

The background of the entire image is a photograph of a person, likely Jesus, walking on water. The person is wearing a long, flowing blue robe and is captured mid-stride, with their feet just above the surface of the water. The scene is set at sunset or sunrise, with a bright, golden sun low on the horizon, creating a strong lens flare and illuminating the water with shimmering reflections. The overall mood is serene and miraculous.

THE GOSPEL OF JOHN

PART THIRTY

The Word Made Flesh



JOHN 11:1-10

Homework:

1. How would the aberrant (non-biblical) views of God (mentioned earlier) affect the biblical teaching of eternal security?



1. Lazarus is Sick (vv.1-4)

a. Lazarus is the brother of Martha and Mary.
Mary is the one who broke the alabaster vial
and anointed Jesus' feet (Mark 14:3; Luke 7:36ff.)

i. John is establishing the unfamiliar with
the familiar, while also showing his readers
prior existing relationships



i. They send word to Jesus that Lazarus is sick

ii. There is first to be noted, access they have to him--in that the message reaches him

iii. Then there is the expectation that, because of the relationship that exists, he will do something about Lazarus' sickness--it's an indirect request that Jesus should come and heal Lazarus--the one he loves



Application:

1. Access to Jesus is not a barrier from trouble
2. A previously established relationship with Jesus does not guarantee a life free from sickness



c. Jesus sets the divine purpose for this entire event in verse 4.

i. Much like he does for the blind man in chapter 9

ii. Jesus sees the plight differently than the sisters--death is not the purpose of this sickness



iii. It says to us that, before Jesus does anything, there are greater purposes and realities beyond sickness and death

iv. This also says that Jesus has a plan for this sickness--the glory of God



(1) The disciples might have believed that Jesus meant that this sickness would not end in death

(2) But rather, Jesus is not so concerned about the conclusion of the sickness as much as the intention of the sickness



d. The Purpose of the Sickness

i. Is for God's glory--this means, God's desire is to use this sickness to announce/reveal himself to those who witness it

ii. So then, it is not really about Lazarus, but what God chooses to do with (through) Lazarus in also revealing the Son of God



e. The Goodness of God and the Pastoral Problem of Evil

i. Most of us have no issue with affirming the goodness of God—we believe that God is good, all-loving, omniscient, and omnipotent

(1) The Logical Problem of Evil takes issue with one of the above, stating that God cannot be those things, and evil exists at the same time



ii. The issue we (believers) have is when things happen in our lives that make us say, "Lord, why me?" That's called the Pastoral Problem of Evil

iii. Here is what Jesus teaches his disciples and us through the life of Lazarus:



(1) Your life might be (should be) attendant to the circumstance of God's glory, where God chooses to put himself on display at your expense

(2) We love to pray, say, and sing—use me in your service, Lord, with the assumption that the end result for us will always be positive, and sharing the limelight with the Lord



(3) But have you ever considered that being used in the service of God may end up being your demise (on this side)?

I. What if God treats you like Jeremiah and doesn't allow you to marry or have kids because he wants to teach those around you something about his sustaining power?



II. What if, like Hosea, you wind up in a relationship with someone immature and not committed to God like you are—and they mess up again and again and again...

III. Or Job, where there is a backroom conversation about your life that God is having, and you were not invited to the meeting



IV. Your life might be God's ocular example for revealing himself to those around you--can you handle that?



2. Love Wasn't the Issue (vv.5-6)

a. John establishes Jesus' love for the three of them

i. It is not a fact that because I'm suffering, God doesn't love me



b. Jesus delays his arrival on purpose (v.6)

i. Our circumstances do not manipulate
God

ii. Once the miracle is performed, the
delay needs to be such that no one claims
resuscitation



c. Perhaps then, this also helps us understand that God's love for the Son has never wavered or been absent



3. Jesus Converses with the Disciples (vv.7-16)

a. The disciples question Jesus' decision to return to Judea because of their repeated attempts to take his life

b. How do we understand Jesus' words in verses 9-10?



i. Before the existence of timepieces, both the Jews and Romans divided the day into two 12-hour periods--daylight and dark (Jews would also have four watches of the night that consisted of three hours each)



ii. This is Jesus further adding to what he has already stated in John 9:4. The daylight represents his appointed time to do his Father's will, but also the fact that he is the very present light of the world on a mission to lead humanity out of darkness

