

4/28/96

**John 11**

The eleventh chapter of John fall somewhere between the three months and the last week of our Lord's life which begins in the twelfth chapter.

\* Chapter 1-12 is the ministry of our Lord to the Jews, His public ministry.

\* Chapter 13-17 is the ministry of our Lord to His own, His private ministry to the disciples.

\* Chapter 18-20 is the ministry of our Lord as the Lamb of God who triumphs over death.

\* Chapter 21 is and epilogue.

The last time Jesus was at Jerusalem was at the Feast of Dedication before withdrawing beyond the Jordan due to the fact that the Jews wanted to stone Him. Jn. 10:22, 40

The chapter involves the seventh and final sign which is climactic of the seven, the raising of Lazarus, which is unique of John!

\* Though there are other who were raised like Jairus daughter and the widow's son at Nain. Matt. 9:18:26;  
Mk. 5:22, 3; Lk. 8:40-56; 7:11-17

**11:1-16**     **The message regarding Lazarus' sickness.**

**11:1-2**     The names of the family member and their relationship are given by John.

- 1) Lazarus is an abbreviation of Eleazar, meaning "he whom God helped" and is the first time he is mentioned.
- 2) The one sister Mary was very popular, a people person by the phrase "the town of Mary".
- 3) She also is noted for her anointing of the Lord's feet and wiping them with her hair, an act of worship and adoration. Jn. 12:3  
\* The character and personalities of both are well establish in Scripture. Lk. 10:38-42

**11:3**     The message was simple and urgent without making demands, "The on you love is sick "phileo".  
\* Perea was the location about 20-30 miles, 10:40

- 11:4-6**     Jesus declares the goal of the sickness and decision.
- 1) The sickness is not onto death.
  - 2) The sickness is for the glory of God.
  - 3) The sickness is that the son of God be glorified through it.
  - 4) The comment of John declares the love of Jesus, "agapao". vs. 5
  - 5) Jesus decides to stay two more days. vs. 6

**11:7-10** Jesus tells His disciples about going to Judea.

1) His disciples are surprised in view of the impending danger of the Jews. vs. 8

a) The word again refers to the last visit on the feast of Dedication. Jn. 10:31, 40

b) The word lately means now or at this time.

2) Jesus reveals that He is still under the Father's protection and things to do before He can be killed. vs. 9a-f

\* The term found is "My hour is not yet come", which is equal to this by the symbolism.

3) The light is a reference to Himself. vs. 9e-10; Jn. 8:12; 9:5; 12:35-36

\* John uses the contrast of light and darkness from the beginning of his gospel. Jn. 1:5, 7; 3:19-20

**11:11-16** Jesus reveals the true condition of Lazarus.

1) They thought he meant he was asleep. vs. 11-13

a) Often in the Scriptures the term "sleep" is used for the death of the believer but never for the non-believer.

b) This does not mean that the person is asleep somewhere till resurrection but that they simply have died to be with the Lord.

1Cor. 15:51-58; 1Thess. 4:13-18; 2Cor. 5:1-8

2) The condition of Lazarus was physical death and Jesus expresses the benefit that will come through it for the disciple. vs. 14-15

3) Thomas demonstrates his love for Jesus, willing to die if needs be. vs. 16

\* Didymus means twin, yours and mine! Jn. 14:5; 20:24-29

### **11:17-37** **The arrival of Jesus at Bethany.**

**11:17** Lazarus by all practical means had been already dead at the time Jesus received the message.

1) One day for the messenger, two delayed and one to arrive makes four!

2) The Jews had a tradition that the spirit of the dead hovered over the body for three days and after that it departed but it is not scriptural.

**11:18** On the south-eastern slope of Olivet.

**11:19** The family must of been popular and loved as well as maybe wealthy by all the mourners.

\* Those who came to comfort truly were honorable.

**11:20** Martha after her personality acts first and take the lead while Mary sits in the house.  
Lk. 10:38-42

**11:21-22** The resentment and perhaps bitterness of Martha is hard to miss even in her confession present confidence.

**11:23-26** Jesus corrects Martha's theology by up-dating it to the clearer revelation regarding the resurrection.

1) Jesus assures her of Lazarus' raising. vs. 23

2) She affirms in the last days, being a Jewess. vs. 24

3) Jesus declares that He is in fact the resurrection and the life and all who die physically will live again and never die. vs. 25-26

\* This is the fifth "I Am".

4) Jesus asks Martha if she believed what He said? Just like her, all of us have to answer it!

**11:27** Her response if theologically impressive but not relevant to the question which she is escaping to answer!

\* The word believe is "I have believed and still believe".

**11:28--30** Martha returns to call Mary by the Lord's bidding.

1) She might have done it secretly in view of the Jews who were after Jesus or maybe so as to not disturb the funeral? vs. 28

2) She went quickly outside of town. vs. 29-30

**11:31** The Jews followed her out thinking she was going to the grave to weep.

**11:32** Mary's attitude and demeanor is that of worship, prostrated both in body and heart and though her words are the same as her sister's, I believe were with a sympathetic and comforting tone!

**11:33** Jesus responds to what He sees.

1) The weeping of Mary which means wailing loudly.

2) The weeping of the Jews which is identified by the same word.

\* The difference has to be in the heart of sincere and genuine mourning against hypocritical mourning.

3) Jesus groaned in the spirit and was troubled.

a) Groan "enebrimesaio" means to snort like a horse and connotes anger. Matt. 9:310; Mk. 1:43; 14:5; Jn. 11:33, 38

b) The word troubled “etaraxen” is a reflexive verb expressing agitation.

c) This had to be directed at what he saw in the hear, for no man needed to tell Him anything for He knew what was in man. Jn. 2:25

\* He knows all that we go through and how we feel and think, that is why He is a faithful High Priest. Heb. 4:14-16

**11:34-35** They pointed Him to the grave and He wept.

1) The word wept “edakrusen” means to she tears quietly, to burst into tears! vs. 35

2) The Lord poured tears out as He prayed to the Father. Heb. 5:7

3) He cried over Jerusalem. LK. 19:41

\* Different word are used but He cried, a man of sorrows as Isaiah aquatinted with grief so that He might wipe our tear away one day. Is. 53, Rev. 7:17!

**11:36-37** The response was divided as always

1) Those who see His love will be forgiven.

2) those who find fault in Him will be judged.

**11:38-44** **The raising of Lazarus.**

**11:38** Jesus responds in groanings to the reaction of the Jews.

**11:39-40** Jesus commands for the stone to be removed but Martha protests revealing her lack of faith and only possessing dead theology.

1) She informs Jesus as to the problem of putrefaction. vs. 39

2) Jesus reminds her how He told her that if she believed she would see the glory of God, a mild rebuke to her! vs. 40

**11:41-42** Jesus thanks the Father for hearing Him. and declares that He always hears Him.

1) The purpose was for those standing by.

2) That they might believe that He had sent Jesus.

**11:43-44** The Lord calls Lazarus forth from the grave. Jn. 5:21, 28

1) By name!

2) By command!

3) He came with the graveclothes.

4) He was loosed.

**11:45-57** **The division over Jesus.**

**11:45-46** The response is repeated over and over again, Jesus divides people for He is a radical figure and can not be compromised!  
 1) Many believed of the Jews who had come to Mary. vs. 45, 19  
 2) Some went to further provoke the Pharisees in their plot to arrest Jesus. vs. 46

**11:47-53** The council against Jesus is solidified.  
 1) Whether this was a formal meeting of the Sanhedrin or not we can not be sure. vs. 47  
 a) If it was it was the supreme court of Israel comprised of 71 members.  
 b) If it was an informal meeting then it may of been only the Pharisees and chief priest which were Sadducees.  
 \* The two were as different as night and day in their belief in God and the things of God.  
 c. Their dilemma was what to do with the works of Jesus.  
 2) Their concluded that if they let Him alone everyone would believe in Him and the Romans would ultimately take away their power and authority as a nation. vs. 48  
 \* They had already lost the right of capital punishment. Jn. 18:31  
 3) Caiaphas being high priest, a Sadducee prophesied the expediency of one man's death rather than the nation perish. vs. 49-50

\* He reign from 18-36 A.D. along wit Annas at the same time. Lk. 3:2  
 4) John provides a commentary that this was by the spirit of God regarding the death of Jesus, even as Balaam. vs. 51-52  
 \* Peter tells us that at times they did not know what they said. 1Pet. 1:10-11  
 a) For Israel.  
 b) For the gathering of the church.  
 5) From that day on thy plotted to put Jesus to death. vs. 53  
 \* It was the raising of Lazarus that brought this action to a determinate goal, though certainly one can trace the ongoing attempts throughout the gospel.

**11:54** The Lord removed Himself from the impeding danger till His hour was come.  
 1) He did not walk openly any among the Jews.  
 2) Ephraim was about 15 miles or so north of Jerusalem and 6 miles east north-east of Bethel near the wilderness.

**11:55** The Passover was near and people began to arrive at Jerusalem, this is the third Passover and last for Jesus. Jn. 12:1; 13:18:28  
 1) They went up to Jerusalem, never do you go down to Jerusalem for it is the highest point.

2) They needed to purify themselves.

**11:56** The topic of the temple was Jesus.

1) They were seeking Jesus.

2) they were questioning whether Jesus would come to the feast?

**11:57** The word was out to inform on Jesus if anyone knew where He was.