

The Dimension of Resurrection and Life Presence in John 11:25: an Exegetical Analysis of 'Believe in Me' as Relational Faith that Produces Obedience

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ABSTRACT

Resurrection in Christianity is often understood futuristically as an event that will occur at the end of times, thus it is less recognized as a reality that has implications for life today. This study aims to analyze John 11:25 exegetically in order to reveal the meaning of resurrection and life from the perspective of Johannine theology. The method used is qualitative with a Greek text exegetical approach, which includes lexical, grammatical, and narrative context analysis. The focus of the study is on key expressions in John 11:25. The results of the study show that resurrection and life are present realities in Christ, while "believing" is understood as an active and ongoing relational faith, which ultimately results in obedience as evidence of a new life. The theological implication emphasizes the importance of understanding a transformative faith in the lives of believers and the contemporary church

INTRODUCTION

In contemporary Christian practice, the understanding of the resurrection is often reduced to an eschatological reality that solely relates to the future, namely life after death. This perspective aligns with the tendency of popular theology, which places the resurrection as the ultimate culmination of faith without giving adequate attention to its dimension in present life. However, within the framework of Johannine theology, the resurrection is not only projected as a futuristic event but also as a reality that has already begun to be experienced by believers through a relationship with Christ. Theological studies show that the Gospel of John presents the concept of realized eschatology, where the tension between the future and the present is united in the actual experience of faith (Yoon, n.d.). Thus, Christian life cannot be understood merely as a waiting for eternal life, but as participation in the divine life that has already begun now. Unfortunately, in church practice, this dimension is often neglected, so faith tends to become passive and does not produce a real transformation of life. In fact, John's theology explicitly connects 'believing' with the experience of ongoing life in Christ, which goes beyond merely hoping for the future toward the reality of life experienced now (Olajide, 2025). Therefore, a study is needed that reaffirms that the resurrection and life in John 11:25 have a present dimension relevant to the life of faith of believers today.

In the development of contemporary Christian theology and practice, there has emerged a tendency to reduce faith to merely a cognitive aspect, namely only an intellectual acknowledgment of doctrinal truth without deep existential involvement. Faith is understood solely as rational assent to theological facts, thus losing the relational dimension that should be at the core of the Christian experience of faith. Theological studies show that faith in the Christian tradition cannot be reduced to mere intellectual activity, but rather represents a living relationship between humans and God, involving trust, self-surrender, and total engagement in the life of faith (Y. H. Hia, 2024). However, in practice, there are quite a few believers who claim to 'believe' but do not demonstrate obedience as a fruit of that faith, so that faith becomes separated from tangible actions in daily life. Other research emphasizes that biblical faith is active and integral, encompassing both relational and ethical dimensions, which concretely manifest in acts of obedience as a response to God (Sipayung & Gultom, 2025). A weak understanding of faith as a relationship results in a dichotomy between belief and life, which ultimately obscures the true meaning of faith in the lives of contemporary believers.

Studies on the Gospel of John 11:25 have so far tended to focus on the narrative aspect of the miracle of Lazarus' resurrection as a demonstration of Jesus' power over death, so the main emphasis is often placed on the historical and apologetic dimensions of the event. Research still revolves around the meaning of "life even though dead" as a guarantee of eternal life in the future, without delving deeply into the existential dimension that occurs in the present life (Sallata, 2022). On the other hand, exegetical studies on the concept of πιστεύω in the Gospel of John reveal that "believing" has a broader meaning than mere intellectual agreement; it contains a relational dimension that

dynamically binds believers to Christ (R. S. Hia, 2025). However, there is still a gap in the integration of these two aspects, namely how the present dimension of “resurrection and life” is directly related to faith as a relationship that produces obedience in real life. Therefore, this study seeks to fill that gap by asserting that John 11:25 not only speaks about eschatological hope but also about the reality of life experienced now through transformative relational faith.

Based on the background and research gaps that have been outlined, this study aims to exegetically analyze John 11:25 in the Gospel of John by highlighting the theological meaning of Jesus' statement as "the resurrection and the life" in the present dimension. Specifically, this study seeks to explain the meaning of the phrase "believe in Me" (πιστεῦν εἰς ἐμέ) as an act of faith that is active, ongoing, and relational, not merely intellectual assent. Exegetical studies show that the use of the verb form in the concept of "believing" in the Gospel of John affirms faith as a dynamic act that continues in relation with Christ (R. S. Hia, 2025). Furthermore, this study aims to show that such faith does not stop at the relational dimension alone, but inherently produces obedience as a tangible response to God's work in the life of the believer, as emphasized in theological studies that true faith is always integrated with obedience as a concrete expression of the relationship with God (Halawa & Panggabean, 2025). Thus, this study also highlights the theological implications of such relational faith, namely the occurrence of real life transformation as evidence that resurrection and life are not only future realities, but experiences already taking place in the life of the believer today, thereby paving the way for further discussion on the integration of faith, relationship, and obedience in Johannine theology.

LITERATURE REVIEW

1. The Theology of Resurrection in the Gospel of John

The theology of resurrection in the Gospel of John has a distinctive character, especially in its emphasis on the dimension of realized eschatology, which is that eschatological reality does not only await fulfillment in the future, but has already been present in the current experience of faith. The Gospel of John shows a shift from apocalyptic eschatology toward realized eschatology, where eternal life and resurrection are understood as realities that have been made present through the person and work of Jesus Christ. Thus, resurrection is not only understood as an end-time event, but as an existential experience already possessed by believers in their relationship with Christ. Creevey asserts that the Gospel of John shifts the focus from a futuristic eschatology to a divine experience that is present now, where eternal life becomes a reality experienced in the context of a relationship with the incarnate Logos (Creevey, 2024). Therefore, the resurrection in John cannot be separated from the presence of Christ as the source of life itself, so that faith in Him brings humans into the reality of the resurrection that is both present and transformative.

In line with this, the concept of “life” (ζωή/zoē) in the Gospel of John reinforces the present dimension of the resurrection, because ζωή is understood as divine life that comes from God and is given through fellowship with Christ. Eternal life in John is not merely an endless duration, but a new quality of life that believers already possess from now. Within this framework, eschatological

language such as “eternal life,” “resurrection,” and even “the last day” is typically used to describe a reality that has already begun to unfold in the experience of faith. Recent research shows that the Gospel of John uses future eschatological terminology to describe a reality that is already present, so that eternal life and resurrection are understood as spiritual experiences occurring in the relationship with Christ in the present (Lewis, 2024; Méndez, 2025). Thus, the concept of *zoē* in John emphasizes that faith is not merely a cognitive response to a future promise, but a real participation in the life of God that produces life transformation in the present, thereby paving the way for understanding faith as a living relationship that results in obedience.

2. The Concept of Faith in John

The concept of faith in the Gospel of John is characteristically expressed through the use of the Greek verb πιστεύω (*pisteuō*), not the noun πίστις, which indicates that faith is understood as a dynamic action, not merely a static concept. In the context of John, πιστεύω does not only mean intellectual belief, but points to an existential response to God's revelation in Christ. Faith is a response to the "signs" (σημεῖα) revealed by Jesus, which aim to lead people to the recognition of His identity as the Messiah and the Son of God, thereby resulting in eternal life. Thus, faith in John is relational and transformative, because it involves orienting life toward Christ as the object of faith, not merely cognitive agreement with theological facts. Simatupang emphasizes that the signs in the Gospel of John function to awaken faith that leads to the acknowledgment of Jesus as the Son of God and brings eternal life, so that faith is understood as a relational response to divine revelation, not merely intellectual knowledge (Simatupang, 2024). Therefore, πιστεύω in John must be understood as living, active faith, rooted in a personal relationship with Christ.

Furthermore, the typical Johannine construction, πιστεύω εἰς ἐμέ ("believe in Me"), contains a very significant grammatical and theological dimension, because the preposition εἰς (*eis*) indicates direction or movement toward the object of faith. This emphasizes that faith in John is not just "believing about" Jesus, but "moving toward" and "entering into" a relationship with Him, which can be understood as a form of union with Christ. Thus, faith is an act of surrender and participation in the life of Christ, not merely an external acknowledgment. Hia, in his exegetical study of πιστεύων, shows that the concept of believing in the Gospel of John has a distinctiveness closely related to the work of salvation in Christ, in which faith becomes a means for human involvement in a relationship with God through Jesus (R. S. Hia, 2025). Therefore, the use of εἰς ἐμέ emphasizes that faith is a relational movement that leads to unity with Christ, which in turn becomes the basis for obedience and the transformation of the believer's life.

3. The Relationship Between Faith and Obedience

In the Gospel of John, true faith never stands alone as a cognitive acknowledgment, but is always integrated with obedience as a concrete expression of the relationship with Christ. Authentic faith produces obedience because it is rooted in love for God, as emphasized in John 14:15 that loving

Christ is manifested through obedience to His commands. Thus, faith, love, and obedience form an inseparable theological unity: faith gives rise to love, love drives obedience, and obedience strengthens the ongoing relationship with Christ. Research shows that from John's perspective, obedience is not merely a moral obligation, but a response of faith to the word of God that manifests itself in the real life of believers, so that faith without obedience is considered incomplete (Sutriatmo, 2022). Therefore, the relationship of faith in John is performative, that is, realized in concrete actions as evidence of the authenticity of that faith.

The Gospel of John also closely integrates the concepts of love, obedience, and 'abiding' (μένω) in Christ as the dynamic of the believer's spiritual life. Love for Christ drives obedience, and that obedience becomes a means to 'abide' in Him, as emphasized in John 15 regarding the fundamental relationship between the vine and the branches. Thus, abiding in Christ is not a static condition, but a relational reality maintained through obedience born from love. Theological studies affirm that love in the Johannine tradition is the ethical foundation that enables believers to reflect Christ's character in daily life, so that the relationship with God does not stop at spiritual experience, but is realized in the practice of real life (Gulo & Zega, 2023). Thus, the integration of faith, love, and obedience in John affirms that true faith always produces a life that continually dwells in Christ, which serves as the foundation for discussing the dimension of faith as a transformative relationship.

METHODOLOGY

This study uses a qualitative method with a Biblical text exegesis approach, which aims to explore theological meaning deeply based on analysis of the original text. This approach is chosen because it allows the researcher to understand the theological message comprehensively through studying the language structure, context, and the author's intent. The main focus of this study is the Greek text of John 11:25, particularly on key expressions such as ἐγώ εἰμι, ἀνάστασις, ζωή, as well as the construction πιστεύων εἰς ἐμέ. Thus, this study seeks to reveal the meaning of resurrection and life not merely as doctrinal concepts, but as theological reality manifested in the person of Christ and experienced by believers through relational faith.

The analytical techniques used involve several integrated stages. First, lexical analysis is conducted to examine the meaning of key words in the Greek text, in order to discover the theological nuances contained within. Second, grammatical analysis is used to understand the functions and relationships between elements in a sentence, including verbal forms and syntactical constructions that influence meaning. Third, an analysis of the narrative context of John 11 is conducted to see the connection of the verses with the overall pericope, especially in the story of the resurrection of Lazarus, so that the meaning of the verses is not separated from the storyline and the purpose of the Gospel writer. Fourth, the Johannine biblical theology approach is used to interpret the text within a broader theological framework, particularly relating to central themes such as faith, eternal life, and the relationship with Christ. With

this approach, it is expected that the results of the analysis will be able to provide a complete and systematic understanding of the theological meaning of John 11:25 in the context of the Gospel of John as a whole.

RESEARCH RESULT

1. Analysis of “ἐγὼ εἰμι”

The Greek expression ἐγὼ εἰμι (*egō eimi*, “I am”) in John 11:25 carries a very profound theological meaning, because it serves as a statement of divine identity as well as a form of Jesus’ self-revelation. In the Johannine tradition, this expression is not merely a regular self-identification, but rather carries a strong resonance with God’s revelation in the Old Testament (Exodus 3:14), thereby affirming Jesus’ divinity as one with God. The use of *egō eimi* in the Gospel of John, both in its absolute form and with a predicate (for example, “I am the resurrection and the life”), shows that Jesus is declaring Himself as the very source of life and salvation.

Research shows that this expression emphasizes two main aspects, namely the divinity of Jesus and His mission in the world as the savior of humanity, so it is not only ontological but also soteriological (Sahari, 2020). In addition, other studies assert that *egō eimi* in John is a statement of the eternal existence of Jesus, equal to YHWH, thus becoming the basis for the understanding of high Christology in this Gospel (Well, 2025). Therefore, in John 11:25, the statement ἐγὼ εἰμι is not only a declaration of identity but also a revelation of God’s self present in the person of Christ, which becomes the foundation for the understanding of resurrection and life as a reality centered on Him.

2. Analysis of “ἀνάστασις” (Resurrection)

The Greek term ἀνάστασις (*anastasis*, “resurrection”) in John 11:25 not only refers to the physical resurrection at the end of times, but also carries a broader theological meaning as a reality of life centered on the person of Christ. In the Gospel of John, resurrection is understood as the culmination of Jesus’ revelation work as well as an integral part of the series of “signs” that affirm His identity as the Son of God. Resurrection is not merely a historical event, but has a theological function to lead humans to faith and eternal life. Research shows that resurrection in John is a central element in the structure of the Gospel, affirming that new life is only possible through a relationship with Christ (Olajide, 2025). Thus, the meaning of *anastasis* cannot be separated from the Christological dimension, because Jesus himself is the source of that resurrection.

Furthermore, the concept of ἀνάστασις in John combines both eschatological and present dimensions simultaneously. On one hand, the resurrection still contains a futuristic aspect related to the ‘last day,’ but on the other hand, the Gospel of John typically emphasizes that the reality of the resurrection is already being experienced in the life of believers today. The resurrection does not only speak about life after death, but also about the new life experienced now through faith in Christ. Recent studies show that in John, the resurrection is understood as a reality that invites existential participation, where believers are called to live in the light of the resurrection in their daily lives (Lewis, 2024). Therefore, ἀνάστασις in John 11:25 affirms that the resurrection is

an eschatological reality that has already arrived (already) while also awaiting fulfillment (not yet), thus providing the basis for the understanding of a new life that is present and transformative.

3. “ζωή” (*hidup*)

The Greek term ζωή (*zoē*, “life”) in John 11:25 refers to the divine life that comes from God and is manifested through the person of Jesus Christ, thus having a theological dimension that goes beyond biological life (*bios*). In the Gospel of John, life is not merely existence, but participation in the divine reality present through a relationship with Christ, as emphasized in the statement that “in Him was life” (John 1:4). Therefore, *zoē* is rooted in Johannine Christology, where Jesus is not only the giver of life, but the source of life itself who brings the life of God into human experience. Ford emphasizes that the Gospel of John presents life as part of Christ's presence that continues for its readers, so that divine life is understood as a reality that can be experienced in relationship with Him in the present (Ford, 2023). Therefore, ζωή in John cannot be separated from the presence of Christ as the center of divine life revealed to humans.

Furthermore, ζωή in John emphasizes that eternal life is a quality of relationship, not merely an endless duration. Eternal life is defined as knowledge of God and Jesus Christ (John 17:3), which indicates that this life is relational, dynamic, and transformative in the believer's life. Thus, life in John is a relational experience that shapes ethics and the praxis of life, because the relationship with God brings about changes in the way humans live. Frey shows that the concept of life in the Gospel of John is closely related to God's love revealed in Christ and directly impacts human life both personally and communally (Frey, 2023). Therefore, ζωή must be understood as divine life manifested in a living relationship with Christ, which subsequently becomes the basis for existential transformation in the believer's life.

4. “πιστεύων” (*Believing*)

The Greek form πιστεύων (*pisteuōn*) in John 11:25 is an active present participle that grammatically indicates an ongoing or continuous action, thus it does not merely describe a momentary act of believing, but a state of living and continuous faith. In the Gospel of John, the use of this verbal form is highly significant because the author consistently chooses the verb πιστεύω rather than the noun πίστις, emphasizing that faith is understood as a dynamic relational action, not merely a static possession. Recent studies show that the verbal form “believing” in John reflects an ongoing relationship between the disciple and Christ, in which faith is a continuous engagement with the life and person of Jesus (O’Collins, 2023). Therefore, the aspect of the present participle in πιστεύων emphasizes that faith in John is not only an initial decision but a continuing response to the revelation of Christ.

Theologically, the form ὁ πιστεύων (“the one who believes”) in the Gospel of John is often used as a category of identity, that is, referring to a person who lives in a state of believing, not merely someone who once believed in the past. This structure indicates that faith has a dimension of continuity related to eternal life and the relationship with Christ. Grammatical studies show that the use of

the present participle in John is closely related to the concept of eternal life, so "the one who believes" is understood as those who are in a state of active and ongoing faith (Todd R. Chipman, 2025). Thus, πιστεύων in John 11:25 affirms that true faith is continuous (ongoing faith), which does not stop at the initial confession, but continues to develop in the relationship with Christ, thereby becoming the basis for the resurrection life experienced in the present.

5. "εἰς ἐμέ"

The Greek phrase εἰς ἐμέ (eis eme, "to Me" or "into Me") in John 11:25 carries significant theological importance because it indicates the direction of faith as a movement toward the person of Christ. Grammatically, the preposition εἰς not only points to the object but also contains a dynamic nuance of moving or entering into a relationship, so faith in John is not merely "believing about" Jesus, but "moving toward" and "participating in" Him. Thus, faith is understood as an existential act that involves surrendering oneself to Christ as the center of life. In contemporary theological studies, pisteuein eis in the Gospel of John is often understood more closely to the concept of "trust" (belief as relational trust) rather than merely "belief," because it points to deep personal involvement with Christ as the object of faith (Ford, 2023). Therefore, the direction of faith in the phrase εἰς ἐμέ emphasizes that faith is dynamic and points toward a living relationship with Christ.

Furthermore, the relational dimension of εἰς ἐμέ shows that faith in John has a character of union or fellowship with Christ. Faith is not only a cognitive act, but a personal engagement that brings the believer into an intimate relationship with Him, which in turn forms the basis for eternal life. The Gospel of John consistently depicts faith as an entryway into a relationship of love and mutual trust between humans and Christ, so that faith becomes a means of participation in the divine life. Research shows that the use of πιστεύω in John is closely related to a relationship of love and trust, where faith paves the way for an ongoing relationship between the believer and Jesus (Ford, 2023). Thus, the phrase εἰς ἐμέ emphasizes that faith is a relational movement toward unity with Christ, which becomes the foundation for obedience and the transformation of the believer's life, thereby leading to further discussion on the implications of that faith in practical life.

6. "ζήσεται"

The Greek form ζήσεται (zēsetai, "he will live") in John 11:25 is a future middle indicative that grammatically affirms the certainty of life as a divine promise that will certainly be fulfilled, not merely a possibility. In New Testament Greek grammar, the future form indicates a reality that will happen with certainty based on the authority of its subject, so in this context it refers to the assurance of life given by Christ himself (Mounce, William D., Pappas, 1993). Thus, ζήσεται does not only speak about the future, but affirms that the promised life is grounded firmly in divine power and authority. Furthermore, the connection between ζήσεται and the form πιστεύων (present participle) shows that sustained faith is the basis for this certainty of life, so "he will live" is not a

general promise, but a promise attached to an ongoing relationship of faith (Prabowo et al., 2025).

Furthermore, within the framework of Johannine theology, ζήσεται must be understood in the eschatological dynamic between "already" and "not yet," where eternal life is not only promised in the future but has already begun in the present experience of faith and will reach its fullness in the future. Thus, there is continuity between present life and the life to come, so death does not terminate life but rather becomes part of the transition toward the fullness of life in Christ. Creevey emphasizes that the Gospel of John presents a realized eschatology, in which the divine reality, including eternal life, is already present in the experience of believers in the present, without negating its ultimate fulfillment in the future (Creevey, 2024). Therefore, ζήσεται in John 11:25 affirms the certainty of continuous life from now towards eternity, thus serving as a theological basis for the faith conviction of unbroken life in Christ, and at the same time opens the way for further reflection on the practical implications of that life in the life of believers.

DISCUSSION

1. Resurrection and Life as Present Reality

In the Gospel of John, the concepts of resurrection (ἀνάστασις) and life (ζωή) are not understood as two separate realities, but rather as a single theological unity integrated in the person of Jesus Christ. The statement "I am the resurrection and the life" (John 11:25) indicates that resurrection is not merely an eschatological event in the future, but is already present in Christ as the source of divine life. Thus, resurrection not only points to victory over death at the end of time, but also to the experience of new life that has already begun in the relationship with Christ in the present. Recent theological studies affirm that the Gospel of John shifts the focus from apocalyptic eschatology toward a realized eschatology, where divine reality is brought into human experience through the presence of the Logos (Creevey, 2024). Therefore, the integration of resurrection and life in John affirms that salvation is not only a promise for the future, but a present reality experienced in fellowship with Christ, thus opening the understanding of faith as a living existential experience.

Furthermore, Johannine theology shows a creative tension between the 'already' and 'not yet' dimensions, where eternal life is already possessed now, but will also reach its fullness in the future. However, compared to other Gospel traditions, John clearly emphasizes the 'already' aspect, namely that eternal life and resurrection have already begun in the life of believers today. Terms that are usually futuristic, such as 'eternal life,' 'judgment,' and 'the last day,' are used to describe a reality that has already been present in faith in Christ. Contemporary research shows that the Gospel of John consistently applies future eschatological language to describe a reality that has already occurred in the faith experience of the believing community (Méndez, 2025). Thus, the resurrection and life in John must be understood as a reality that has already begun now but has not yet reached its fullness, thereby affirming the continuity between present faith experience and future eschatological fulfillment, which serves as the basis for further discussion on faith as a transformative relationship.

2. Faith as a Relation, not Just Cognition

In the context of Johannine theology, faith cannot be reduced merely to intellectual agreement or cognitive acknowledgment of theological truths, but must be understood as an existential relationship involving trust, loyalty, and orientation of life toward Christ. Criticism of nominal faith becomes important, because many modern understandings regard faith only as “belief” without relational and transformational implications. However, contemporary biblical studies show that the concept of *pistis* in the New Testament is essentially relational, encompassing elements of trust, loyalty, and personal attachment to Christ, not merely propositional acknowledgment (Bates, 2020; Oakes, 2018). Thus, faith in John must be understood as the total involvement of humans with Christ, which demands a response in life, not merely an intellectual agreement, thereby sharply correcting the reduction of faith to a religious formality without a real relationship.

Furthermore, the use of the verb πιστεύω in the Gospel of John, especially in constructions such as πιστεύω εἰς, indicates that faith is a relational act that leads to union with Christ, namely a personal involvement that brings the believer into fellowship with Him. Faith in this sense is not merely 'believing in' in a cognitive sense, but 'entering into' a relationship with Christ as the center of life, thus having both ontological and existential dimensions. Recent studies affirm that faith as a relation involves elements of ongoing 'reliance' and 'trust', in which a person consistently commits themselves to the object of their faith in a living and dynamic relationship (Howard-Snyder & McKaughan, 2022). Thus, faith in John is not only declarative, but participatory, namely bringing believers into unity with Christ, which ultimately results in a transformed life, thereby serving as the basis for the following discussion on the relationship between faith and obedience.

3. Relational Faith Produces Obedience

In the Gospel of John, the relationship of faith with Christ intrinsically produces love which in turn leads to obedience, thus forming an integral theological pattern: relationship → love → obedience. Faith as a relationship not only connects humans with Christ but also transforms the orientation of life so that love for Christ becomes the main motivation in obedience. Thus, obedience is not a legalistic demand, but a natural expression of a living relationship with God. Studies show that in the Gospel of John, the concept of obedience cannot be separated from the relationship with God, because obedience is only possible in the context of an intimate relationship with Him, and even becomes a means to experience fellowship with God more deeply (Van der Merwe, 2022). Moreover, obedience in John is rooted in love, where loving Christ is manifested through the act of obeying His commands, so that love is not merely an emotion, but a concrete relational commitment (Van der Merwe, 2022). Therefore, true faith always moves toward active love and tangible obedience, thus becoming authentic evidence of a relationship with Christ.

Furthermore, obedience in John functions as evidence of true faith as well as an expression of the new life that has been received in Christ. The Gospel of

John emphasizes that spiritual life does not stop at the experience of believing, but is manifested in a life that 'abides' (μένω) in Christ, characterized by ongoing obedience. Thus, obedience is not a condition for salvation, but a manifestation of the divine life that has been at work in the believer. Research confirms that in John, obedience is closely related to the process of becoming Christlike and participating in the relationship between the Father and the Son, so that the believer's life reflects Christ's character in the world (Van der Merwe, 2022). This shows that relational faith is not passive, but produces real changes in actions and lifestyle. Therefore, obedience should be understood as a concrete expression of the new life that comes from faith in Christ, which simultaneously serves as an indicator of the authenticity of that faith and opens the way to practical implications in the life of a believer.

4. Implications for the Life of Believers

Pemahaman bahwa kebangkitan dan hidup merupakan realitas kini serta Faith as a living relationship with Christ has direct implications for the life of the believer, namely the occurrence of real life transformation in holiness. The new life (zoē) received in a relationship with Christ is not abstract, but manifested in changes of character, life orientation, and actions that reflect divine values. From John's perspective, the life of the believer is marked by 'abiding' (μένω) in Christ, which practically means living in obedience, love, and faithfulness to His word. Research shows that obedience

between the Father and the Son, where believers are called to live in unity with Christ and express it through a holy and fruitful life (Van der Merwe, 2022). Furthermore, true faith does not stop at the internal aspect, but results in a life transformation as a response to God's love, so that the life of believers becomes a real testimony in the midst of the world (Halawa & Panggabean, 2025). Therefore, the relevance of this theology for the contemporary church lies in its call to not only emphasize faith doctrinally, but also to shape the lives of the congregation to be holy, relational, and transformative, so that the church exists as a community that reflects the resurrection life in everyday reality.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

This study emphasizes that in John 11:25, resurrection (ἀνάστασις) and life (ζωή) are not only future eschatological realities, but are current realities that have been present in the person of Jesus Christ and experienced by everyone who believes in Him.

Through exegetical analysis of the Greek text, it is found that faith (πιστεύω) in the Gospel of John is not merely a cognitive agreement, but an active and ongoing relationship with Christ that involves total self-surrender.

This faith relationship intrinsically produces obedience as a concrete expression of love and the new life received in Christ. Thus, resurrection and life as a present reality can only be experienced through relational faith, which ultimately results in a real life transformation as evidence of the authenticity of that faith.

Recommendations

Based on these findings, it is recommended that the modern church re-emphasize the understanding of faith as a living relationship with Christ, not merely the intellectual acceptance of doctrine. Teaching and pastoral ministry need to be directed toward forming a congregation that not only understands faith theologically but also lives it out in an intimate relationship with Christ, resulting in obedience and holiness of life. Thus, the church can function as a community that not only teaches the truth but also brings the reality of resurrection life into daily practice, so that Christian faith remains relevant and transformative in the context of modern life.

FUTURE RESEARCH

This study has limitations because it focuses only on one verse, namely John 11:25, and thus does not comprehensively cover the entire spectrum of Johannine theology. Although the exegetical analysis conducted provides an in-depth understanding of the concepts of resurrection, life, and faith in this verse, this study has not explored the broader connections with other parts of the Gospel of John or the New Testament corpus as a whole. Therefore, it is recommended that further research expand the scope of the study by analyzing similar themes throughout the entire Gospel of John, such as the use of ἐγώ εἰμι, the concept of μένω, as well as the relationship between faith and eternal life in various pericopes. In addition, an intertextual approach is also highly recommended, especially by comparing these concepts with the Old Testament traditions as well as other writings of John, so that a more holistic and integrative understanding of the theology of faith and life in the Bible can be obtained, which ultimately can enrich the academic contribution and theological relevance of this research.

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