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**Jesus, The Resurrection And The Life**

**Jn. 11:1-44**

We come to the final sign 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

This last sign is the climatic sign of the seven, revealing that Jesus had power over death and able to impart life as He wills, when He wills and to who He wills.

This would be tangible evidence to affirm that He had the power and authority to impart spiritual life equally as He had been declaring as He willed, when He willed and to who He willed.

The account is unique of John but 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 them!

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 seven proclaimed by Jesus!

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

- I.** His deity was veiled by His humanity: He knew all things. vs. 1-16
- II.** His humanity was indwelt by His deity: He knows man's weaknesses. vs. 17-37
- III.** His Messiah-ship was both human and divine: He knew He would raise Lazarus from the dead. vs. 38-44

**I. His deity was veiled by His humanity: He knew all things. vs. 1-16**

- A.** John 's introductory commentary. vs. 1-3  
\* He is writing some 60 or so years after the fact.
  - 1.** He identifies the three main persons of the story. vs. 1-2
    - a.** Lazarus who is mentioned for the first time in John, who was sick at Bethany. vs. 1a-b
    - b.** Mary and Martha who are sisters to each other and to Lazarus. vs. 1c, 2b
  - 2.** He identifies Mary with a special event. vs. 2b-a
    - a.** Mary anointed the Lord with fragrant oil.
    - b.** Mary wiped His feet with her hair.

3. He shows the purpose of their sending a message to Jesus. vs. 3
    - a. Lazarus was severely sick evident by two things.
      - 1) Three times the word "sick" appears in the first three verses.
      - 2) The message stands in the backdrop of Jewish plot to kill Jesus. vs. 7-8
    - b. The Lord loved "phileo" Lazarus and would know what to do. vs. 3
      - 1) There needed no other message to be sent.
      - 2) There was no need for pleading.
- B.** Jesus responds to the message. vs. 4-6
1. The words of Jesus are due to the fact that He knew all things. vs. 4
    - a. He declared the sickness was not unto death not that he would not die.
      - \* Lazarus was already dead at this time most likely.
    - b. He declared that the sickness was for the glory of God.
    - c. He declared that the glory would be that the Son of God may glorified through it.
  2. The words of John are for the sake of not misunderstanding the actions of Jesus. vs. 5
    - a. Jesus loved "agapao" Martha.

- b. Jesus loved "agapao" Mary.
  - c. Jesus loved "agapao" Lazarus.
3. The will of Jesus. vs. 6
    - a. To remain two more days in the place where He was with His disciples.
    - b. To do as the Father willed.
- C.** Jesus reveals His plan to His disciples. vs. 7-11
1. He declares to his disciples His desire to return to Judea again where He knew He was sought out by the Jews. vs. 7
    - \* The reference to again is to the last visit at the feast of dedication. 10:31, 39-40
  2. His disciples were astonished that He would want to return to Judea. vs. 8
    - a. The Jews had 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. He declares His safety. vs. 9-10
    - a. Jesus tells them that His hour had not yet come, using the figurative language of a twelve hour day. vs. 9a-b
      - \* He was on a schedule. 9:4
    - b. Jesus tells them again that He is the light of the world. vs. 9c-10

- \* He declared this often. 8:12, 9:5, 12:35-36
4. He declares to His plans to go to Lazarus. vs. 11
    - a. Jesus calls Lazarus “our friend” once again revealing his relationship to him as well as they. vs. 11a-b
      - 1) Abraham is the only one in the Old Testament who is 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 then he slept and He was going to awaken him. vs. 11c
- D. Jesus reveals the true condition of Lazarus. vs. 12-16
1. His disciples thought that sleep would help him get well. vs. 12
  2. John’s commentary shows reveals the misunderstanding of the disciples. vs. 13
  3. Jesus plainly tells them that Lazarus is dead. vs. 14

\* The word plainly means openly or unreserved!
  4. Jesus declares that He was glad He was not with Lazarus for their sake in order that they believe. vs. 15

5. Thomas declares to the disciple that they should accompany Jesus even if it meant death. vs. 16
  - a. Some have interpreted this be pessimism on the part of Thomas as the doubter that he is noted for. 14:5, 20:24-29
  - b. I think it was a courageous act of love and 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. His humanity was indwelled by His deity: He knew man's weaknesses. vs. 17-37**

- A. The scenario when Jesus arrived at Bethany. vs. 17-19
  1. Jesus is presented by John as one who comes to be informed that Lazarus had already been in the tomb for four days. vs. 17
  2. Martha goes to meet Jesus. vs. 18-19
    - a. The place is Bethany, two miles from Jerusalem on the south-eastern slope of the mount of Olives. vs. 18
    - b. The family was well known and loved for even some Jews came to comfort the sisters in their mourning. vs. 19

- B.** The reaction of Martha to the arrival of Jesus. vs. 20-22
1. The character of the two sisters is consistent, Martha was impulsive and one who would always take the lead as recorded in Luke's gospel, while Mary was more calm and passive. vs. 20, Lk. 10:38-42
    - a. Martha went out to meet Jesus.
    - b. Mary was sitting in the house.
  2. Martha declares her disappointment with Jesus. vs. 21

\* I say this in view of knowing her character and strong personality in Luke's account where she reproved the lord for not having her help with the work.
  3. Martha yet declares her faith in Him even at this point. vs. 22
- C.** The proclamation of Jesus to Martha. vs. 23-27
1. He declares to her that her brother will rise again. vs. 23
  2. She acknowledges the Jewish hope of a future resurrection in the last days. vs. 24
  3. Jesus declares to her that He is the resurrection and the life. vs. 25-26
    - a. He corrects her theology, "I am the resurrection and the life", and I am here now and you don't have to wait for the future. vs. 25a-b

- 1) He says that whoever believes in Him, though he or she may die physically, shall live again. vs. 25c-e
  - 2) He says that whoever lives and believes in Him shall never die eternally. vs. 26a

\* This is the fifth "I Am" of the seven.
  - d. He asks Martha straight out, "Do you believe this?" vs. 26b
- 4.** Martha proclaims her faith settled faith in Him. vs. 27
- a. The word believe is in the perfect tense, literally, I have believed and still believe. vs. 27a-d
  - b. The particulars are stated, that He was the Messiah, the Son of God, the incarnate Holy One who came into the world as promised. vs. 27d-f
- D.** The reaction of Mary at the arrival of Jesus. vs. 28-37
1. Martha went to call Mary. vs. 28
    - a. After she had declared her faith. vs. 28a
    - b. After the bidding of Jesus, secretly. vs. vs. 28b
  2. Mary's response was to go quickly to Jesus at the same place Martha met him outside of town. vs. 29-30

3. The Jews saw her leave and thought she was going to the tomb in order to weep there. vs. 31
4. Mary worships Jesus. vs. 32
  - a. She sat at His feet after. Lk. 10:38-42
  - b. She anointed His feet with oil and dried them with her hair, the task of a slave. Jn. 12:3
  - c. She fell at His feet a position of worship before a superior despite the circumstance. vs. 32a-c
  - d. She used the same words as her sister but I believe in a affirming and sympathetic way not as her sister, knowing her character and seeing her worship of Jesus. vs. 32d-f
5. Jesus is moved by what He saw. vs. 33-35
  - a. Mary's weeping was a loud wailing for the loss of her brother. vs. 33a-b
  - b. The Jew's weeping was also a loud wailing for it is the same word in Greek but they were hypocritical in their weeping. vs. 33c
  - c. The word groaned "enebrinesaio" means to snort like a horse and connotes anger and the word troubled "etaraxen" is a reflexive verb expressing agitation.
  - d. The description is in His spirit, His human spirit not the Holy Spirit.

6. The Lord asks where they have laid him and He 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. Heb. 4:14-16
  - 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.
    - 3) To respond to the hypocrisy of the Jews.

\* The word of wept "edakrusen" is different from the one of Mary and the Jews, it refers to shedding tears quietly, literally, he burst into tears!
- E. The Jews were divided in their assessment of Jesus. vs. 36-37
  1. Some acknowledge His love. vs. 36
  2. Some faulted Him for not having done something for Lazarus as the blind man in chapter nine. vs. 37

***The humanity of Jesus was indwelled by His deity for He knew man's weaknesses!***

**III. His Messiah-ship 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 again groaned in Himself demonstrating His pain and righteous anger. vs. 38a-b
  2. He came to the sealed tomb. vs. 38c-d
  3. He commanded that the stone be removed but Martha cautioned Him. vs. 39--40
    - a. Martha reminds the Lord that by now Lazarus is a four day man and putrefaction has set in. vs. 39
      - 1) Demonstrating that she did not understand the Lord when He said, “I am the resurrection and the life”.
      - 2) Demonstrating that her theology was worthless without active faith.
    - b. Martha was emotionally wrapped up and it was clouding her view of Jesus.
- B. Jesus thanked the Father as they removed the stone. vs. 41-42
1. He thanks the Father for having heard Him, past tense, the raising of Lazarus was settled way before. vs. 41
  2. He declares that the Father always hear Him. vs. 42a

3. He reveals the reason for saying this, for the people, that they may believe. vs. 42b-c

- C. Jesus called Lazarus out of the grave. vs. 43-44
1. Jesus gives and loud imperative command to come forth. vs. 43
  2. Jesus has been declared to of called Lazarus by name lest the entire cemetery would of come forth. vs. 43
  3. Lazarus came out bound hand and foot with gravclothes and his face was wrapped with a cloth. vs. 44a-b
    - a. Some have objected that his legs would of been wrapped together.
    - b. Is the miracle of loosening his leg greater than raising him?
  4. Jesus commanded them to let Lazarus 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.

***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
  2. He knows what is best for the situation. Eph. 3:20-21
- B. God does not always heal us.
  1. He gives us the privilege to pray but He decides. Ja. 5:14-15
  2. He loves us whatever He decides. Jn. 3:16
- C. God allows pain and suffering for His glory.
  1. He does not always deliver us from them. 1Pet. 1:6-9,
  2. He uses them for our molding and shaping. 1Pet. 4:12-14
- D. God knows that right theology is not active faith.
  1. Intellectual belief is worthless. Acts 17:21
  2. Faith is honored by God. Heb. 11:1-2, 6
- E. God will raise those who believe in Jesus when they die.
  1. The instant you die you will be instantly present. 2Cor. 5:1-8
  2. The Lord is able to do what we can not understand. 1Cor. 15:51-58
- F. God listens today at Jesus who intercedes for us at His right hand.
  1. Today He is deity veiled by His humanity knowing all things. 1Tim. 2:5
  2. Today He is humanity indwelled by His deity, knowing man's weakness. Acts 2:34-35
  3. Today His Messiahship is both human and divine who will raise us up when we die. 1Cor. 15:23
- G. God's raising of Lazarus was not resurrection but resuscitation being revived.
  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 told His disciples, “I am glad for your sakes that I was not there, that you may believe”. Jn. 11:15a-b
2. Jesus saved some of the Jews as they believed in Jesus. Jn. 11:45

### **Conclusion**

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

- I.** His deity was veiled by His humanity for He knew all things.
- II.** His humanity was indwelled by His deity for He knew man's weaknesses!
- III.** His Messianism was both human and divine for He knew He would raise Lazarus from the dead!