am the resurrection," Jesus means the dead will rise by his powerful word, authority, and will. The added phrase "and the life" shows he is the grantor of spiritual life. His teachings, when believed, bring spiritual life to the hearer. Jesus is the creator and author of life; his word creates eternal spiritual life leading to heaven. In the resurrection, believers receive the resurrection of life while those who did evil face a resurrection of judgment. This mirrors Matthew 25 where Jesus separates the sheep from the goats. All will rise—the good and the evil.

### **(10:50 - 15:50) Jesus as Source of Life, Judgment, and Martha's Confession**

Jim quotes John 5:25-29 where Jesus states that an hour is coming—and now is—when the dead will hear the voice of the Son of God and those who hear will live. Just as the Father has life in himself, he granted the Son to have life in himself and authority to execute judgment because he is the Son of Man. All who are in the tombs will hear his voice and come forth: those who did good deeds to a resurrection of life, and those who committed evil deeds to a resurrection of judgment. Thus Jesus is the creator of physical life (having made mankind), the author of spiritual life through his words for those who believe, the grantor of eternal spiritual life in heaven, and the judge who assigns each person's final eternal destiny—heaven or hell.

Martha experiences a "Peter moment" of brilliance by confessing that Jesus is the Christ, the Son of

God—the same foundational confession Peter made in Matthew 16:16 upon which Jesus said he would build his church. Martha proves herself a true believer and is shining in this moment.

After her confession, Martha secretly calls her sister Mary, saying "The Teacher is here and is calling for you." Martha, knowing Jesus well, senses something significant is about to occur and discreetly summons Mary. When Mary hears this, she quickly rises and goes to Jesus, who had not yet entered the village but remained where Martha had met him. The Jews who had been consoling Mary in the house see her leave quickly and follow, assuming she is going to the tomb to weep. Thus a sizable crowd of friends and well-wishers accompanies the sisters, becoming eyewitnesses to the coming miracle.

When Mary reaches Jesus, she falls at his feet and says, "Lord, if you had been here, my brother would not have died." This is an emotionally charged moment. Mary, likely the younger and more emotional sister, expresses her grief openly. Like Martha, she believes Jesus could have prevented Lazarus' death if he had arrived sooner, demonstrating faith that he performs miracles and that God is in him—he is God. Jesus does not rebuke either sister for any perceived lack of faith; he understands their emotional pain and knows their hearts. They possess genuine faith but simply do not yet know his plan. His question "Do you believe?" serves especially for the benefit of the surrounding crowd. Jim believes Martha already understood what Jesus intended to do.

When Jesus sees Mary and the accompanying Jews weeping, he groans in the spirit and is troubled. He asks where they have laid Lazarus, and they reply, "Lord, come and see." Then Jesus wept.

### **(16:11 - 19:50) Jesus Shows Empathy and Weeps with Mourners**

The Jews observing the scene remarked, "See how much affection he had for him." Some, however, questioned whether the man who opened the eyes of the one born blind could not also have prevented Lazarus from dying. Preacher Jim highlights that the Lord demonstrated deep empathy in this moment. Empathy is described as a foundational Christian virtue essential for showing mercy and compassion—fruits of the Spirit that motivate believers to help others. Christians must be able to feel what others feel, and that empathy should compel action to relieve someone's pain.

Jesus himself felt the pain of his friends and became emotionally caught up in the moment. When people sense another's emotional pain and see them crying, it often triggers tears in those around them like falling dominoes. Jim calls this shared empathy a lovely quality. The apostle Paul affirms this in Romans 12:15-16: "Rejoice with those who rejoice, and mourn with those who mourn. Be of the same mind toward one another." In other words, believers are commanded to be involved, to feel one another's joy and pain, and to love each other. This is the love Jesus said would show the world that we are his disciples.

God has always felt deeply for his people, even when they were unrepentant and facing judgment. In a previous lesson titled "Is There a Balm in Gilead?" Jim recounted how Yahweh, the great physician and balm of Gilead, expressed aching sorrow through the prophet Jeremiah for rebellious Israel about to be devastated by Babylon. In Jeremiah 8:21-22 God says, "For the hurt of the daughter of my people I am hurt, I mourn. Dismay has taken hold of me. Is there no balm in Gilead? Is there no physician there? Why then has not the health of the daughter of my people been restored?" Even for a rebellious people, the Lord felt profound pain. Here, with loving and obedient friends like Martha and Mary, Jesus is moved to tears as he fully feels their grief and emotion.

## **(19:50 - 22:47) At the Tomb: Removing the Stone and Prayer for Belief**

Jesus, again groaning within himself, approaches the tomb—a cave with a stone laid against its entrance. He commands, “Take away the stone.” Martha, the sister of the deceased, objects: “Lord, by this time there is a stench, for he has been dead four days.” Jesus responds, “Did I not tell you that if you believe, you will see the glory of God?” The stone is then removed from the place where the dead man lay.

Jesus lifts his eyes and prays: “Father, I thank You that You have heard Me. 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.” Jim explains this miracle was planned by the Father and executed by the Lord specifically to raise Lazarus and bring glory to God. Jesus’ words to Martha and Mary were primarily for the benefit of the surrounding crowd, even if spoken while looking at the sisters. Mary and Martha already possessed genuine faith—Martha had made the great confession that Jesus is the Christ, the Son of God. Jesus’ reminder to Martha—“Did I not tell you that if you believe, you will see the glory of God?”—was directed at the Jews weeping with them, the onlookers, and curiosity seekers. A crowd had formed, and with curiosity drawing even more people, Jesus refers to the “multitude,” indicating a huge gathering.

Martha was simply being practical and detail-oriented, concerned about the odor from a body decomposing for four days. This practical remark does not indicate lack of belief. Her earlier statement to Jesus—“Even now I know that whatever you ask of God, God will give You”—already demonstrated strong faith that Jesus could raise Lazarus. Jim sees this as true vindication for Martha, who is often unfairly criticized for asking Jesus to tell Mary to help her with serving.

## **(22:48 - 25:33) Lazarus Raised: The Miracle and Immediate Reactions**

After the prayer, Jesus cries out with a loud voice, “Lazarus, come out!” The man who had been dead emerges, bound hand and foot with wrappings and his face wrapped with a cloth. Jesus instructs those present, “Free him and let him go.” Jim describes how the Lord’s booming voice reached even into Abraham’s bosom—paradise, the compartment of Hades where believers go. It echoed through the chambers calling Lazarus forth. Lazarus rose and walked out like a Hollywood mummy still in his burial cloths. Jesus performed the heavy lifting by calling him back from death, while others handled the simpler tasks of moving the stone and unwrapping the cloths.

All those in Hades, in Abraham’s bosom where Lazarus had been, were likely “humming” the song: “I’ll be somewhere listening, I’ll be somewhere listening, I’ll be somewhere listening for my name.” Suddenly Lazarus hears his name, jumps up, and comes out. Jim calls the scene beautiful, wonderful, and miraculous. He invites the congregation to imagine the sheer horror, awe, and joy the crowd must have felt—shocking to witness a dead man suddenly alive again. Praise God. Lazarus heard his Master’s voice, obeyed Christ’s powerful word, and came out of the tomb. Everyone present was filled with happiness in that extraordinary moment.

Many of the Jews who had come to console Mary and Martha saw what Jesus did and believed in him. This was exactly what the Father and Jesus intended—to generate belief that he is the Messiah, the author of life, the resurrection and the life. However, some went away to the Pharisees and reported everything Jesus had done. Jim calls these informants despicable.

## **(25:34 - 29:31) Hardened Hearts, Corrupt Leadership, and the Invitation**

Unfortunately, just as in the parable of the rich man and Lazarus in Luke 16 (a different Lazarus), some hearts remain so hardened that even an amazing miracle fails to produce belief. In that parable, a poor beggar named Lazarus dies and is carried by angels to Abraham's bosom, while the uncompassionate rich man awakens in torment in the flames of Hades. The rich man begs Abraham to send Lazarus back to warn his brothers, but Abraham replies that they have Moses and the prophets; even someone rising from the dead would not convince those who refuse to listen. These reporters to the Pharisees demonstrate the same hard-hearted unbelief.

The rest of John 11 describes the corrupt leadership of Israel. They acknowledged the miracle yet noted that the whole world was beginning to believe in Jesus. Instead of giving glory to God and believing in him as the Christ, they plotted to kill Jesus and also planned to kill Lazarus. Jim asks how low they could go.

The good news is that many people believed in Jesus as the Messiah because of this miracle. Jesus proved his declaration that he is the resurrection and the life by calling Lazarus back to life. Like every other human who passes from this life, Lazarus is now sleeping, awaiting the last great day. Jim suggests that when Lazarus later faced death again, it likely did not trouble him, for he knew he was only going to sleep.

By demonstrating that he can bring people back from the dead, Jesus shows his followers there is no need to fear the great unknown of death. Paul declares, "O death, where is your victory? O death, where is your sting? Thanks be to God, who gives us the victory through our Lord Jesus Christ." Praise be to God for Jesus Christ, the resurrection and the life.

Preacher Jim offers the invitation: If anybody has any need, come forward while we stand and sing.