

4/6/25

Jesus, The Resurrection And The Life
Jn. 11:1-44

We come to the seventh sign or miracle that John chose by the leading of the Holy Spirit in order that people might believe that Jesus is the Christ, the Son of God and in believing they might have life in His name, the raising of Lazarus from the dead. Jn. 20:31

* The usual number of miracles commentators give is seven, but there are eight very direct chosen signs or miracles in the gospel of John.

1. The changing water into wine at the wedding at Cana. Jn. 2:1-12

2. The healing of the Ruler's Son at Capernaum. Jn. 4:43-54

3. The healing of the lame Man at the Pool of Bethesda. Jn. 5:1-18

4. The feeding of the 5,000. Jn. 6:1-15

5. The walking on the Sea of Galilee by Jesus. Jn. 6:16-24

6. The healing the man born blind at the Pool of Siloam. Jn. 9

7. The raising of Lazarus from the dead. Jn. 11

8. The Miraculous catch of fish. Jn. 21:1-14

But there are other indirect evident miracles also, like the resurrection of Jesus, his appearance to Mary, His appearance to 10 of the disciples coming through the

walls for the door was shut, and His appearance to Thomas. Jn. 20-21

* John said Jesus did many other signs in the presence of His disciples not written in this book and if written the world could not contain the books that would be written. Jn. 20:30; 21:25

The seventh sign or miracle is the climatic sign of the of the first six, the raising of Lazarus found only in John, revealing Jesus had power over death.

* This would be the tangible evidence to confirm He had the power and authority to forgive sins and impart spiritual eternal life as He had been declaring, as He willed, when He willed and to who He willed!

The account is unique of John, some have attempted to identify it with the story of the rich young ruler, the story of the rich man and Lazarus who died and went to sheol to their own confusion and all who believe it!

The key person is not Lazarus, but Jesus and the theme of the chapter is not that Lazarus was raised, but that Jesus is the resurrection and the life who raised Lazarus.

* This is the fifth "I Am" of the eight proclaimed by Jesus! Jn. 11:25a-b

The fact that Jesus is the resurrection, and the life is marked by three things. Jn. 11:1-44

I. The deity of Jesus that was veiled by His humanity: He knew all things. vs. 1-16

- II. The humanity of Jesus that was indwelt by His deity: He knows man's weaknesses. vs. 17-37
- III. The Messiahship of Jesus that was both human and divine: He knew He would raise Lazarus from the dead. vs. 38-44
- I. **The deity of Jesus that was veiled by His humanity: He knew all things. vs. 1-16**
 - A. The introductory commentary of John. vs. 1-3
 - * He is writing about 60 years after the facts.
 - 1. John identifies the three main persons of the story. vs. 1-2
 - a. Lazarus is mentioned first as being ill by John, "Now a certain man was sick, Lazarus of Bethany." vs. 1a-b
 - b. Mary and Martha are mentioned next, the sisters to of Lazarus, "the town of Mary and her sister Martha." vs. 1c, 2b
 - 2. John identified Mary with a special event, "It was that Mary, who anointed the Lord with fragrant oil and wiped His feet with her hair." vs. 2a-b
 - * Mary will anoint the feet of Jesus with fragrant oil and Jn. 12:3a-c
 - 3. John revealed the purpose for sending message to Jesus, "Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick." vs. 3

- a. Lazarus was severely sick evident by two things.
 - 1) First, the word "sick" appears three times in the first three verses.
 - 2) Second the message stands in the backdrop of Jewish plot to kill Jesus. vs. 7-8
- b. The Lord is said to have loved "phileo" Lazarus, a love identified with emotion, Jesus would know what to do.
 - 1) No other message needed to be sent.
 - 2) There was no need for pleading.
- B. The response of Jesus to the message. vs. 4-6
 - 1. The words of Jesus are due to the fact that He knew all things. vs. 4
 - a. Jesus did not say Lazarus would not die, "When Jesus heard that, He said, "This sickness is not unto death." vs. 4a-c
 - * Lazarus was already dead at this time most likely!
 - b. Jesus said it would bring glory to God and Himself, "but for the glory of God, that the Son of God may be glorified through it." vs. 4c-d
 - 2. The words of John are important to not misunderstand the actions of Jesus, "Now Jesus loved Martha and her sister and Lazarus." vs. 5
 - a. The word loved "agapao" applies to all three persons.

- b. Jesus loved “agapao” Martha, Mary and Lazarus.
 - 3. The will and actions of Jesus did not make sense with the critical situation of Lazarus, “So, when He heard that he was sick, He stayed two more days in the place where He was.” vs. 6
 - a. Jesus decided to remain two more days in where He was with His disciples.
 - b. Jesus decided to do as the Father willed and directed Him.
- C. The plan of Jesus revealed to His disciples. vs. 7-11
- 1. Jesus declared to His disciples His desire to return to Judea knowing He was sought out by the Jews, “Then after this He said to the disciples, “Let us go to Judea again.” vs. 7
* The reference to “again” is to the last visit at the Feast of Dedication. Jn. 10:31, 39
 - 2. The disciples of Jesus were astonished that He would want to return to Judea in view of the danger, “The disciples said to Him, “Rabbi, lately the Jews sought to stone You, and are You going there again?” vs. 8
 - a. The Jews attempted to stone Jesus lately.
* The word lately “nun” means now at the actual present time.
 - b. The decision would place Him in danger.
 - 3. Jesus declared His safety. vs. 9-10

- a. Jesus told them His hour had not yet come, but it was close about 2-3 months, using the figurative language of a twelve hour day, “Jesus answered, “Are there not twelve hours in the day?” vs. 9a-b
* He was on a Divine schedule. Jn. 9:4
 - b. Jesus told them again that He is the light of the world, “If anyone walks in the day, he does not stumble, because he sees the light of this world. But if one walks in the night, he stumbles, because the light is not in him.” vs. 9c-10
* He declared this often. Jn. 8:12; 9:5; 12:35-36
- 4. Jesus declared His plans to go to Lazarus, “These things He said, and after that He said to them, “Our friend Lazarus sleeps, but I go that I may wake him up.” vs. 11
 - a. Jesus called Lazarus “our friend”, again revealing his relationship to him. vs. 11a-c
 - 1) Abraham is the only one in the Old Testament called a friend of God.
 - 2) John the Baptist called himself a friend of the Bride groom. Lk. 12:4
 - 3) Jesus is called a friend of sinners. Lk. 7:34; Jn. 15:14, 15
 - b. Jesus told them Lazarus was sleeping and He was going to awaken him, “but I go that I may wake him up.” vs. 11d

- 1) The word sleep “koimao” in this context means physically dead.
- 2) This metaphor is used only for the death of believers, never for unbelievers. 1Cor. 11:30; 15:51

D. The true condition of Lazarus is revealed by Jesus. vs. 12-16

1. His disciples thought that sleep would help him get well, “Then His disciples said, “Lord, if he sleeps he will get well.” vs. 12
2. John’s commentary reveals the misunderstanding of the disciples, “However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.” vs. 13
 - * This does not mean a believer at death is asleep till the resurrection, their spirit and soul go to be with the Lord, at the rapture we receive our glorified body. 2Cor. 5:1-8; 1Cor. 15:51-58; 1Thess. 4:13-18
3. Jesus plainly told them that Lazarus is dead, “Then Jesus said to them plainly, “Lazarus is dead.” vs. 14
 - * The word “plainly” means openly or unreserved!
4. Jesus declared He was glad He was not with Lazarus for the faith of the disciples, “And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.” vs. 15

- * Jesus rejoiced He was not there for Lazarus in order they be persuaded and strengthened in their faith!
5. Thomas declared to the disciples they should accompany Jesus even if it meant death, “Then Thomas, who is called the Twin, said to his fellow disciples, “Let us also go, that we may die with Him.” vs. 16
 - a. Some have interpreted this as pessimism on the part of Thomas, as the doubter that he is noted for. Jn. 14:5; 20:24-29
 - b. I think it was a courageous act of love by Thomas in devotion to Jesus, despite the danger even as when Peter said to the Lord, “I will never forsake You”.

The deity of Jesus was veiled by His humanity, yet He knew all things!

II. The humanity of Jesus that was indwelt by His deity: He knew man’s weaknesses. vs. 17-37

- A. The scenario when Jesus arrived at Bethany is described. vs. 17-19
 1. Jesus is presented by John as one who comes to be informed about Lazarus, “So when Jesus came, He found that he had already been in the tomb four days.” vs. 17
 - a. One day for the messenger, two delayed and one to arrive makes four days!

- b. The Jews had a tradition that the spirit of the dead hovered over the body for three days, after that it departed, not Scriptural.
 - c. Lazarus had been already dead at the time Jesus received the message.
 - 2. Martha goes to meet Jesus. vs. 18-19
 - a. The town is identified, “Now Bethany was near Jerusalem, about two miles away.” vs. 18
 - * Bethany was on the south-eastern slope of the mount of Olives.
 - b. The family was well known and loved, “And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.” vs. 19
- B.** The reaction of Martha to the arrival of Jesus is declared. vs. 20-22
- 1. The character of the two sisters is consistent, Martha was impulsive, one who would always take the lead as recorded in Luke’s gospel, while Mary was more calm and passive, “Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house.” vs. 20
 - * Parallel passage. Lk. 10:38-42
 - a. Martha went out and met Jesus.
 - b. Mary was sitting in the house.
 - 2. Martha declared her disappointment with Jesus, “Now Martha said to Jesus, “Lord, if

- You had been here, my brother would not have died.” vs. 21
- * I say this knowing her character and strong personality, as she reproved Jesus for not having Mary help her with the work in Luke.
3. Martha still declared her faith in Jesus even at this point, “But even now I know that whatever You ask of God, God will give You.” vs. 22
- C.** The proclamation of Jesus to Martha. vs. 23-27
- 1. Jesus declared to Martha that her brother will rise once more, “Jesus said to her, “Your brother will rise again.” vs. 23
 - * Jesus was speaking at the present!
 - 2. Martha acknowledged the Jewish hope of a future resurrection, “Martha said to Him, “I know that he will rise again in the resurrection at the last day.” vs. 24
 - 3. Jesus declared to her that He is the resurrection and the life. vs. 25-26
 - a. Jesus corrected her theology, “Jesus proclaimed to Martha, “Jesus said to her, “I am the resurrection and the life” vs. 25a-b
 - 1)) I am here now; you don’t have to wait for the future.
 - 2)) This is the fifth “I AM” of the eight.
 - b. Jesus declared to Martha whoever believes in Him, though dead physically would

live again, “He who believes in Me, though he may die, he shall live.” vs. 25c-e

- c. Jesus declared to Martha any person who lives and believes in Him shall never die eternally, “And whoever lives and believes in Me shall never die.” vs. 26a
- d. Jesus then asked Martha straight out, “Do you believe this?” vs. 26b

4. Martha proclaimed her faith, her settled faith in Him. vs. 27

- a. The words of Martha, “She said to Him, “Yes, Lord, I believe that You are the Christ”, but that was not the question. vs. 27a-c

* The word believe is in the perfect tense, literally, I have believed and still believe!

- b. The particular words are stated, “the Son of God, who is to come into the world.” vs. 27e-f

- 1) Martha declared Jesus was the Messiah, the Son of God, Incarnate as promised!
- 2) Martha’s response is theologically impressive, but not relevant to the question she is escaping to answer!

D. The reaction of Mary at the arrival of Jesus. vs. 28-37

1. Martha called Mary, “And when she had said these things, she went her way and secretly called Mary her sister, saying, “The Teacher has come and is calling for you.” vs. 28
 - a. After Martha had declared her faith in Jesus, she evaded the answer to the answer to the question of Jesus, she went secretly “lathra”, privately and discretely to call Mary. vs. 28a
 - b. After the words of Jesus she said, “The teacher has come and is calling for you”, a present indicative active. vs. 28b
2. Mary responded in obedience to the words of Jesus. vs. 29-30
 - a. Mary went immediately, “As soon as she heard that, she arose quickly and came to Him.” vs. 29
 - b. Jesus was waiting for Mary at the same place, “Now Jesus had not yet come into the town, but was in the place where Martha met Him.” vs. 30
3. The Jews saw Mary leave assumed they knew her motive for leaving, “Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.” vs. 31
 - a. The Jews comforting Mary got up also and followed her out.

- b. The Jews thought she was going to the tomb to weep.
- 4. The purpose of Mary was to go to Jesus. vs. 32
 - a. Mary fell at His feet, a position of worship before a superior despite the circumstance, “Then, when Mary came where Jesus was, and saw Him, she fell down at His feet.” vs. 32a-d
 - b. Mary used the same words as her sister, but I believe in an affirming and sympathetic way, not as her sister, knowing her character and seeing her worship of Jesus, “saying to Him, “Lord, if You had been here, my brother would not have died.” vs. 32e-h
 - 1) She had sat at His feet often. Lk. 10:38-42
 - 2) She will anoint His feet with oil and dried them with her hair, the task of a slave. Jn. 12:3
- 5. Jesus is moved by what He saw, “Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.” vs. 33
 - a. The weeping of Mary was a loud wailing for the loss of her brother. vs. 33a-b
 - * The word weeping “klaio” indicates a loud wailing, sincere and genuine for the loss of her brother.

- b. The weeping of the Jews was also a loud wailing by the same word, but they were hypocritical in their weeping. vs. 33c
 - 1)) The word groaned “embrimaomai” means to snort like a horse and connotes anger and the word troubled “tarasso” is a reflexive verb expressing agitation by Jesus!
 - 2)) Jesus knew their hearts, but perhaps also the pain and suffering sin through death caused by the fall. Jn. 2:25
- c. The description notice is in His spirit, His human spirit not the Holy Spirit.
- 6. The Lord asks where they had laid him, “And He said, “Where have you laid him?” They said to Him, “Lord, come and see. Jesus wept.” vs. 34-35
 - a. His perfect humanity did not keep Him from experiencing all the emotions that you and I feel, yet without sin.
 - b. His ability makes Him a faithful High Priest, the shortest verse in the Bible.
 - c. He wept for three things I believe, from the internal evidence.
 - 1) To reveal the reality of His humanity.
 - 2) To reveal His grief over what sin had done to humanity.
 - 3) To respond to the hypocrisy of the Jews and maybe the unbelief of Martha and Mary?

* The word of wept “edakrusen” is different from the one of Mary and the Jews, it refers to shedding tears quietly, in the aorist a definite action, literally, he burst into tears!

- E. The Jews were divided in their assessment of Jesus. vs. 36-37
1. Some acknowledge His love, “Then the Jews said, “See how He loved him!”. vs. 36
 - a. The tense of the word loved is th imperfect, active indicative, Jesus still loved Lazarus.
 - b. The word loved is “phileo” again love of emotion and compatability.
 2. Some faulted Him, “And some of them said, “Could not this Man, who opened the eyes of the blind, also have kept this man from dying?” vs. 37

* The Jews were referring to the blind man in chapter nine!

The humanity of Jesus was indwelt by His deity for He knew man’s weaknesses!

III. The Messiahship of Jesus that was both human and divine: He knew He would raise Lazarus from the dead. vs. 38-44

- A. Jesus went to the tomb. vs. 38-40

1. He demonstrated His pain and righteous anger, “Then Jesus, again groaning in Himself.” vs. 38a-b

* The groaning anger was not for Lazarus, Jesus is going to raise Him, but the suffering and misery of sin and the fall!
2. He went to the tomb, “came to the tomb. It was a cave, and a stone lay against it.” vs. 38c-e

* John gives his commentary of the tomb.
3. He commanded that the stone be removed, but Martha cautioned Him. vs. 39-40
 - a. Martha reminded the Lord that by now Lazarus had been dead for four day and putrefaction has set in, “Jesus said, “Take away the stone.” Martha, the sister of him who was dead, said to Him, “Lord, by this time there is a stench, for he has been dead four days.” vs. 39
 - 1) Demonstrating her lack of faith and that she did not understand the Lord when He said, “I am the resurrection and the life”. vs. 25a-b
 - 2) Demonstrating that her theology was worthless without active faith.
 - b. Martha was emotionally wrapped up and it was clouding her view of Jesus, “Jesus said to her, “Did I not say to you that if you would believe you would see the glory of God?” vs. 40
 - 1) This was a mild rebuke to Martha!

- 2)) This reveals we do not have the entire conversation for this detail is not found in verse 20-27.

B. Jesus thanked the Father as they removed the stone. vs. 41-42

1. Jesus thanked the Father for having heard Him, past tense, the raising of Lazarus was settled way before, “Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, “Father, I thank You that You have heard Me.” vs. 41
2. Jesus declared the Father always hears Him, “And I know that You always hear Me.” vs. 42a
3. Jesus revealed the reason for saying this, “but because of the people who are standing by I said this, that they may believe that You sent Me.” vs. 42b-c

C. Jesus called Lazarus out of the grave. vs. 43-44

1. Jesus gave a loud imperative command to come forth, “Now when He had said these things, He cried with a loud voice, “Lazarus, come forth!” vs. 43
- * Jesus has been declared by many to have called Lazarus by name lest the entire cemetery would of come forth!

2. Lazarus came out of his grave, “And he who had died came out bound hand and foot with graveclothes.” vs. 44a-b
 - a. Some have objected that his legs would have been wrapped together.
 - b. Is the miracle of loosening his leg greater than raising him from the dead?
4. Jesus commanded them to let Lazarus free, “and his face was wrapped with a cloth. Jesus said to them, “Loose him, and let him go.” vs. 44c-d
 - a. A beautiful type of our call to salvation and rise in the life of the Spirit.
 - b. A beautiful type of our being set free from our sins that bound us up and kept us from living.
 - c. A beautiful type of being set free from the power of sin-nature.
 - d. They saw the glory of God and Jesus. He was glorified through it. Jn. 11:4, 40

The Messiahship of Jesus was both human and divine for He knew He would raise Lazarus from the dead!

Illustration

A seed taken from a 600-year-old rattle necklace in South America has germinated and grown into a plant. The seed was imprisoned in a nutshell, as part of the rattle necklace taken from a tomb in Santa

Rosa Tastil. The seed germinated in 1968 and has grown to six feet and flowered. # 5039

IV. Lessons to be learned.

A. God always knows what is best regarding our lives.

1. He knows what is going on and needs no information. Jn. 2:25
 * “and had no need that anyone should testify of man, for He knew what was in man.”
2. He knows what is best for the situation. Eph. 3:20-21
 * “Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.”

B. God does not always heal us.

1. He gives us the privilege to pray, but He decides. Ja. 5:14-15
 * “Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. 15 And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.”

2. He loves us whatever He decides. Jn. 3:16
 * “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

C. God allows pain and suffering for His glory.

1. He does not always deliver us from them. 1Cor. 10:13
 * “No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.”
2. He uses them for our molding and shaping. 1Pet. 4:12-14
 * “Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy. If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.”

D. God knows right theology is not active faith.**1. Intellectual belief is worthless. Acts 17:21**

* “For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.”

2. Faith is honored by God. Heb. 11:1-2, 6

* “Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony”, “But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.”

E. God will raise those who believe in Jesus when they die.**1. The instant you die you will be instantly present. 2Cor. 5:1-4**

* “For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked. For we who are in this tent groan, being burdened, not because we want to be unclothed, but

further clothed, that mortality may be swallowed up by life...”

2. The Lord is able to do what we cannot understand. 1Cor. 15:50-58

* “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” “O Death, where is your sting? O Hades, where is your victory?” The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

* Jesus destroyed him who had the power of death. Heb. 2:14

F. God listens today at Jesus who intercedes for us Who is sitting at His right hand.

1. He is deity veiled by His humanity knowing all things. 1Tim. 2:5

* “For there is one God and one Mediator between God and men, the Man Christ Jesus.”

2. He is humanity indwelt by His deity, knowing man’s weakness. Acts 2:34-35

* “For David did not ascend into the heavens, but he says himself: The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.” ’

3. His Messiahship is both human and divine and will raise us in a glorified body. 1Cor. 15:23

* “But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming.”

G. God’s raising of Lazarus was not resurrection, but being revived back to life.

1. Jairus daughter as well as the son of the widow of Nain and Lazarus came back in the same human body not a glorified one.

2. All three had to die again physically.

3. Jesus’ body was resurrected and glorified as ours’ will.

H. God uses every situation to reveal Himself.

1. Jesus allows some things to happen in order that we believe in a greater way in Him.

* “Then Jesus said to them plaintly, “Lazarus is dead. told His disciples, “And I am glad for your sakes that I was not there, that you may believe.” Jn. 11:14-15a-b

2. Jesus saved some of the Jews as they believed in Jesus. Jn. 11:45

* “Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him.”

Conclusion

The fact that Jesus is the resurrection, and the life was marked by three things.

I. The deity of Jesus was veiled by His humanity for He knew all things!

II. The humanity of Jesus was indwelt by His deity for He knew man’s weaknesses!

III. The Messiahship of Jesus was both human and divine for He knew He would raise Lazarus from the dead!