



Lazarus, Come Forth

John 11:1-54

Once Again:

The events of these last 6 months are best understood in relation to 3 trips to Jerusalem made by Jesus during this time.

We must harmonize all four gospels in order to properly understand the chronology of this period.

Trip #3

1. To Bethany (2 miles from Jerusalem)

- **Late March**
- **Narrative of Events – John 11:1-54**
- **Only John records this event; he carefully describes the miracle and its immediate effects.**
- **This miracle had very important and deliberate influence upon the events of Jesus' life soon to follow, notably the Triumphal Entry.**

The Raising of Lazarus Was:

1. Clearly intended to supply the Jewish nation with one more incontrovertible proof of Jesus' Messianic claims.
2. Of all of Jesus' miracles the most thoroughly credible, supported by undeniable evidence.
3. The only miracle in the Lord's ministry which was deliberately made more spectacular than it might have been.
4. God's way of beginning to prepare the nation for the Triumphal Entry of Jesus into Jerusalem.

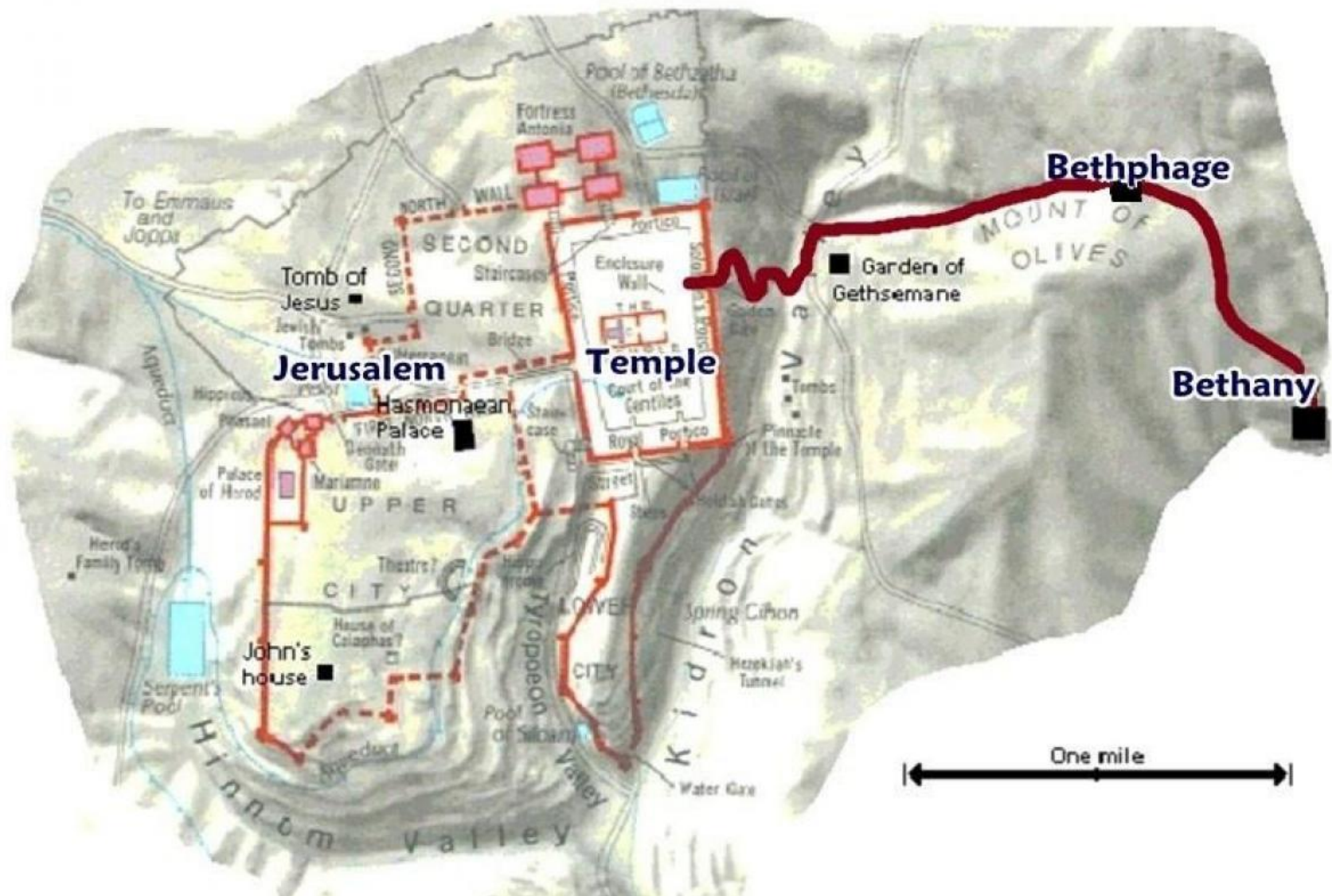
News Reaches Jesus: John 11:1-16



Who is Lazarus? John 11:1-3

1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. **2** It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

The Synoptic writers did not mention him, which is probably why John described him as Mary and Martha's brother.



John 11:3-5

3 So the sisters sent word to Him, saying, “Lord, behold, he whom You love is sick.” **4** But when Jesus heard this, He said, “This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it.” **5** Now Jesus loved (*agapaō*) Martha and her sister and Lazarus.

John Makes It Clear:

- Jesus' delay was not for disinterest or negligence.
- 11:6 – “So when He heard that he was sick, He then stayed two days longer in the place where He was.”
- Ironically, this miracle displays Jesus' identity as God's Son, but it will also ultimately lead to His death – the ultimate manifestation of His identity and glory.

John 11:7

7 Then after this He said to the disciples, “Let us go to Judea again.”

This statement defies all reason.

Why?

The Response of the Disciples



11:8 The disciples said to Him,
“Rabbi, the Jews were just now
seeking to stone You, and are You
going there again?”

Jesus' Mission: John 11:11

11 This He said, and after that He said to them, “Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep.”

The Disciples' Response: 11:12-13

12 The disciples then said to Him, “Lord, if he has fallen asleep, he will recover.” **13** Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep.



**What Does Their
Reaction Reveal
About Their
Understanding Of
The Resurrection?**

John 11:14-15

14 So Jesus then said to them plainly, “Lazarus is dead, **15** and I am glad for your sakes that I was not there, so that you may believe; but let us go to him.”

Does Jesus know His Disciples?

John 11:16

16 Therefore Thomas, who is called Didymus, said to his fellow disciples, “Let us also go, so that we may die with Him.”

**How Do You Take Thomas’
Statement?**



Jesus and Martha: John 11:17-29

Significance of 4 Days (11:17)

- Jewish rabbis believed that the spirit of a person who had died lingered over the corpse for three days or until decomposition of the body had begun.
- They believed that the spirit then abandoned the body because any hope of resuscitation was gone.
- They apparently felt that there was still hope that the person might revive during the first three days after death.

In Either Case...

- The fact that Jesus raised Lazarus after he had been dead for four days would have left no question that Jesus had truly raised the dead.
- Customarily the Jews buried a corpse the same day the person died due to the warm climate and the relatively rapid rate of decay it caused.



Jewish Culture: John 11:19

19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.

John 11:20

20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house.

**Does This Harmonize Well With
What We Know Of These Two
Women From Luke 10?**

Analyzing The Conversation

1. What is Martha's tone?
2. What does she believe about Jesus based on v. 21?
3. What does her statement in v. 22 mean?
4. Does Martha understand the Resurrection? What does she understand (based on v. 24)?
5. Jesus' claims in vv. 25-26.
6. Martha's confession of faith in v. 27.



Jesus Mourns: John 11:30-37

Warren Wiersbe:

“Mary is found three times in the Gospel record, and each time she is at the feet of Jesus (Luke 10:39; John 11:32; 12:3). She sat at His feet and listened to His word; she fell at His feet and poured out her sorrow; and she came to His feet to give Him her praise and worship. Mary’s only recorded words in the Gospels are given in John 11:32, and they echo what Martha had already said (John 11:21).”

Much Discussion on 11:33

33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was...

1. deeply moved (*embrimaomai*) in spirit
and
2. was troubled (*tarassō*)

Jesus' Emotions

1. deeply moved (*embrimaomai*)

- “angry; outraged; indignant”
- The same word is used in Mark 14:5, when some “murmured” against the use of the expensive ointment in anointing Jesus.

2. troubled (*tarassō*)

- “to cause one inward commotion, take away his calmness of mind”
- It is used in Matthew 2:3, when Herod is “troubled” at the news of a newborn king.

So, the Question is:

Why is Jesus
“angry” and
“troubled?”

One Theory:

1. As Jesus viewed the misery that death inflicts on humans and the loved ones of those who die He thought of its cause: sin.
 - Many of the Jews present had come from Jerusalem where Jesus had encountered stubborn unbelief.
 - Probably Jesus felt angry because He was face to face with the consequences of sin and particularly unbelief.

Other (Less Likely) Theories:

2. Jesus resented being forced to do a miracle.
 - Why is this theory unlikely?
3. Jesus believed the Jews' mourning was hypocritical.
 - Why is this theory unlikely?
4. Jesus was profoundly moved by the attitude of the mourners who failed to understand His person.
 - Why is this theory less likely?

“Jesus wept.” Why?

- His tears are proof of His compassion for humanity, and Isaiah 53:3 tells us that the Messiah would be “A man of sorrows and acquainted with grief.”
- He is not crying for the following reasons:
 - The death of Lazarus. Why?
 - Mourning with Mary & Martha. Why?
 - Although He is empathetic.

I think it goes back to why He was “deeply moved” and “troubled” in the first place.

The People: John 11:36-37

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?”

Their Interpretation

1. They took His tears as evidence of Jesus' great love for Lazarus.
 - We know that Jesus was not weeping because death had separated Him from His friend.
2. The Jews also concluded that Jesus' tears reflected the grief He felt over His apparent inability to prevent Lazarus from dying.
 - This deduction revealed unbelief as well as ignorance of Jesus' person.



The Miracle: John 11:38-44

Jesus Approaches the Tomb

- Jesus again felt the same angry emotion as He approached Lazarus' tomb (v. 33).
- Tombs cut into the limestone hillsides of that area were common.
- Today several similar caves are visible to everyone.
- Normally a large round stone sealed the entrance against animals and curious individuals.



מפקדת אזור יהודה והשומרון
משרד הדתות
קבר אלעזר (לזארוס)
قبر العزار
ST. LAZARUS TOMB
נא לשמור על קדושת המקום
بجس المساحة على قدسية المكان
KINDLY SHOW RESPECT FOR
THE SANCTITY OF THIS SITE





Tomb of Lazarus |

John 11:39

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.”

Even though Martha had confessed her belief that Jesus would raise the dead she did not understand that Jesus planned to raise her brother immediately.

John 11:40-41a

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.

Two Things:

1. Jesus' Purpose
2. Martha's Faith

John 11:41b-42

41b 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.”

This is not a prayer request.

Jesus speaks as though the raising of Lazarus was something that the Father had already decreed...

Remember v. 11?

**“Our friend Lazarus
has fallen asleep; but
I go, so that I may
awaken him out of
sleep.”**

Remember...

The accusation constantly leveled at Jesus by the religious authorities concerning His miraculous power.

And quite publicly, He glorifies the Father and verifies Himself as the One sent by Him.

John 11:43-44

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.”

Recall John 5:25, 28-29a

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.

28 Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, **29** and will come forth...

One Commentator said:

“If Jesus had not specified Lazarus by name, every dead person might have arisen at His command.”

Question:

**How is this
resurrection different
from the resurrection
of Jesus?**



The Effects: John 11:45-53

The Popular Response: 11:45-46

45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. **46** But some of them went to the Pharisees and told them the things which Jesus had done.

The Official Response: 11:47-52

47 Therefore the chief priests and the Pharisees convened a council, and were saying, “What are we doing? For this man is performing many signs. **48** If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation.” **49** But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all, **50** nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish.” **51** Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, **52** and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

The Meeting

- Notice them contradicting their public position – “this man is performing many signs.”
 - How might John know these details?
- Caiaphas “being high priest that year”
 - Caiaphas had received his office of high priest from the Romans in A.D. 18, succeeding his father-in-law, Annas.
 - The high priesthood was always tenuous at best.

Caiaphas' Prophecy

“it is expedient for you that one man die for the people, and that the whole nation not perish.”

- **I wonder if he read Isaiah 53:8...**

“By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due?”

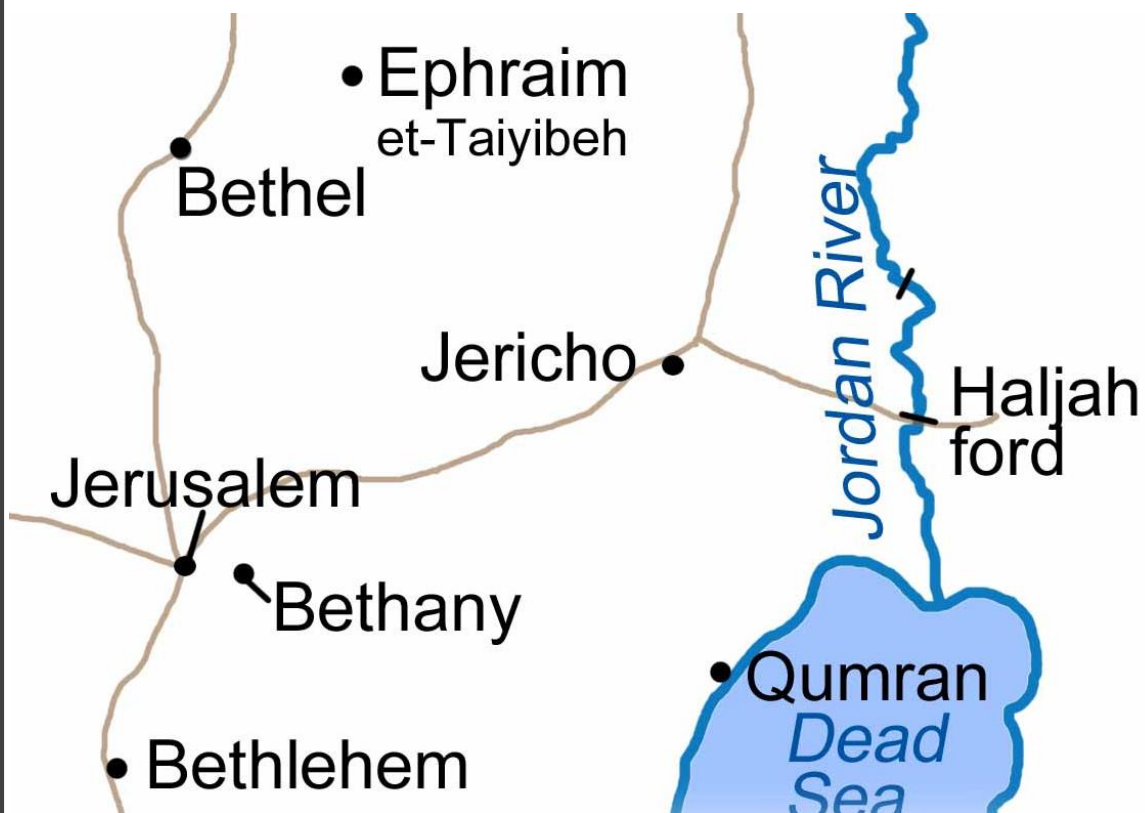
The Solution: John 11:53

53 So from that day on they planned together to kill Him.

Jesus Retreats: John 11:54

“Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.”

In What Region is Ephraim?



At This Point...

- The travels of Jesus, with the exception of the final journey to His death at Jerusalem, are at an end.
- He simply tarries for a time in the little city of Ephraim, awaiting the time when He would go forth to be delivered up to death.



Next Week:
The Final Journey to Jerusalem

