

The Glory of the Son of God – Part II
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John 11:28-44
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Thank you, Maria and Matt, for blessing us with your ministry this morning. If you will turn with me in your Bibles to John 11, a familiar story that we've been considering now. This is our fourth message from this eleventh chapter which recounts for us the seventh and climactic sign in the Gospel of John. If you remember, we've talked a lot about this in previous weeks as we worked through this book, that the Gospel of John, John is making the case that Jesus is the Son of God. His whole purpose, He says in John 20:31, he says that Jesus did many other signs in the presence of His disciples, and if they were all written down, the world would not be able to hold the books. But he said these are written so that you may believe that Jesus is the Christ, the Son of the living God, and that believing you may have life in His name. So these signs are recorded for that purpose, and he records seven.

Theologians basically agree there are seven. Sometimes you can add an eighth, but really seven. The first in Chapter 2, He turns water into wine. In Chapter 4, he says, "This is the second sign Jesus did in Galilee," when He heals the nobleman's son. The third sign is in Chapter 5, He heals the man who had been lame for 38 years at the Pool of Bethesda. The fourth sign, in Chapter 6, He feeds 5,000 people. Five thousand men plus women and children, probably 20,000 total, with five loaves and two fishes. Chapter 6, He walks on water, shortly after He feeds the 5,000. The sixth sign is in Chapter 9 when He heals a man who was born blind. And we come to the seventh sign, here in John 11, the raising of Lazarus from the dead. Many, many miracles did Jesus, but these are the ones John included, and the first half of his book is really, often theologians call it *The Book of Signs*, and *The Book of the Passion*. Chapters 1-11, *The Book of Signs*, Chapters 12-21, *The Book of the Passion*, or the glory of Christ revealed in His death.

So we come to the seventh climactic sign here in this chapter, and we've been looking at it, and today we really come to really look at the miracle itself. The purpose of the miracle was given to us, and we considered it the first week that we looked at this, back on September 8, when we saw that Jesus said that Lazarus' illness was not a sickness unto death, but was for the glory of God, that the Son of God might be glorified in it, Verse 4. So the purpose of this, all the circumstances are orchestrated by God, appointed by God, timed by God to manifest the glory of the Son of God. That is that we might have, and the word 'glory' we talked about.

The Greek word for ‘glory’ means ‘to think, to seem, to estimate’, it means ‘to place the right value on something’ and so the glory of the Son of God means that we might have to glorify the Son of God. It means that the people who read these words might have their estimation of the Son of God made right, lifted up, that we might have a higher view of Jesus. That is our great need. We’ve seen that that is the great need of unbelievers and that is the great need of Christians. Every day we need to have a higher view of the Son of God. That is our greatest need.

We saw that when we considered on the second message, on the 15th, we looked at Martha and her need to know the Savior more. We called it ‘A Case Study in Trusting Jesus’. She knew and she had a measure of faith, she had saving faith, but she needed to know Him more. So God orchestrated these circumstances so that she might come to know Jesus more. We talked about the fact that to grow in our trust of Christ we need to know more about the Savior, and we need to know more need of the Savior. Those two things are essential, so God works in our lives to help us come to points of utter weakness, so that we might need the Savior more, and we might see His sufficiency.

Then last time, we came to focus on the main, really the main spotlight of the chapter, the glory of the Son of God. We started a two-part message last Sunday called ‘The Glory of the Son of God’. So today’s title is ‘The Glory of the Son of God – Part II’. In the miracle, in these circumstances surrounding it, God is unveiling for us the glory of His Son. We saw the first two attributes last week, the glory of His compassion, and the glory of His holiness. And today we are going to look at two more, the last two attributes—the glory of His power, and the glory of His authority. Those are our two points this morning, and as we prepare to read the text, I want to just make a mention of one thing to consider before we unpack this passage. In this text, John is unveiling for us the glory of our Savior, and he is doing it by showing us both sides of the wonder of the person of Jesus Christ. That is that there is no passage. In this Gospel, and no passage in the New Testament, that shows forth the deity of Christ with more clarity than this passage. The fact that He is God is set on display in this passage.

We’re going to see Him speak and call a dead man out of the tomb. Behold His deity. But there is also no passage in the Gospel of John that highlights more his humanity. We see how near He is drawn to us, how He has truly taken on our full nature so that the deity that is shining out, which may be the center that God is painting, is framed by this beautiful frame of His humanity. We can’t miss that. So that our Savior is fully human, and He is fully divine. We saw it in the human emotions when we talked about His compassion, and when we read the passage

listen again for those human emotions—*deeply moved, deeply moved, troubled, He wept*. You see His humanity in things like when He asked, “Where have you laid him?” That is the great Redeemer who is fully God laying aside His deity in a sense, not drawing on His omniscience, but living as man asking, “Where have you laid him?” He need not ask that question. He need not ask, “Remove the stone.” Could not the Savior who called forth the dead from death to life had removed the stone by Himself with a word? But His humanity is there, and note He prays before the miracle because here you have the man dependent upon the Father. The glory of our Savior coming all the way down. So with those thoughts in mind, let’s read John 11:28-44. We find Martha has just left Jesus’ presence and she’s going back to the house. Verse 28:

*John 11:28-44 ~ When she had said this, she went away and called Mary her sister, saying secretly, “The Teacher is here and is calling for you.” 29 And when she heard it, she *got up quickly and was coming to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. 32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.” 33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, “Where have you laid him?” They *said to Him, “Lord, come and see.” 35 Jesus wept. 36 So the Jews were saying, “See how He loved him!” 37 But some of them said, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?” 38 So Jesus, again being deeply moved within, *came to the tomb. Now it was a cave, and a stone was lying against it. 39 Jesus *said, “Remove the stone.” Martha, the sister of the deceased, *said to Him, “Lord, by this time there will be a stench, for he has been dead four days.” 40 Jesus *said to her, “Did I not say to you that if you believe, you will see the glory of God?” 41 So they removed the stone. Then Jesus raised His eyes, and said, “Father, I thank You that You have heard Me. 42 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.” 43 When He had said these things, He cried out with a loud voice, “Lazarus, come forth.” 44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus *said to them, “Unbind him, and let him go.”*

Let's pray together.

Father, we come to You now as always with hearts that are completely dependent on You. We pray that Your Spirit might illumine our minds, might shine into our souls with the life-transforming power of Your word. That those who are today spiritually dead might be called to life. And to those who have life in them, but are still wrapped in grave clothes in different areas might be loosed. For the glory of Your Son, we pray this in His name, Amen.

So the humanity and the deity of Christ, our need is to see who Christ is. Really, in the truest sense, this is like I think all of John's miracles we've seen, the signs that he picks out. Remember I mentioned the word 'sign' is important because the word translated 'sign' throughout John's Gospel means 'an outward testimony to something inward, or spiritual'. It is something that authenticates or testifies to some other reality. So a sign is an authentication of who Jesus is. So the miracles themselves point to something higher and they actually are so specific if you think about it. I mean, water being turned to wine shows us the Messiah who brings in the era of joy. It wasn't as if they'd just been out of bologna. "Can you make some more bologna?" "No, go buy bologna." But they needed wine and Jesus is the one who brings joy. Isaiah 25, the Messiah brings the era of joy, the era of new wine.

The healing of the man at the Pool of Bethesda, on the Sabbath day. Jesus is the Lord of the Sabbath, the one who heals and releases from bondage, and He does it because He is the Lord over all. The feeding of the 5,000, what did that show us? The next discourse, Jesus says, "I am the Bread of Life." The reason He gave bread is because He was pointing to the reality that He is the bread. The healing of the man born blind, we talked about this in John 9, how it was the picture of how every person that is born into this world, every child of Adam, every son of Adam, daughter of Eve, is born with a sin nature. We're born spiritually blind, we can't see. We need to be born again. God has to open the eyes of our hearts and Jesus is, He said, "I am the Light of the World." He is the one who gives light. He is the one who opens eyes.

Here we come to another example of the fact that Jesus is everything that we need. When He says, "I am the resurrection and the life," and then He speaks into the tombs and calls forth a dead man. So in the truest sense, John has chosen the miracles that he has chosen to show us again and again, along with Jesus' words, that Jesus is the one designated by God, the one who is Himself God, but who is the appointed man as well. That He is the access point, He is the focus, He is the center, He is everything for the child of God. We need Christ and Christ alone. We

see this again in this chapter, as we are called to look at His glory. He is the one who manifests the very heart of God. To see Him is to see the Father, and what you see is, you see first of all, His compassion, secondly His holiness, and today now the glory of His power.

1) The Glory of His Power:

What we're going to do in this first point is look at the miracle itself, the glory of His power. Note with me, as we look at His power demonstrated, I want to ask three questions that I think the text encourages us to ask—*When? What? and How?*

A) When?

When does this miracle take place? There is emphasis on this in the passage when Jesus says, "Remove the stone," in Verse 39:

John 11:39 ~ Jesus *said, "Remove the stone." Martha, the sister of the deceased, *said to Him, "Lord, by this time there will be a stench, for he has been dead four days."

In fact, this echoes what was told to us previously in Verse 17. Look back to John 11:17:

John 11:17 ~ So when Jesus came, He found that he had already been in the tomb four days.

Well the repetition in Verse 39 is telling us, "Don't miss the fact that Lazarus has been in the tomb *four days*. Martha adds to it, ...***"Lord, by this time there will be a stench,...***

Calvin, in commenting on Martha's resistance here, says that we cannot discount her faith that she has acknowledged in Verse 27, when she first came to Jesus in Verse 21-22. She definitely has a real faith, but she needs more faith. It is like us, he said:

We reach out to God with faith. On one hand we say, "Bless me," and with the other hand we push Him away.

That is what Martha is doing. She said earlier, when He said, “I am the resurrection and the life. Do you believe?” “Yes, Lord, I have believed,” but now she pushes Him away. “No, don’t open the stone. There will be a stench.” Unwittingly, we do the same thing.

Now, but the point about it being four days in the tomb is so important, and we also remember this has been emphasized by the fact that Jesus waited two days before He left. Remember early in the passage? When Martha and Mary send word to Jesus, an urgent request to Jesus, “The one whom You love is sick.” They expect He’ll immediately come, but He delays two full days, and by the time He gets there Lazarus has now been dead four days. What does this mean? The significance of His being dead four days? Well, it is really underscored for us and it is something that we can’t relate to as well as the original audience did because death has become something we manage very well. We should be grateful for that, but you know in past times, when someone died, the family had to take care of the body. The family had to prepare the body for burial. The family buried the body. Now, within hours, or sometimes minutes, the funeral home is there, and they take the body away, and they embalm the body. Well the Jews didn’t embalm at all, and so they would bury the body usually within 24 hours, but they knew that when you don’t embalm a body what begins to happen immediately upon death is decay begins.

2) What?

I did some reading this week on this process and it is certainly unsettling to study it much. When someone dies, the moment that they die, almost immediately after they breathe their last, it takes a little bit of time, but within sometimes minutes, or certainly within the first couple of hours, a process called ‘*autolysis*’ sets in. Autolysis, that is two Greek words, ‘*autos*’, which means ‘*self*’, and then ‘*lysis*’ which means ‘*to loose*’. Autolysis is essentially defined as ‘*self-digestion*’. God has made it so that when we die, now in this arena of death, that what happens is the body begins to digest itself. That is the acids in the body, the things in the body begin to break down the walls of the cells. For hours autolysis goes. Then shortly after that, after a day, or two days, usually in the second to third day, bacteria that have been in the body begin to multiply at such a rate that they begin devouring more and more of the essential parts of the human body. This is what makes the foul odor and the smell. This is decay, this is putrefaction. So that in a very short period of time, especially in warm climates, that environmental factors come into play. In the warm climate where Lazarus was, certainly by the fourth day, autolysis and putrefaction would have had significant impact. The cell walls break down, the

blood drains out of the veins, and drains to the bottom of the body. Organs begin to break down, the wiring is all messed up. Spurgeon, in commenting on this in his sermon on this same passage says this:

Notice the magnificence of the miracle in the subject of it because the man has been dead four days. To give life to one of whom his own sister said, "Lord, by this time he stinks." To give life to one in this state was indeed fragrant with divine power. Corruption had set in, but He who is the resurrection and the life stayed and reversed the process.

He goes on to say:

In that warm climate, the ravages of decay are extremely rapid, and before many hours the loving sisters were compelled to admit, as Abraham had done before them, that they must bury their dead out of their sight. When a man has newly fallen asleep in death, and every vein and artery is in its place, and every separate organ is still perfect, it might seem possible for the life flood again to flow. It somewhat resembles an engine which was but lately in full action, and though it is now motionless, the valves, the wheel, and the bands are still there. Only kindle anew the fire, and reapply the motive force, and the machinery will speedily begin to work. But when corruption comes, every valve is displaced, every wheel is broken, every band is severed, and the very metal itself is eaten away, what can be done then? Surely it were an easier task to make a new man altogether out of the earth, than take this poor, corrupted corpse, which has turned to worms meat, and make it live again. This was the stupendous miracle of divine power which our glorious Lord performed upon His friend, Lazarus.

He wants us to not miss that, that is why the emphasis upon the four days. *When?* is important, and so what He does really then, is He does not only a revivification, not just putting life back into the body, but there is a recreation that goes on. There is a reformation of the cells, there is a recreating of the arteries, and the veins, a recreating of the very tissue of Lazarus. That is the *What?* We see in this He is the resurrection and the life! He recreates him. Such is the power of the Son of God. He doesn't just recall the spirit, His word literally creates the cells in his body. In this we see that He is the resurrection and the life. This is what John has been trying to help us see throughout his Gospel. In John 5, he quotes the saying of Jesus which is unique to John. He's the only one who quotes this particular discourse.

John 5:26 ~ For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;

He possesses life. He said this at the very beginning of his Gospel. Remember the first verses of John's Gospel?

John 1:1 ~ In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the Light of men.

In this man, Christ Jesus, is the power of life. This is the miracle, He has the power of life. He is the only one who has the power of life. Never did any other man possess anything like this.

3) How?

Now think about with me, we talked about *When?* and *What?* of the glory of His power, now think about *How?* How He effects the miracle because that in itself magnifies our understanding of this glorious person before us. Verse 43:

John 11:43 ~ When He had said these things, He cried out with a loud voice, "Lazarus, come forth."

Many times Jesus touches the person. We see Him spit on the ground and make clay, and put it on the eyes of the man born blind, and tell him to go and wash. Through all of those things He heals. He doesn't enter the tomb and touch the body, He stands outside the tomb and He speaks three words: "***Lazarus, come forth.***" In that we see that He is the one who upholds all things, as the author of Hebrews says in his first chapter, He upholds all things by the word of His power. His word. Christ Jesus, the word has created power in it, and we see that He is the one who was there with the Father at creation, as I mentioned a minute ago. John tells us this at the very beginning. In the beginning, He was with God, and through Him all things were created, and apart from Him nothing was created that has been created. Through whom? The Word. So that at creation, when it says over and over in the first chapter of Genesis, "Then God said, 'Let there be...and it was.'" Let there be...God said... God said... Christ is the one who was creating, and we see this, the Creator of the universe, the one who spoke and it came into being, is now present among us. The Lord of glory is standing right down on the ground in the

land of Canaan. His feet are on the ground, His feet and His hands are flesh, He is flesh of our flesh, and bone of our bone, and yet He is also the living God. And such is the power of the Son of God, that He can speak and bring life.

I mentioned so many of the miracles are living parables, or they are acted out signs that point to who Jesus really is. And how is this a sign? This shows us that He is the only one who can speak and bring the dead to life. In fact, John 5, I mentioned Verse 26 earlier where it said that:

John 5:26 ~ For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;

Right after that statement, He says in Verse 28:

John 5:28 ~ Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice,

The voice of the Son of Man. ***...all who are in the tombs will hear His voice, and will come forth;***... How are the dead going to be raised in the end? Jesus is going to speak and they are going to be raised.

You know a while back, I mentioned Lazarus many times. It is one of these passages in the Scripture that you tend to bring up so many times because it is such a glorious display of who Christ is, and I've often said, quoted a pastor I heard one time say:

If Jesus had just said, "Come forth," everybody in the graveyard would have come out.

I think it's more than that, if He just said come forth, every person that has ever lived and died would have rose from the dead because such will be, that will happen. He will speak and they will rise. This man will speak and everybody will be reconstituted. How can that be? How can you take back the separation of the minerals? His word is so powerful, that is exactly what will happen, and every single person is going to exist for eternity in their body. Some enjoying the bliss of Heaven in a embodied state, that we have a glorified body like His body, but we eat, we touch, we feel all of the joys of humanity taken to a whole nother level.

Those who do not know Christ will enter into hell with their bodies, and will feel the terror of being separated from God, and the agony of that in their bodies forever. That is the teaching of the Bible. There is no eternal, disembodied state. No, the Bible teaches everyone will be raised, some to eternal death, and some to eternal life, but it is by the word of this man's power.

So the Lord puts before him, puts before us, this glorious Savior. I mean, think about the point of application here. It is such a powerful application to evangelism, and there are applications all over the place, but particularly evangelism. We know that the Bible teaches that all men are dead in trespasses and sins. They are spiritually dead, spiritually blind, spiritually *dead*. They don't just need a boost up, they need new life. But isn't it true that some seem not only to be dead, but corrupted. Spiritual decay has set in at such a level that their speech is foul, every attitude offensive. One can barely avoid, barely endure their company. Such is the mess that corrupting power of sin has made in them. Surely there is no hope for them? Enter *one* word of Christ and all of the broken down corruption, and that darkened sinner's heart will be instantly corrected no matter how dark and black is the heart. Such is the power of this Savior that when He speaks and says, "Arise," they will arise. So we need never despair. We have a message that is not only powerful for those who recently fell asleep, those who haven't been so far gone. We have a message that can reach to the depth of hell itself and pull someone out of the grips of Satan himself, and deliver them. That is the power of the Gospel, and we need to realize we have that.

Isn't it amazing, too, that when you look at this story, I mean, Jesus didn't have to say anything. He could have just thought it. He didn't have to walk over to the tomb. Here we see His humanity, but we also see in this whole thing, in the blending of the perfect picture of deity and humanity, we see the apparent weakness. "Remove the stone," He says. They would bury a body in a cave, and the text tells us that. He was buried in a cave and the stone was laid over it. The stone wasn't a small stone. It was a heavy stone. It would take more than one man to move the stone, so Jesus says, "Remove the stone," and anybody looking at it, "Yeah, He's just one man. He can't move the stone by Himself." Of course, He could if He wanted to, but you have even in this, the condescension to our level, and what you have is apparent weakness. "Remove the stone." That's like our evangelism and our witness. So often it's so weak and it appears to be so inadequate. Even as we share the message of Christ sometimes, it seems that it's been heard too many times. It seems too simple, too plain, too unclear even as we share it, and yet if He is speaking when we speak, it does not matter.

Apparent weakness, might, power, life-giving power can come through the feeblest attempt to point someone to Christ, because when Christ shows up and He says, “Arise,” they will arise. It doesn’t matter how eloquent it is either. Don’t trust in our eloquence. Trust only in the power of the One who speaks and says, “Come to life.” He is the only one that can do that. So it’s great encouragement to us to see that He is almighty in His word, and our job is simply to point people to Him, to lift Him up, for in lifting Him up, He speaks. That’s the Glory of His Power. Secondly, we see:

2) The Glory of His Authority:

We saw the glory of His power when we looked at the miracle itself, but the text invites us not only to look at the miracle itself but also to look at the *Why?* We talked about *When? What? and How?* under *The Glory of His Power*. When was the miracle performed? What did He do? How did He do it? In the glory of His authority, we really are encouraged to ask the question: *Why?* Why did Jesus do this miracle? We see the answer to that in the prayer that He offers in Verses 41 and 42. It’s really clearly stated. He says:

John 11:41 ~ ...“Father, I thank You that You have heard Me. 42 I knew that You always hear Me; but because of the people standing around I said it, so that...

The reason He said what He said and the reason that He did what He did is this:

... so that they may believe that You sent Me.”

Sent Me is one of the most important phrases in the Gospel of John. Thirty-three times you will find in the English Bibles *sent Me*. “That they may believe, that they may know that You sent Me. The one who sent Me. My meat and drink is to do the will of Him who sent Me.” Why is this so important? Why does Jesus keep saying it and John repeat it faithfully so many times? It’s because he’s showing us in this Jesus’ authority, the glory of His authority. In fact, the word *sent* translated here in Verse 42, ***...that they may believe that You sent Me***, is from the Greek verb ἀποστέλλω (apostellō), which is an intensified word for sent which means send from. It’s actually a compound word of a preposition *from* plus the word *stello*, send. Apostellō means sent from or sent with authority. In fact, our English word *apostle* comes from this Greek word. It’s basically a transliteration of apostellō or the noun form apostelos.

So when Jesus says, “That they may know that You sent Me, that You sent Me with Your authority, that though I am the eternal God, the Son proceeds from the Father, and I have come with Your authority,” and I think in particular when He uses this phrase *sent Me*, He’s speaking particularly of His humanity, that He is the one man that God has sent. Now, He’s God. He’s fully God, and like I said there’s this marvelous interplay. You see His deity, and then you see His humanity, and then you see His deity, and you see His humanity. He’s fully God and fully man at every moment, but there are some moments where our eyes are drawn to consider how near He is to us, and other moments how far He is from us, and yet in that we see that He’s come all the way down to be near to us so that He can take us where we need to go. So the glory of His authority, this idea of being sent from implies His authority, and particularly it relates to the fact that God has given a man this kind of authority. This is something that if you read carefully through the gospels, you see this again and again.

In fact, turn with me a few different places. First of all, John 5. I mentioned Verse 26 a little while ago. Turn back to John 5:27. We read Verse 25 and Verse 26:

John 5:25 ~ Truly, truly, I say to you, 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. 26 For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;

And look at Verse 27:

John 5:27 ~ and He gave Him authority to execute judgment,...

He gave to Christ authority to execute judgment. Look what he says next:

... because He is the Son of Man.

The judge of man must be man. God has decreed that the judge of man will be man, and He has appointed a man to be the judge. He’s also appointed a man to be the mediator. Paul says in 1 Timothy:

1 Timothy 2:5 ~ For there is one God, and one mediator also between God and men,...

And look at the emphasis:

...the man Christ Jesus,...

It had to be a man. We had to have true humanity come and save us. This is why the doctrines of the deity of Christ and the humanity of Christ are not inconsequential. The debates that happen in church history that Steven's teaching us about on Sunday mornings during Sunday morning Bible study, the Church History class, are not unimportant. The church is wrestling with heretics that rise up and question either the deity of Christ or the humanity of Christ at different times, and in doing it, it's Satan trying to rob people from salvation to keep them out of the kingdom of God.

I was coming this morning to church, and I noticed how many people were turning into the arena. If you drove down Sugarloaf Parkway, it's heartbreaking. There are thousands of people turning into the arena. Let me explain why it's so heartbreaking that they're turning into the arena. We hate arenas here? No, Sunday mornings when that happens, it's a gathering of thousands of Jehovah's Witnesses who are gathering together to talk about how much they need to understand about going out and making more of their disciples. And the problem is they're making more and more disciples of hell, because they believe Jesus is fully man, but they don't believe that He's fully God, and if they would just read the Bible more carefully they would see it. But this is what happens. The heretic raised up as Arius did in the 4th century, and he taught basically Jehovah's Witness theology, and praise God for men like Athanasius of Alexandria who stood up and with their Bibles in hand, looked carefully at what the Scripture says and said, "No, but He is very God of very God as well as He is very man of very man." That's the teaching of Scripture, and how can He be anything less? He's the one who says, "I am the resurrection and the life." He doesn't just merely say, "I have come from God." He says, "I'm sent." That's His humanity. "I'm sent." But then He also says, "I am the resurrection and the life. You don't need to look anywhere else. Look to Me." The "I am" means *I am Yahweh. I am that I am.*

So here, though, we have the glory of His authority as man. He gave Him authority, John 5:27, to execute judgment because He is the Son of Man. Turn with me back to Matthew 9 for a moment. There's a familiar story here where Jesus heals a paralytic. Mark tells us they lower him through the roof. In Verse 2, actually, Jesus when He sees their faith that led them to lower him through the roof to bring him to Jesus, says:

Matthew 9:2 ~ “Take courage, son; your sins are forgiven.” 3 And some of the scribes said to themselves, “This fellow blasphemes.” 4 And Jesus knowing their thoughts said, “Why are you thinking evil in your hearts?”

And He asked this question:

Matthew 9:5 ~ Which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Get up, and walk’?

Basically He’s saying, “It’s just as easy to say one as the other, so why did I say it?” He’s begging the question, “Why did I say what I said? Why did I say, ‘Your sins are forgiven,’ rather than, ‘Get up, and walk’?”

Matthew 9:6 ~ But so that you may know that the Son of Man has authority on earth to forgive sins”—then He said to the paralytic, “Get up, pick up your bed and go home.”

I love how He did this. When He said, “Your sins are forgiven,” He could have healed him at that moment, but He didn’t want to. He wanted to deal with their issue first. “You’re sitting there wondering why I said, ‘Your sins are forgiven.’ Would it be easier for Me to say, ‘Get up and walk’? About the same difficulty. Why did I do it? I want you to know that I am God’s Man who forgives sins. The Son of Man has authority.” Do you see that? Authority and Son of Man. In Daniel’s glorious prophecy, his vision of heaven that he has in Daniel 7 where he sees those beasts—we’re studying Daniel on Wednesday nights right now—he sees those beasts, those terrible beasts that represent the kingdoms of this world, and the dreadful beast that was the Roman Empire treading down, terrifying, and Daniel is overwhelmed by the vision of the beast itself. Then he sees thrones set up, and the Ancient of Days, and then one who comes up to the Ancient of Days, one who was like a Son of Man who comes to the Ancient of Days and is given authority. Man will rule, this one man, and everybody who is in Him, by faith.

Now, He doesn’t give us authority to rule independently of Him. No, He has the authority. He alone has the authority, but He has all authority. That’s why we have His words to the apostles in Matthew 28:19 and 20. “All authority in heaven and earth has been given to Me. Go make disciples.” So we see the authority, the glorious authority. We see it here: ***...that they’ll know that you sent Me.*** And let me talk about this authority a little more here.

What we see is His authority to exercise, really, His power, the reason He was able to do what He did, that a human voice, human lungs, breathed out air over human vocal cords, the God-Man, and the words were formed, “Lazarus come forth,” and they were formed with a human tongue, is because God had appointed this Man to be the one who would give life, and in doing that, He was setting His Man, the King of David, the Messiah, the descendent of David according to the flesh, the one who had to be bone of our bone and flesh of our flesh, over all of our enemies. In fact, I think you have really here a picture of Jesus as the King coming to reign over His enemies. Our three enemies I want to talk about are death, sin, and Satan, and what you have here is Jesus is treading upon these three enemies. He’s treading them down.

In Psalm 110, the Lord is talking to David and He says, “You reign until I make your enemies a footstool for your feet.” That’s Psalm 110:1. And then in Verse 4, He says, “Today you are a priest forever, according to the order of Melchizedek.” He’s talking to David. “You’re a priest king.” Immediately people understood there was a messianic connotation. He’s not just talking to David. He’s talking to David as the king of Israel and that somehow he’s a priest king. He’s a prophet king, but He’s talking about the Messiah. There will be a day when One comes who really, I will put your enemies as a footstool under your feet. That’s Jesus Christ, and what you have here in John 11 is God putting those enemies under Jesus’ feet kind of as a precursor, a preview of what’s about to happen. It’s going to happen in the cross, but this is a glorious preview.

It’s like a movie trailer. It’s like something that just shows you what’s about to happen. This is what this is doing. It’s setting up what’s going to follow, because you need to understand before He dies, before you see Him hang in agony and weakness on the cross, understand the power of such a one that will hang on the cross. Marvel that they crucified the Lord of glory. And here we see Him as the Lord of glory. He’s treading upon our enemies at Lazarus’ tomb.

First of all, He treads upon death. Here He reaches into death and plucks from its greedy jaws His friend. Nobody can do that, but Jesus can. He reaches into the tomb itself with His word. Without His hand but with His word He reaches in and he pulls from death’s greedy clutches His dear friend, and liberates him. What does this tell us? He’s the author of life. He has power over death. Not only that, but He has power over sin. The only way He could liberate Lazarus from death was to overcome Lazarus’ sin.

1 Corinthians 15:56 says the sting of death is sin. The idea of sting is something that pierces or punctures. What is it that gives death its ability to puncture, to pierce, to kill? What is it that death has as its weapon to kill a man? It's sin, and everyone who sins must die, and if you have sin you cannot overcome that. So Lazarus is a sinner. He was conceived in sin, brought forth in iniquity. He sinned every day of his life and he has a list, a catalog, an almost seemingly infinite catalog of charges against him, and Jesus reaches through and pulls him out of the grip of sin. Now, it's temporary. Lazarus is going to die again shortly, but it's showing us that he's about to do it in a way that's not temporary. He not only does that, but He tramples on our third enemy, not just death and sin, but on Satan himself. Hebrews 2:14 says that Satan has the power of death. Hebrews 2:14 says:

Hebrews 2:14 ~ Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,

Who has the power of death? Satan himself, and so think about this. When He said, "Lazarus, come forth!" death itself has swallowed Lazarus up in its mighty arms that have been sufficient to hold—how many billions of people have lived before that time? Whatever the number is, everyone, not 99%, but 100% of all the people who ever died were held in the grips of death like that, and then sin's piercing power had corrupted every single human being that ever lived—Adam and Eve—and it had killed them and it gave him that power, and it held them. And then Satan himself, the greatest created being has locked in his own chambers the dead who have died, and Jesus reaches in and knocks aside death, He tosses aside sin, He kicks Satan out of the way, and He pulls His friend out. That's what's happening here all by the word of His power.

He is fulfilling what has been prophesied from the very beginning. It had to be a man. That's why I've made emphasis on the authority. Why? Because the very first preaching of the gospel, Genesis 3:15, remember when man falls under the dominion of Satan, when sin pierces the heart of Adam, and fellowship with God is lost, and they're cast out of the garden, and God speaks to Adam, and He speaks to Eve, and He speaks to the serpent. When He speaks to the serpent, He says to the serpent, "Cursed shall you be above all creatures, and you'll crawl on your belly all the days of your life. And I will put enmity between your seed (the serpent's seed, Satan's seed) and the woman's seed. I will put enmity between your seed and her seed. You will bruise his heel and he will bruise your head."

In that, He was saying there will be one born of a woman who will bruise the head of Satan, who will defeat Satan. The only way God would allow Satan to be defeated was for a man to defeat him, and Jesus Christ here at the tomb, what you see is Jesus stepping on the head of the serpent. And you know when it talks about Him being deeply moved, I mentioned that twice in the text, Verse 33, Verse 38, He was deeply moved in Spirit. Remember we said there's a conflict of emotions going on, a whole flood of emotions. I think He's mourning with those who are mourning. He's weeping over their suffering, but I mentioned that the word *deeply moved* means to rage. It pictures fury in His soul. I think when He comes He's coming as the divine warrior. It says in Verse 38:

John 11:38 ~ So Jesus, again being deeply moved within, came to the tomb.

Don't forget He's deeply moved and He's coming to the tomb. He is coming to declare war on Satan. He is coming to defeat His hated foe. He is coming to defeat the one who holds us in bondage, the god of this age. He's coming with fury in His heart, a Godly, holy fury, a righteous wrath, and He comes to totally pluck and plunder the strong man. He binds the strongman, He plucks him, and He makes a public spectacle of him here because it's a glimpse of what's going to happen there on the cross.

Now, the wonder of our Savior—He has all power. He has all authority. He has authority over Satan. He has authority over sin. He has authority over death. What does this mean? How does this apply? I mean, how do you cope with the fear of death? If we're honest, all of us fear death. I mean, death is a stranger. It's an enemy. It's something foreign. So how do you cope with the fear of death? Well, the way to cope with the fear of death is to be more united to Christ. On our death bed, let us be looking to Jesus. Let us be remembering, and let us encourage one another with words like, "He said, 'I am the resurrection and the life.'" That ought to be something that someone's reading in our ears as we pass over. But how do you deal with Satan? The Bible says the whole world lies in the power of the evil one, that he is the god of this age. There's much confusion in Christian circles about how you deal with Satan.

In fact, a number of well-meaning people are way off on this. There's stuff out there about bondage and deliverance ministries. You'll hear people say stuff like this: *You need to go through your house and speak to the demons in your house and tell them to leave.* I'm serious. There's a lot of stuff out there. "Name the demon. The reason you struggle with sin is because you've got a demon of anger, a

demon of lust, a demon of greed. Rebuke that demon.” They teach things like generational sin imprisons you, and so Satan has a place in you because of generational sin, and you need to confess that. Well, the problem is all of these things are not found in the epistles at all. They’re not really found in the Gospels or Acts either, but they’re not found in the instruction the Bible gives to us on how to live the Christian life. They’re just made up, little extrapolations from little, obscure verses that aren’t really teaching what they claim they teach.

Deliverance ministry is not a part of it, not the way they do it. You don’t need to speak to demons. In fact, I think it’s very foolish and arrogant to do that, and I would encourage you to read Jude 9. In fact, I’ll just share with you what it says. Jude 9, that last book before Revelation, Jude talking about false teachers, says one of the things that they do is they elevate themselves and they speak with such boldness and pride that they claim to speak to revile angelic majesties. He says Michael the archangel, when he contended with Satan himself over the body of Moses, did not speak like that. He didn’t say, “Satan, I command you to be gone.” Michael didn’t say that. Do you know what he said? “The Lord rebuke you.” He’s praying. He’s going to God. You don’t have to talk to the demon. You talk to God, and you and I just go to Christ, because He has all authority. Speak His Name and speak His Gospel.

So if we encounter someone who is demon possessed, and really all unbelievers are demon possessed at some level, in some way, what’s the answer? What does the Bible tell you to do? What’s deliverance ministry? Deliverance ministry is, “Believe on the Lord Jesus Christ and you shall be saved.” That’s deliverance ministry. Repent and believe the Gospel. And this whole idea of Satan having power over you because of generational sin or something like that, that’s nonsense! Colossians 1:13 says that He has delivered us from the domain of darkness and translated us into the kingdom of His beloved Son. The whole world lies in the grip of the evil one (1 John 5:17). Verse 18 says this, that the one who’s born of God does not go on sinning, because the one born of God (speaking of Christ) keeps him, and the wicked one toucheth him not. Satan has no place in your life when you’re a Christian. It doesn’t matter, I mean I don’t think we should have relics of evil around you, but you don’t have to be afraid of it. There’s nothing to fear for the Christian. We have been translated from his domain, not because of anything in us, but because we have a mighty Savior who doesn’t save “piece meal”.

You don't have to learn secret tricks to know how to avoid Satan. You just learn to love Christ, and seek His face, and trust Him, and you will trample on the head of Satan, not because of you. You'll be trampling, and you're trampling because you're walking in Jesus' steps. He's the one trampling. That's the glory of the Gospel.

The power of sin—He makes us to overcome sin the same way. I mean, how do you overcome the fear of death? You seek Christ. Seek communion with Christ. Focus on Him. Let your eyes be upon Him. Trust in Him. How do you overcome Satan? You don't worry about Satan. You talk to Jesus. "Lord Jesus, I thank You that You reign. And this person that's before me that is in the grip of the enemy, Lord, You have power over him, and I'm going to just speak, 'You need to look to Jesus, friend. Jesus Christ can deliver you.'" That's how you deal with it. Now when it comes to sin, it's the same thing: union with Christ. You overcome sin—we all really still have parts of the grave clothes on us, just like Lazarus. We've been given new life, but Lazarus came kind of probably hopping out of the tomb. The way they would bury the body, they would tie the feet together, tie the arms in place, and put a shroud over his head. He probably came hopping out of the tomb. That's why Jesus says, "Loose him and let him go."

Well, some of us have still got the shroud over our faces, but there's new life in the heart. Some of us our feet are bound. How do you overcome that? How do you overcome sin? It's the same thing. You keep looking at Christ. You keep seeking Christ. There are practical things, and we have a biblical counseling ministry and we try to help people see how to put off and how to put on. Put off this, like Paul says in Ephesians 4:22-24. Put off these various sins like lying, or anger and malice. Put these things off and put on the opposite. Put on speaking kindness and tenderness, edifying speech. Go from stealing to giving. But there's a key verse in the middle of that. Verse 23 says, "Put off the old man and be renewed in the spirit of your mind." Verse 24 says to put on the new man who is the Lord Jesus Christ." We put on Christ.

What that means is we see our sin, we hate our sin, we look at our sin, we see how ugly it is, and we say, "Jesus, You're pure, You're righteous, You died for this, You paid for this, and You don't struggle with this sin. You don't have a problem being angry. You don't have a problem being lustful. You don't have a problem being greedy. I need to be like You, Lord. Live Your life through me." This is what Paul's saying in Galatians 2:20, "I am crucified with Christ. Nevertheless, I live, yet not I but Christ lives in me. And the life which I now live, I live by faith in the Son of God."

So the way we overcome our enemies is not in something borrowed from Jesus. No, it's by going to Christ. It's by living at His feet. It's by looking into His face. It's by beholding His glory and trusting that He is our righteousness. He is the King of righteousness. He is Melchizedek, the King of righteousness, and if we keep looking at Him, we'll become like Him. That's exactly what 2 Corinthians 3:18 says, that we all with unveiled face, as looking into a reflecting glass, behold the glory of the Lord and are changed from glory to glory. That is, you look at Christ, you keep looking at Christ, and like looking at something in a mirror, your face starts looking more like Him, your countenance, your character. That is the glory of our Savior. May we give Him glory by loving Him more, by trusting Him more completely, by letting Him build our faith.

Let's pray together...

Father, we come to You today rejoicing in the glory of the One You sent. We come praising You for giving us everything that we need in Jesus Christ. We thank You that He is our bread, He is our drink, He is our life. We pray for those today that need to trust Him, that need to stop trusting in themselves, stop living for themselves, and put all of their hope in Jesus Christ, all of their confidence in Him.

Father, we pray that You would help us all to place more and more of our trust, that after we've been born again, Lord, we continue to need a daily measure to trust Him more fully. Help us, oh God, to be more and more satisfied with His sufficiency, more and more filled to overflowing with His goodness. We thank You that You have made Him both wisdom and righteousness, and power to those who trust in Him. We pray this in Jesus' Name, Amen.

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