

John 11:38-47 “Seeing the Glory of Christ through Raising a Dead Man”\*\*

Main Idea: Jesus the Christ put His glory on display by raising a dead man in John 11:38-44. We too will see His glory as we walk through the text and watch Him work in five ways.

The Setting (1-37):

--We see a sick man.

--Jesus sees an opportunity to manifest His glory.

I. We see His emotion (38).

A. The perfect man feels deeply.

B. The perfect man does not live by His feelings.

II. We hear His instruction (39).

A. Sometimes He tells us to do things that don't make sense.

B. At all times He knows what He is doing, even if we don't.

III. We hear His question (40).

A. The prerequisite to seeing the glory of God is believing.

B. It takes more than evidence to make a person a believer.

IV. We hear His prayer (41-42).

A. He expressed thankfulness.

B. He expressed confidence.

C. He expressed this for the benefit of those listening.

V. We hear and see His authority (43-44).

A. He spoke to a dead man.

B. He gave life to a dead man.

C. He recruited others to liberate the living man.

Make It Personal: Ask yourself these questions...

1. Have you believed in the Jesus you have just seen?

2. Have you experienced what you have just seen Jesus do?

3. Are you seeing the opportunities Jesus is seeing in your life?

When I read certain passages in the Bible, other events come to mind, events connected with experiences in my own life. That's certainly the case with the text we're considering this morning in John 11.

About fifteen years ago or so, I met a man named John in the church foyer. Actually, I'd known about John and had been praying for him for a year, but had never actually met him. The reason I'd been praying for him was that someone from our church worked for John and had been taking cassette recordings of our weekly Sunday morning sermon to John. After listening to 50 or so of those sermons, John actually came to our church.

“Hi, I'm John,” he told me after the service, “and I've been listening to your preaching.”

“I know,” I replied. “What do you think about it?”

“I've always considered myself a Christian,” said John, “because I've been a church-goer all my life. But after listening to what the Bible says, I'm not so sure now.”

I suggested, “How about we meet to study the Bible and find out who Jesus really was, and what the Bible says a Christian really is? We'll study a biography of Jesus' life, the one written by your namesake, John.”

He readily agreed. And so we began to meet, once a week. He'd come to my office before he went to work, and we'd discuss the Gospel of John, a chapter at a time. The first week went well, and the second. I remember there being a major battle in his heart the third week, as he was wrestling with the implications of submitting his life to the Lordship of Jesus. After he left that day, I immediately went to our associate pastor's

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\*\* Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

office and said, “Darrel, we need to pray right now. The man I just met isn’t going to come back unless the Lord does a work in his heart. He’s fighting it.”

And so we called on God, and pleaded with Him to do what He alone can do, touch a person’s heart and give him the desire to keep searching His Word.

Week four came, and so did John. And week five, six, seven, eight, and nine, and John kept coming, and reading, and pondering. As I recall, it was about week ten when John came, as he’d been doing. “Is there anything in particular you want to talk about today?” I asked as we began our time.

“I’m ready,” John said.

I didn’t catch what he meant. “Ready for what? To go to work?”

“No, ready to receive Jesus.”

We got down on our knees, and with tears streaming down his face, John called out to God and said something like, “Oh, God, there’s a great big gulf between me and you, and I can’t reach you. But I believe You sent Jesus to reach me. I believe He died for me, for my sins, and rose again. And I receive Him now as my Savior and Lord.”

On that day John became a new man, a dear brother in Christ, and eventually he became a member of this local church. I called John this week and said, “I’ve been thinking about you, John, as I prepare to preach this Sunday.” I asked if he’d share his story with you, which he would have, he said, but unfortunately, had to be out of town today.

Want to guess what John had been reading that week fifteen years ago? He’d been reading the story of a dead man that Jesus raised to new life, the story of Lazarus in John 11.

It’s our privilege today to turn our attention to that same story. I’m going to preach it this morning, and this evening, in our Home Fellowship groups, we’re going to discuss and pray over its powerful implications.

Is there any hope for a dead man? There is when the One who is the resurrection and the life calls his name.

In John 11:38-44, Jesus the Christ put His glory on display by raising a dead man. We’re going to see His glory as we walk through this text and watch Him work in five ways. But first, the setting...

### The Setting (1-37):

As John 11 begins, **we see a sick man**. It’s Lazarus, and he’s deathly sick. He’s also a friend of Jesus, and his dear sisters, Mary and Martha, send word to Jesus, “Lord, the one you love is sick (3).”

But while we see sickness, Jesus sees something else. **Jesus sees an opportunity to manifest His glory**. That means He’s going to make the sickness go away, right? That’s how He gets glory from our sicknesses, right? By healing us? That’s one way, but there are others.

In this situation, Jesus made this announcement at the very outset, “This sickness will not end in death. No, it is for God’s glory so that God’s Son may be glorified through it.”

*I intend to bring glory to God my Father through this, says Jesus, and He intends to glory me His Son through this.* That’s what Jesus said.

And then He did nothing. He just waited...until Lazarus died.

That’s a strange way to put your glory on display, to have the power to heal a dying man, and then chose *not* to heal him, but to let him die. How’s that a display of glory?

Just wait. The story isn’t over yet.

Two days later Jesus told His disciples, “Our friend Lazarus has fallen asleep; but I am going there to wake him up.” And so Jesus and His men headed towards Bethany.

By the time they arrived, Lazarus had already been in the tomb four days (17). Martha met Jesus and said, “Lord, if you had been here, my brother would not have died (21).”

“I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?”

“Yes, Lord,” she told him, “I believe that you are the Christ, the Son of God, who was to come into the world.”

And she went and brought Mary to Jesus. “He is asking for you,” she told her sister.

“Lord, if you had been here, my brother would not have died,” said Mary (32), just like Martha.

“Where have you laid him?” Jesus asked (34).

“Come and see, Lord,” said Mary, and led Jesus and the band of grieving Jews to the tomb of her brother.

And so the stage is set for one of the most vivid displays of the glory of God to be seen on any page of Scripture. As we stand with Jesus at Lazarus’s tomb, we see and heard Jesus put His glory on display through five activities.

#### I. We see His emotion (38).

Notice verse 38, “Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.”

The text says that Jesus was “deeply moved.” The Greek word is *embrimaomai*, to feel strongly, to have an intense feeling of concern. It can refer to the snorting of horses, and Carson suggests it usually suggests anger, outrage, or emotional indignation.

You’ll notice that John says, “once more deeply moved.” This isn’t the first time in the story. Back in verse 33 John says, “When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved [same root word, *embrimaomai*] in spirit and troubled.”

What caused Jesus to be so upset in verse 33? John says it happened *when he saw her weeping and the Jews weeping*. It’s the weeping that gripped Him, and what caused this weeping, namely, the presence of sin and death in the world He created. Or perhaps the way they were weeping, for this word for weeping suggests intense wailing and lamenting.

Jesus, too, wept, says verse 35. But it’s a different word. He didn’t wail hysterically, but rather shed some compassionate, care-filled, controlled tears for all to see.

But now in verse 38, He’s moved again, deeply moved. Why this time? John indicates it happened this time, before He reached the tomb, and right after some Jews offered this not so subtle criticism in verse 37, “Could not he who opened the eyes of the blind man have kept this man from dying?”

So they think He’s either weak or made a poor decision. That’s why He let Lazarus die. Of course, their perspective is far too limited to make any accurate judgment call regarding the Son of Man. And so, once again, the Savior is deeply moved.

When we see Jesus’ emotion here, it says two things.

**A. The perfect man feels deeply.** When God became a man, He didn’t cease to be God, but He indeed became a *man*. A real man, with bones and flesh, with hunger pains and emotions. He’s not a stoic. He, the perfect man, who has come to reverse the curse, shows us what a real man is and does. And as such, He *feels deeply*.

However, while He feels deeply...

**B. The perfect man does not live by His feelings.** He made that very clear at the beginning of His ministry when He told the tempter, “It is written: ‘Man does not live on bread alone, but on every word that comes from the mouth of God (Matt 4:4).’”

There may be yet another reason why Jesus was so deeply moved as He approached the tomb. Wiersbe suggests that perhaps Jesus was weeping, at least in part, *for Lazarus*. Why? “Because He knew He was calling His friend from heaven and back into a wicked world where he would one day have to die again. Jesus had come down from heaven; He knew what Lazarus was leaving behind.”<sup>1</sup>

We’re beholding Jesus as He’s putting the glory of God on display, first, through His emotion. A second way...

## II. We hear His instruction (39).

In verse 38 John says it was a cave. By the fourth century a church building was constructed over the place believed to be Lazarus’s burial site.

Listen to the exchange that took place when they arrived at the tomb in verse 39. Jesus speaks first, “‘Take away the stone,’ he said.” That’s so like the Lord, isn’t it?

**A. Sometimes He tells us to do things that don’t make sense.** Like, open the grave of a man who’s been dead four days. That doesn’t make sense to us. We don’t operate that way.

Martha speaks in verse 39, “‘But, Lord,’ said Martha, the sister of the dead man, ‘by this time there is a bad odor, for he has been there four days.’”

Don’t you love it when someone tries to provide you with information they think you don’t know, which in fact, you do know? Do you ever do that with the Lord?

It’s vital to remember that He, of course, is the Omniscient Lord. Which means, that while at times He may tell us to do things that don’t make sense...

**B. At all times He knows what He is doing, even if we don’t.**

Martha’s response indicates that in spite of her earlier conversation with Jesus, she still doesn’t grasp His claim. *I am the resurrection*, He said. But she’s still thinking about the final resurrection, not an immediate one. As MacArthur points out, “In her mind it was too late for Jesus to do anything for Lazarus.”<sup>2</sup>

Has the Lord asked you to do anything recently that doesn’t make sense to you? If we’re living by His Word, that’ll be a regular experience for us.

*Give Me the first part of your paycheck.* That doesn’t make sense, Lord. It makes sense to see if there’s anything left at the end of the month, and then give.

*Turn the other cheek.* That doesn’t make sense either, Lord, not in this dog eat dog world.

*Tell your neighbors about Me.* But Lord, they don’t want to hear. They’re not interested in You. Don’t You know how hardened they are, and what might happen if I start talking to them about You?

He knows. He knows exactly what He’s doing, and what He’s telling you to do. Which brings us to the third thing that He does in our story.

## III. We hear His question (40).

Verse 40, “Then Jesus said, ‘Did I not tell you that if you believed, you would see the glory of God?’”

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<sup>1</sup> Wiersbe, p. 337.

<sup>2</sup> MacArthur, p. 472.

There it is, the glory of God. That's what this is all about. That's what it's been about from the beginning. The sickness, the delay, the trip into hostile territory, the tears, and now, the command to remove the stone. It's all a part of the Master's plan to put the glory of God on display.

It is...*if we believe*. "If you *believed*, you would *see* the glory of God."

I'm stuck by what Jesus told Martha. "Did I not tell you that if you believed, you would see the glory of God?" That's interesting. There's no record of Jesus saying that to Martha, at least, not based on what's recorded in the earlier conversation.

Look back again at verses 25-26. What did Jesus tell Martha? He said, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?"

But now, in verse 40 He says, "Did I not tell you that if you believed, *you would see the glory of God?*" Either that's something He told Martha that John *didn't* record, or, it's something Martha heard second-hand from Jesus through the disciples, perhaps based on what He had told them would happen back in verse 4.<sup>3</sup>

Regardless of when and how she heard Him say it, she did hear Him say it and His words are powerful and reveal two important lessons to us.

**A. The prerequisite to seeing the glory of God is believing.** Again, *if you believe, then you would see*. I wonder how often we miss seeing the glory of God because we jump ship and refuse to believe. This sickness, this difficulty, this difficult situation, it's for God's glory, says the Lord. But we say, "It can't be! Get rid of it, Lord! I just want my life to be comfortable again."

Just think of what Martha and Mary and many others got to see because of this man's sickness, and our Savior's promise, and this woman's faith.

My friend, if you want to see God's glory, you too must believe. That's true in the ultimate sense. If you want to stand in the presence of God Almighty some day, and see His glory in heaven, you must believe ("Believe in the Lord Jesus Christ, and you will be saved" Acts 16:31). But it's true now, as well. If you want to see the Lord work in ways that put His glory on display, you must take Him at His Word, and *believe*.

But there's another lesson we can learn from this, and it's this.

**B. It takes more than evidence to make a person a believer.** In a few moments, something incredible is going to happen, an astounding miracle. Martha is going to see it, and Mary too, and so are many Jews, including many who will use what they see as ammunition against Jesus. That's what verse 46 says, "But some of them [i.e. those who saw the miracle] went to the Pharisees and told them what Jesus had done."

How do you explain that? Everybody present that day ended up seeing an amazing miracle, believers and non-believers alike. But only those who believed in Jesus saw the significance of it all, in essence, they alone *saw the glory of God*.

Friends, it takes more than evidence to make a person a believer. That's why we preach, and present the Word, and persuade, but we also *pray*. It takes more than evidence to produce a believer. It takes the Spirit of God doing the work of regeneration to enable someone, not just to see, but to indeed *believe*.

That brings us to scene four and Jesus' fourth activity.

#### IV. We hear His prayer (41-42).

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<sup>3</sup> MacArthur comments (p. 473), "This statement may have been intended as a composite of verse 4 (His words there were no doubt reported to Mary and Martha) and verses 23-26."

Verse 41, “So they took away the stone.” Martha did believe, and consequently, she requested the assistance of her Jewish friends who’d come to support her and her sister. And they removed the stone, as instructed.

Then all eyes were on Jesus. This was His idea, this moving of the stone. Remember, most of the crowd probably has no idea of what He told Martha. Why in the world would He want this stone removed?

What Jesus did next was for their benefit. Look at verses 41-42, “Then Jesus looked up and said, ‘Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.’”

Three things stand out about Jesus’ prayer.

**A. He expressed thankfulness.** Notice how Jesus begins His prayer. *Father.* Jesus let the crowd hear Him address God as His *Father*.

Then notice that He let the crowd hear Him express gratitude to His Father. *Father, I thank you.* Jesus had a special relationship with His Father, marked by deep appreciation. And He expressed it. And specifically, He expressed thankfulness for His Father has granted Him authority to do on this particular day.

He says, *Father, I thank you that you have heard me.* By saying that, Jesus seems to indicate that He has already asked His Father for this miracle of raising Lazarus, and He has already received His affirmative answer. He knows it’s going to happen. He has His Father’s endorsement of that. In fact, He made that clear back in verse 11 when He announced that He was going to go and raise Lazarus. That was *four days earlier*.

That highlights a second point.

**B. He expressed confidence.** Jesus *knows* what’s going to happen. It’s not because He’s a free-wheeling miracle-worker and can do whatever He wants. Not so. He only does what His Father tells Him to do. But He knows what’s going to happen because He knows what His Father has instructed Him to do, and He will do it. Hence, His confidence.

Don’t miss this. Even the Son of God Himself functions under authority. He does not do His own thing, but always seeks the purpose of His Father. Earlier Jesus had said this about His intimate, submissive relationship with His Father, in John 5:19-21, “I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these. For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it.”

*I knew that you always hear me.* There’s the Son’s confidence again. He *knew*, past tense, that when He speaks, His Father listens. Apparently, when He heard Lazarus was sick, He did ask, for permission to work for the benefit of Lazarus. And His Father granted it, but said, “Don’t just heal him, Son. Raise him from the dead.”

And one more insight into Jesus’ prayer. He not only expressed thankfulness and confidence, but He makes it clear that...

**C. He expressed this for the benefit of those listening.** “But I said this for the benefit of the people standing here, that they may believe that you sent me.” Jesus didn’t pray this prayer for His own sake. He’d already done that. He’s doing it for the sake of those listening to Him, so that when He does what He’s about to do, His audience will draw the right conclusions, about Him, about His relationship to His Father, and about His mission.

I am praying this for all to hear, He says, *so that they will believe that you sent me.*

That's interesting. If we're called to be like Jesus, and we are (1 Peter 2:21), then there's a lesson here for us concerning how to pray in public. Sometimes you'll hear people say, "When you pray, it's just you and the Lord. Block out everything else." But Jesus didn't. That's true of *private* prayer, but not *public* prayer. He was very much aware that people were listening, and that's why He prayed the way He prayed (out loud) and what He prayed.

D. A. Carson remarks, "It is not foreign to the spirit of the passage to remark that public prayers, though like private prayers addressed to God, must be crafted with the public in mind as well."<sup>4</sup>

Think about that. When you're praying in public, are you mindful of others? I'm not talking about trying to impress others. That's out for sure. But are you seeking their good in what you pray, and the way you pray? It's easy to be selfish in public prayer, to view corporate prayer as a great opportunity to get a lot of people praying for what matters most to me, which is *me* and *the people and things in my life that matter to ME*.

No, Jesus prayed with thankfulness and confidence, and He did so for the benefit of those listening. And now we come to the climax of the story.

#### V. We hear and see His authority (43-44).

First, we *hear* it in verse 43, "When he had said this, Jesus called in a loud voice, 'Lazarus, come out!'" Amazing...

**A. He spoke to a dead man.** Four days earlier this man died, and his lifeless body has been laying in the tomb ever since. But now Jesus speaks to him. *Loudly*, in contrast perhaps to the mumbo jumbo incantations of the soothsayers and magicians. Jesus *wants* everyone to hear precisely what He said, so there's no misunderstanding.

The simplicity of His command is striking. Again, in contrast with the showy demonstrations of pagan healers, in that day as in our own day, Jesus spoke just three words. The Greek text literally reads, "Lazarus! Here! Outside!"<sup>5</sup> There was no hype nor theatrics, just a straightforward demonstration of His unparalleled authority.

Jesus actually spoke to a dead man. You say, "Well, anybody can do that. That's nothing." Granted, anybody can speak to a dead man, but not just anybody can accomplish what Jesus accomplished when He spoke, namely...

**B. He gave life to a dead man.** Verse 44 says, "The dead man came out."

I read that a typical tomb in those days had eight occupants, three on one side, three on the other side, and two on the end.<sup>6</sup> I chuckle at the observation that if Jesus hadn't inserted the name *Lazarus*, there could well have been *eight* people coming out of that tomb, such is Jesus' power!

Did you realize that what we're seeing Jesus do in John 11, He's going to do again? That's what He said in John 5:25, "I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live." And verses 28-29, "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned."

And what Jesus is going to do in the future He's doing right now in the spiritual realm. He's making dead people come to life, right?

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<sup>4</sup> Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (418). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

<sup>5</sup> MacArthur, p. 474.

<sup>6</sup> Kent Hughes, p. 287.

What does it take for a dead man to live again? Just this. He needs to hear the word of Jesus. Oh the power in the word of Christ! Do you remember the day He spoke *your* name? I do.

The Bible says we are born dead in our sins. *Spiritually dead*. Unresponsive to God and the things that please Him. As disinterested as a corpse to the offer of a steak dinner.

And then He spoke. “Brad, come out. It’s time for you to leave the realm of the dead and come to Me and start living!”

When my friend John heard the word of Christ and got up off his knees, he was alive for the first time in his life. He wanted to know Christ, to hear His Word again, to deal with sin in his life so as to become a man that pleases Him.

And I love what Jesus did next, for it illustrates perfectly how the Christian life works. John describes the scene this way in verse 44, “The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, ‘Take off the grave clothes and let him go.’”

Notice what Jesus did...

**C. He recruited others to liberate the living man.** The Jews didn’t embalm their dead, but rather, wrapped them and used aromatic spices to offset the odor of decay. So even though Lazarus was alive, he was still bound by his grave clothes, and he needed others to help set him free.

Leon Morris remarks, “Jesus was never so carried away by the wonder of His miracles that He forgot the needs of the person.”<sup>7</sup> *Take off the grave clothes*, He said. He did something similar when, right after raising the daughter of Jairus, He told them to give her something to eat (Mark 5:48).

Who did Jesus recruit to assist Lazarus? The text says He said “to them,” apparently, to some of the Jews who were mourning with the sisters. You have to chuckle at this, for that would include, perhaps, the ones who just questioned Jesus back in verse 37.

As one commentator observed, “The very mourners who doubted [Jesus] were agents in the completion of the miracle. In their participation the mourners in fact became part of the sign and therefore were undeniable witnesses to the power of Jesus.”<sup>8</sup>

All of this portrays Jesus’ authority. He spoke to a dead man. He gave life to a dead man. And He recruited others to liberate this now living man. This also portrays in living color what happens in the salvation of a sinner.

Just like Lazarus was dead, so too is every sinner dead in sin. And where there’s death, there’s decay, in the case of Lazarus, and in the case of all who are dead in sin. I like Wiersbe’s explanation, “All lost people are spiritually dead, but some are more ‘decayed’ than others. Non one can be ‘more dead’ than another.”<sup>9</sup>

In our story, Lazarus remained dead until the Lord Jesus called out his name. Once he heard the call, he was raised from the dead, as is the sinner, and enabled to leave the realm of the dead and start living again. But living again is a step by step process, and it starts with getting rid of the grave clothes, for Lazarus, as it does for the believer. Put off, put on.

And he can’t do this by himself. He needs help. Oh, he’s alive, but he’s still carrying about the remnant of his past in the realm of the dead. He needs our help, to use the biblical term, to be *discipled*.

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<sup>7</sup> Leon Morris, p. 562.

<sup>8</sup> Gerald Borchert, in MacArthur, p. 475.

<sup>9</sup> Wiersbe, p. 337.

Later in the story we'll see more parallels. We'll see Lazarus sitting at a table enjoying fellowship with his Master (12:2), as a true believer does. We'll also see people marveling at the miracle of Lazarus's new life (12:9), as they do the transformed sinner. And we'll even see some who want to kill Lazarus due to their hatred of the One who gave Him life (12:10), just like they do today with His people.

But there's more. This isn't just a picture of the final resurrection, nor of the sinner's spiritual resurrection. By performing this resurrection, Jesus is foreshadowing His own.

John doesn't want us to miss this. This is the seventh of eight major miraculous signs that Jesus performed and John records. Carson comments, "Readers cannot help but compare the resurrection of Jesus, after which the linen strips were still present and the *soudarion* was neatly 'folded up by itself, separate from the linen' (20:7). The differences are of a piece with the general New Testament witness to the uniqueness of Jesus' resurrection. Lazarus was called to a restoration of mortal life. Small wonder he groped blindly for the exit, and needed to be released from the graveclothes that bound him. Jesus rose with what Paul calls 'a spiritual body' (1 Cor. 15), leaving the graveclothes behind, materializing in closed rooms. Though his resurrected body bore the marks of his five wounds and was capable of eating and of being touched, it was raised with the power of endless life, the firstfruits of the resurrection at the end. Those who hear Jesus' shout on the last day will participate in his resurrection; the resurrection of Lazarus, occurring before that of Jesus, could only be a pale anticipation of what was yet to come. It was, in fact, a 'sign' (cf. notes on 2:11), rightly the climactic sign."<sup>10</sup>

#### Make It Personal: Ask yourself these questions...

They are simple, straightforward, and eternally significant.

1. *Have you believed in the Jesus you have just seen?* I do not doubt that you have believed in Jesus. It's hard to live in this Bible-belt community and not believe in Jesus. But have you believed in *this* Jesus, the One you've just seen. Many believe in a domesticated, watered down version of Jesus. A great teacher, a miracle worker, an inspiring leader. And while all that's true, it's not the whole truth.

I'm asking, have you believed in *this* Jesus? The One who holds power over death itself, who came to set you free from death, and from your sin too, which is the cause of your spiritual death. Have you believed in the One who went to the cross to die as a substitute for sinners, and who three days later conquered death for their benefit? Have you believed in the Jesus you have just seen?

2. *Have you experienced what you have just seen Jesus do?* Have you heard His word? Have you heard Him calling your name, and have you, by His miraculous power, come out of your spiritual grave alive? And are you cooperating with His intent to get rid of the old grave clothes and live a new life with Him and for Him? Is this your experience?

3. *Are you seeing the opportunities Jesus is seeing in your life?* I'm talking about sickness. "This sickness is for the glory of God," said Jesus. I'm talking about other challenges, even death itself. He's up to something, the display of His glory. Will you trust Him and entrust yourself fully to Him?

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<sup>10</sup> Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (419). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.