

# Whosoever Will 7-5-26

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Good morning and welcome to John chapter 11. Can you believe we're almost, well, we're a little over halfway through with John now? Today we're going to talk about Christ the life giver, the raising of Lazarus. The story breaks down into four parts. The first group of people we meet are the disciples. Then we're going to meet the sisters of Lazarus. Then we're going to meet the spectators that were there for the funeral, and finally we're going to meet the enemy that also had gathered there. Of course, the raising of Lazarus is the greatest of the miracles that are recorded in the gospels. Other people have been raised from the dead in the Bible. But all of these occurred immediately after death here, Jesus overcomes the greatest enemy of all death for someone who's been dead for four days. So it is a very mighty miracle. There have been two other resurrections recorded in the gospels in Luke 8. The story is told of a little 12 year old girl who had just died.

And in Luke 7, there's a story of a young man who'd been dead for a few hours. But here in John, we're seeing Jesus raise an old man who has been dead for four days. So why the diversity? A lot of people think that these three different people, these three different resurrections represent different stages of sin. With the little girl, You had someone who had been born with a sin nature, but it had not developed ; She was uncorrupted. The young man, the corruption has begun to seek into his life. Sin is beginning to make a stronghold in it. And finally you get to Lazarus, the old man who has had years of corruption, years of temptation in his life. So in each of these you see different stages of sin. But what did they all have in common? Well, the one thing they all had in common was they were all dead.

And also, there are no degrees of death. You cannot be sort of dead. You cannot be more dead than another person. We learned in Romans that the wages of sin is death. Everybody's going to die, but the difference is what happens after death. Have you chosen the narrow path of faith? Or have you chosen the broad path of sin? Is it going to be heaven or hell for your eternal destiny? So the difference is. Where will you spend that eternity? First, the first group we meet here are the disciples. They're already covered this; he's already talked about the disciples, the delay. And now we get up to the sisters in verse sixteen. Verse sixteen says, "So when Jesus came, he found that he had already been in the tomb four days." Now Bethany was near Jerusalem, about fifteen stadia away, and many of the Jews had come to Martha and Mary to console them about their.

Jesus and the disciples had finally arrived in Bethany. They had lingered before they came down. On Jesus' part, a very bold move. They were very close to Jerusalem, possibly about five miles, and his enemies could very likely hear that he's there and come down and make another attempt on his life. But we've discussed it many times; that simply isn't going to happen. God has got a greater plan in mind for Jesus. Nothing is going to interrupt God's timetable. It simply is not his time yet. First of all, they mentioned the tomb; he

had been in the tomb four days, and a tomb very much like the one Jesus was buried in—possibly a cave or a hollow rock with a burial ledge in it and a rock over the entrance to keep out grave robbers, to keep animals out from disturbing the body. John makes a distinct fact here about the four days that Lazarus had been in the tomb.

Four days when Jesus arrived, the Jews did not embalm as the Egyptians did. They did use a lot of spices and things to mask the odor of decomposition, but it was not embalming. So after four days Lazarus would have been in an advanced state of decay. Also another reason for the delay, the lingering and why John's pointing out exactly how long it's been is there are many different types of Jews as there are types of Baptists. And different Jews had different views about the body, the spirit, what happens at death. But a lot of the Jews believed that the spirit hovered near the body for three days after death, thinking perhaps they could reenter the body, perhaps something would change and they would have a home again. So four days is beyond that three days. If you remember when we studied in Revelation.

We talked about the two witnesses lying in the streets of Jerusalem for three and a half days. Again, past that three-day deadline to make sure that they were dead before God raised them back to life. So we have the tomb, we have the four days. Finally, the Jews are described here and again it's a mixed bag. It's probably some friends of Mary's and Martha's and Lazarus. They were well known, they were well liked in this area. We've seen on different occasions that their sisters were legendary hostesses so they would have had a lot of friends, but also there were probably some of the enemies of Jesus there, thinking perhaps he would show up. The friends have come helpless to do anything but sympathize. They just don't know what a miracle they are going to witness. Verse twenty: So then Martha, when she heard that Jesus was coming, went to meet him. But Mary stayed in the house. Martha then said to Jesus, Lord, if you had been here, my brother would not have died.

And even now I know that whatever you ask of God, God will give you. Is Mary accusing Jesus here of letting her brother die? Not really, not probably. He had a very special relationship with this family. He loved them tremendously. He had been in their home many times, we'll even have other instances recorded after this. So even now his presence was simply a source of comfort for them. Martha is confident that Jesus could have healed Lazarus if that had been God's plan, but she also realizes that Jesus was a long way away. And by the time he got the word and got there, Lazarus was probably already dead. There was nothing he could have done at that time. He was already dead, and Jesus had to travel a long way. She does indicate a lot of faith here.

She says, even now that she knows that Jesus can do anything, that anything He asks of God, God will provide. Great faith on her part. She truly understands that He is the Son of God and has all of the power of God at His disposal. But resurrection is probably not the thing she's expecting. She was probably just as surprised as everyone else was when Jesus raises her brother from the dead in just a little while. But, she does have great faith that

everything's going to be all right, because God is still in control. Notice too that Mary has lingered at the house. Normally it was sort of the other way around. Mary was normally the one you found closest to Jesus, reclining at his feet, listening to his every word, while Martha busied herself with mundane things of the world and fussing at Mary for not doing her part. So a very unusual circumstance that has been flipped here.

Mary is not with Jesus, but Martha is. Verse 24: And Jesus said to her, still speaking to Martha, "Your brother will rise from the dead." And Martha said to him, "I know that he will rise in the resurrection on the last day." And Jesus said to her, "I am that resurrection and the life. The one who believes in me will live even if he dies. And everyone who lives and believes in me will never die." Do you believe this? So Jesus is telling her very clearly what he's planning to do. "Our brother is going to rise." She interprets it, though, in her mind, the general resurrection that she and her brother and sister believed in—that one day Jesus would raise the dead, reunite the body and the spirit for all of eternity. Even the unconverted Jews believed in a future resurrection—the Pharisees did; the Sadducees.

Did not, and we've talked before about the Pharisees were always praying that none of the other kind would be in the resurrection with them, that they would be the only ones to be resurrected. But there was a great belief in a resurrection at the end of time. Jesus here utters his fifth great "I am" statement, always found only in John. Here he states that he is the giver of life. He will be the one that will reunite the body and the souls on that great day in the future. And when he comes, death flees the scene. But he says to her both, you can live, and you can die at the same time. How can that possibly be? The answer is your body, my body, everybody's body is going to die physically. But our souls will live on forever, and one day the two will be reunited to spend eternity with God. How can you live and never

Die, Jesus says here, there are going to be a few that will do that. Those who are alive and remain at the time of the rapture. Thessalonians records this: They will be caught up with the dead in Christ at the time of the rapture. They will never see physical death. So there is going to be those who have died; their bodies, their souls will be reunited at the time of the rapture, and then there will be those who are alive and are believers at the time of the rapture. And they will be caught up to heaven with those whose bodies are being raised to be reunited with their souls. There are those who will die, and there are those who will never die. But of course, remember this again is for believers only. Verse twenty seven, and she said to him, 'Yes, Lord, I have come to believe that you are the Christ, the Son of God.' And he who comes into the world great response of faith. We've seen several people make these types of great responses up Peter for one.

A real testament to her faith, to what she believed, that she truly believed in him from the bottom of her heart. He was the Messiah, and since he is the Messiah, whatever he says must be true and will happen. But she probably still doesn't fully understand what Jesus is about to do. Probably in her mind, she's thinking, raising the dead isn't even possible after this long. It just cannot be done. Verse twenty eight:

When she had said this, she left and called Mary her sister, saying secretly, "The teacher is here and is calling for you." And when she heard this, Mary got up quickly and came to him. So somewhat reassured by Jesus' words of comfort, she returns home and tells Mary that Jesus is outside the village waiting for her. And so immediately she gets up and goes to meet him. Verse 30. Now Jesus had not yet come into the village; he is still outside of town at the place where he and Martha had met. He was still in the place where Martha met him. And then the Jews who were with her in the house and were consoling her, when they saw that Mary had gotten up quickly and left, they followed her, thinking that she was going to the tomb to weep there. So Jesus is waiting outside of the village, and the Jews—and here he's probably talking about—the contingent of Jews that were there mourning.

With her, come to pay their respects like we do frequently. Family, friends there to console them. But if you know anything about Jewish funerals, they frequently had paid mourners that would come. The more weeping, the more wailing, the louder it was, the better the funeral, the better the send off into eternity. They all follow her, both those who were friends and family, possibly those who were paid mourners. Follow her after the paid mourners. It was part of their duty to be where she was weeping and wailing, verse thirty two. And so when Mary came to the place where Jesus was, she saw him, and she fell at his feet, saying to him, Lord, if you had been here, my brother would not have died. So Mary fell at his feet. The place, we so frequently see her in scripture that when he was there, she was at his feet worshipping listening.

Learning from him, she says the exact same thing her sister had said: "If you had been here, he would not have died." Again, it's not a condemnation. It's simply a statement of faith—a statement of fact that she knew he could have prevented it. For some reason, he did not prevent it. It was God's will, and that settles it. Verse thirty-three. Therefore, when Jesus saw her weeping and the Jews who came with him also weeping, he was deeply moved in spirit and was troubled. And he said, "Where have you laid him?" And they said to him, "Lord, come and see." So several things here: first of all, the Bible says he was deeply moved at her tears at the tears of the friends and the mourners.

And, it's so easy to forget that Jesus was fully God and fully man at the same time. On the man side, he had the same emotions that we do. We've talked about he became sad, he became angry on times, he was hungry at the well, he was thirsty, he was tired. He needed rest. He needed time alone. But he had all of these emotions, all of these feelings, all of these needs but he had no element of sin. He was fully God, fully man all at one time. And he loved this little family. He had been with them on several occasions, and it was sad for him because they were sad. He had come to comfort, and it was going to be difficult. The Bible says he was deeply moved. The word here actually means angered. He was angry. The object of his anger here is Satan. He is angry at what death has happened to.

Mankind, what Satan brought to mankind in the garden. He's angry that Satan allowed this to happen to these dear friends. He is just angry. He is deeply moved, but he asks, 'Where is the grave?' And of course, Jesus knows all

things. He already knew where the grave was. So why would he ask where it is? A couple of reasons: First of all, Jesus never used divine powers when normal earthly measures would suffice. We saw him use the mud to wash away the man's blindness. Here, he's asking, 'Where has he been buried?' Even though he already knew the answer, but remember questions invite participation. So Mary and Martha and the mourners will take him to the graveside. And gravesites are special to many people. People are proud of them. They visit them often.

By inviting them to come and show him, it's going to ensure a larger crowd to witness this miracle. That, there will be no doubt about what is going to take place and that there was a large number of people there friends, family, possibly paid mourners, possibly enemies of Jesus all will see this mighty miracle. So by inviting them to take him to the grave, he has ensured a great audience to watch the miracle. Their response is Come And see something we find in the Bible frequently. I don't know if you remember when John and Andrew were called by Jesus to come and be fishers of men. They had been with him for an entire day. They were intrigued by what he had to say. They wanted to know more, but they were so confused they didn't know what to do. And when Jesus asks, "What is it you want?" they blurted out, "Where do you live?" And of course his response was, "Come and see." I am going to take you on a journey.

That you will never believe. I am going to take you somewhere you could have never imagined, and that's pretty much what these mourners are saying here: 'Come and see.' And they're about to go on a journey that they will never forget. They're going on a journey that they would never have expected. Verse thirty five: Jesus wept. The word actually means he shed quiet tears, as opposed to this loud wailing of the crowd gathered around. As I said before, the louder the wailing, the better the funeral. But the question is here: Does God care? Does God feel our pain? Does God mourn when we mourn? Does God weep when we weep? Does God suffer when we suffer? The answer here is yes. Jesus wept. He was sad for this family. He was sad for what all had happened, but a lot of people speculate, he's sad for about or what is about to happen after all.

He's getting ready to call Lazarus back from paradise, back from a place that we can only dream about, a place that we can only imagine. Lazarus is going to come back into a dirty world, a world tainted by sin after having been in a perfect place. And not only that, he's going to die again; he's going to physically die later. So Jesus was sad for multiple reasons; He wept for multiple reasons. So John, as we have said before, wrote this gospel to prove that Jesus was the Son of God. And here He lays that aside for just a moment to show His side fully human, so compassionate, so grieved about what has just happened. Jesus wept. Trivia question: Is this the shortest verse in the Bible? For years everybody has said this is the shortest verse in the Bible. Technically it really is not. In the Greek.

1 Thessalonians 5:16, 'Rejoice always' is actually a shorter verse. Or if you go to the English Bible in Job 3:2, the verse is 'He said.' It actually has the smallest number of letters in the verse. So no, it is technically not the shortest

verse in the Bible. 1 Thessalonians 5:16 or Job 3:2 depending on how you count shortest. Is actually the shortest verses, verse thirty six. So the Jews were saying, 'See how he loved him.' They've observed Jesus weeping, and some of them said, 'Could this man who opened the eyes of the man who was blind, not have also kept this man from dying?' They have observed Jesus' concern. They recognize him. They know who he is. They know the other miracles that have been performed, and so now they're saying among themselves:

Why didn't he keep him from dying if this makes him so sad, he could have prevented it. Again, the Bible doesn't really describe who these Jews are, but they were possibly some of them were the enemies that have come just a few miles from Jerusalem. Part of them thinking He was weeping because He could do nothing about it. Some of the Bible writers speculate that also His tears were because of the unbelief of the people around him, that He was the son of God, He could do anything if they would just let Him. But they won't let Him into their hearts and lives. He is weeping over the sin and the condition of these unbelieving Jews that have come out to this funeral. Verse thirty eight: So Jesus again being deeply moved, in other words still grieved.

Within came to the tomb, and now it was a cave, and a stone was lying against it. And Jesus said, "Remove the stone." And 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." So Martha had already put her faith in him that something great could happen. Just not ever expecting it to be a resurrection. So when Jesus asked them to open the grave, she's skeptical. She's like, we shouldn't be doing this. There's going to be a stench. Remove the stone. Do you suppose when Jesus says this, his mind is strained to the future? He's looking ahead to that first Easter morning after his crucifixion.

And that's only two months away. On that Easter morning, His Father is going to say to the angels at the Garden of Gethsemane, 'Remove the stone. It is time for My Son to come out.' So remove the stone. I think He was giving a command. But He might well have been looking forward to His own coming forth from the dead in just a couple of months. The last group of people we meet here are these spectators that have been around watching all of this happen. Verse 40. And Jesus said to her, to Martha, 'Did I not say to you that if you believe, you will see the glory of God?' And so they removed the stone. And Jesus raised his eyes and said, 'Father, I thank you that you have heard me. But I knew that you always hear me. Nevertheless, because of the people standing around, I said it so that they may believe that You sent me.'

He offers up a prayer of thanksgiving to God, knowing that God already knew he was thankful, but also to let the people around him know the communication that he had with his heavenly Father. A hush falls over the crowd. Now what? Jesus prays. His prayer is, "I know you're always there. I know you're always listening, not just to me, but to all of your children." So perhaps this unbelieving crowd will now believe who I am and that you have sent me. Verse forty three, and when he had said these things, he cried out with a loud voice, "Lazarus, come out!" He calls for Lazarus. We talked within the last couple of weeks about Jesus knows our name. Jesus knows our

nature. Jesus knows the needs that we have. And right here again is a perfect example of that. First of all, Jesus knew Lazarus' name. He called it out.

But did you not think about it? If he had not specified, 'Lazarus, come forth from the dead,' all of the dead perhaps would have been raised. So he knew Lazarus' name. He calls his name and only Lazarus comes forth from the dead. He knew Lazarus' nature. He knew that he believed in him. He knew that he was a child of God. And the last thing was, he knew Lazarus' need: resurrection, raising from the dead. So Jesus knew his name, his nature, and his need. Just as he knows that about each and every one of us. Verse forty four And out came the man who had been dead, bound hand and foot with wrappings, and his face was wrapped around with a cloth. And Jesus said to them, 'Unbind him and let him go.' I think some translations say 'Loose him' and let him go. He comes forth still wrapped in the grave clothes. The Jews did not wrap tightly like the.

Egyptians did making mummies. So Lazarus was loosely wrapped; he would have been able to walk. Jesus gives the command, 'Loose him and let him go.' He has a story to tell. He is going to have something that nobody will believe. What a witness he will become for me as he goes, and everybody knows what has happened to him. And he tells his side of the story: 'Loose him and let him go.' And this is the same thing that God says, that Jesus says to God, 'When a lost sinner is saved, loose him from the grave clothes of sin and despair, and let his light shine for you. Sin is gone; you are saved forever.' Then we look at the enemy, and of course this is those that were gathered around who did not believe. Verse forty five: Therefore, many of the Jews who came to Mary and saw what he had done believed in him. But some of them went to the Pharisees and told them.

The things which Jesus had done, the same reaction as always: some believed, some did not. And believe we've talked about it often; it is a unique word. There are different kinds of belief: there is heart belief, and there is head belief. The heart believers were converted, believed in him; the head belief they saw the miracles, they heard the words but they were not willing to let their hearts go. There was too much of sin in their lives to give it up. They were going to have to give up too much. In order to become a child of God, and of course the troublemakers run off and tattle to the Pharisees. A couple of weeks ago, we talked about the Pharisees, let the word out. If anybody saw Jesus, if anybody saw a miracle, saw anything happening, they were to come to them and tell them what was going on. Verse forty seven: And, therefore, the chief priest and the Pharisees convened a council meeting, and they were saying, 'What are we doing in regard to the fact that this man is performing many.'

Signs. If we let him go on like this, all the people will believe in him, and the Romans will come and take over both our place and our nation. As usual, the angry Jews form a committee. What are we going to do with him? The whole world has gone after him. The whole world is mad. I am surprised they didn't make a rule that he couldn't make any more signs. He couldn't perform any more miracles. They'd make it a law. That it was illegal for Jesus to perform miracles, they didn't go quite that far, but they realized they've got to do

something. They say he is dangerous; he has got to be stopped. We can't let him do any more miracles. If this keeps on going on, the head office in Rome is going to send a delegation down here, and we're all going to be out of a job. We're going to be unemployed and go into the soup kitchen. So they are.

Not at the least concerned about the souls of the people that they claim to care so much for. All they care about is their position and their job in the community. Verse 49, But one of them, Caiaphas, who was high priest that year said to them, You know nothing at all. Nor are you taking into account that it is in your best interest that one man die for the people and that the whole nation not perish instead. Now he did not say this on his own, but as he was high priest that year, He prophesied that Jesus was going to die for the nation and not for the nation only, But in order that he might also gather into one the children of God, who are scattered abroad. So from that day on they planned together to kill him. Caiaphas was the high priest. We're going to meet him again in a.

A few weeks before the first of Jesus' illegal night trials on the night of his arrest, but he is the high priest that year, and he prophesies that one should die for all. And though he's in his own mind, he thinks he's saying, 'If we kill him, we'll save our jobs, our necks; we'll save the whole nation.' But God has inspired him to say it, knowing that one man will die not just for the nation. Not just for the Jews of the dispersion, but for the entire world. That He is going to His one death will atone for all sins of all times of all people. It's much like the story of the kinsman redeemer that's told so beautifully in the book of Ruth, that this one man was able to redeem this family. And so here, one man is going to die to redeem the entire family of God.

From the entire world, all whosoever wills, anyone who is willing to believe can be saved. So Cephas is again being used by God. So often, we have seen how God has used godless men to carry out His plans. Nebuchadnezzar being one of them. How God used him to punish Israel when they were being so disobedient and He'd warned them for so long that punishment was coming. And they just kept doing it. So of course Nebuchadnezzar thought he was the world's greatest soldier. And yet it was not him. It was God empowering him to be His instrument for punishing the Jews. Here Caiaphas is prophesying why Jesus came and what He was going to do when He did die for man's sins. Verse fifty four: Therefore, the Jews no longer continued to walk publicly among Jesus. No longer continued to walk publicly among the Jews, but went away from there.

To the region near the wilderness, into a city called Ephraim, and there he stayed with his disciples. Now the Passover of the Jews was near, and many went up to Jerusalem from the country prior to the Passover in order to purify themselves. So they were looking for Jesus and saying to one another as they stood in the temple area, 'What, do you think that he will not come down to the feast at all?' And now the chief priests and Pharisees had given orders that if anyone knew where he was to report it, and so they might arrest him. There's an all-points bulletin out for Jesus from the scribes and the Pharisees that if he shows up, we want to know about it. Jesus, of course, reads their minds. He knows their hearts. He knows what they're saying behind his back.

He travels to Ephraim about 12 miles from Jerusalem, far enough away that the Jewish leadership is not going to come looking for him in these poor little towns where the little ordinary people live that they cared nothing about.

But the Passover is rapidly approaching. This will be Jesus' final Passover. He will be the perfect sacrificial lamb for this Passover. It's the very event that his death, burial, and resurrection will fulfill. Since the days of the children of Israel leaving Egypt, they have celebrated this perfect lamb being slaughtered to wash away the sins of the world, and now it's actually going to happen in just a couple of months. There'll be no more need for the blood of bulls and lambs. Their sins will be forgiven through the sinless blood of Jesus. There will be a lot of people traveling to Jerusalem, literally thousands from all over the world. Many probably coming hoping to see Jesus, hoping to see a miracle, and many coming out of obligation, out of duty. But many coming because they truly believed in this ritual of the Passover that God would forgive their sins for one more year.

But the leadership wants to make sure everybody knows it is their religious duty to report any sightings of Jesus. In Psalm twenty three, David was writing about God and being with us, and he said this: 'that He is even with us, even in the valley of the shadow of death.' For the believer, death is just a shadow, and a shadow cannot harm us. Jesus is there to comfort us as he comforted Mary and Martha. He is there to hold our hand as he held their hand during this time of grief. He will walk us through the valley and to the other side of the valley, to the house of the Lord where we will dwell forever. And that's the story of 'the valley of the shadow of death,' how he walks us through it. This is how he walked Mary and Martha through it before he raised Lazarus from the dead.

That brings us down to America two hundred and fifty. We are celebrating the two hundred and fiftieth birthday this week, July the fourth. Its name is the Liberty Bell. It was made in London. It arrived in Philadelphia around seventeen fifty. It was commissioned to celebrate the fiftieth anniversary of William Penn, writing the state constitution for the state of Pennsylvania. In that constitution, William Penn wrote of the importance of the rights, the freedoms of people, not only in the colony of Pennsylvania, but also in the 13 United Colonies of Britain, but that throughout the world liberty should reign. People should have rights, and people should have freedoms just as the Bible had taught. On its first test ring, the Bell cracked. There is a story out there that it cracked on July 4th, 1776. That didn't happen. It happened in 1750.

When they first rang it, rather than send it back to London, it was melted down locally and recast in seventeen fifty three by a couple of local metalworkers, John Pass and John Stow. If you ever see the Liberty Bell, their names are actually inscribed on it as the makers of this new Liberty Bell. It was used to call lawmakers to the State House for important meetings. The State House is now Independence Hall. There were public readings of important announcements, particularly those things coming from Britain. And it was used to call the people to the town square. The bell was struck for the last time in 1846, celebrating the birthday of George Washington. The crack deepened and deepened, and it was permanently silenced and no longer

used. Are you aware that there is a verse on the Liberty Bell? The verse was chosen by Isaac Norris. He was the speaker.

Of the Pennsylvania Assembly, and he chose this verse. The verse is this: 'Proclaim liberty throughout all the land unto all the inhabitants thereof.' It's Leviticus twenty five ten. So proclaim liberty throughout the land as it was proclaimed in Leviticus, but the verse just before that says, 'Celebrate the fiftieth,' and then proclaim liberty throughout all the land. The fiftieth was the Jewish jubilee. Every fiftieth year there was a time of jubilee. The land was allowed to rest. The land was returned to the original owners. It was a time of celebration, of righting wrongs, of making sure that everything would be going forward smoothly for the next fifty years. Indentured servants were released, original families restored to their land.

Today, the Jews call it Yom Kippur. But how fitting that this bell that was bought to celebrate the fiftieth anniversary of the state constitution in Pennsylvania was a verse about celebrating the fiftieth year jubilee. And now we're celebrating the fifth fiftieth jubilee of our freedom from English rule. And so that is the story of the Liberty Bell. Lord, thank you for freedom. Thank you for love. Thank you for caring for us, Lord, for all the things that you do. We take so much for granted. We do not appreciate all that you do for us, but know in our hearts, Lord, that we love You. We care for You just as You care for us. For it's in Your name we pray. Amen.

## JOHN CHAPTER ELEVEN

### Christ, the Life Giver

### Take-a-Ways

The Disciples (Vss 1-16)

The Sisters (Vss 17-40)

The Spectators (Vss 45-48)

The Enemy (Vss 49-57)

Religion can never give life

All the people that Jesus raised from the dead recorded in the Bible were  
raised by His Word

Romans 10:17

Why did Jesus raise Lazarus, even though it pained Him to do so ?  
It brought glory to His Heavenly Father

Why did Jesus linger ?

Raising the dead was a far greater miracle than a healing  
He saved the greatest of His miracles for near the end of His ministry  
And for these dear friends

Why did Jesus return to heaven  
He had to leave so the Holy Spirit could indwell each of us in our daily  
walk  
In His earthly ministry, He could only be in one place at one time

Its name is the Liberty Bell, made in London and arrived in Philadelphia in 1750. It was to celebrate the 50<sup>th</sup> anniversary of Williams Penn's writing of the State Constitution. Penn wrote of the importance of rights and freedoms of people, not only in the colony of Pennsylvania, the Thirteen United Colonies of Britain, but the entire world. The bell cracked on its first test ring. It was melted down and recast in 1753 by local metalworkers John Pass and John Stow, whose names are engraved on the bell. It was used to call lawmakers to the State House (now Independence Hall) and the people to important public readings. The bell was struck one last time in February 1846 for George Washington's birthday before the crack deepened and permanently silenced it. The verse on the [Liberty Bell](#) was chosen by Isaac Norris, Speaker of the Pennsylvania Assembly. The verse is "*Proclaim LIBERTY throughout all the Land unto all the inhabitants thereof*" (Leviticus 25:10). The verse before that says "celebrate the fiftieth" speaking of the Jewish Jubilee. A time marked by the freeing of indentured servants, and the return of ancestral lands to their original families. Today we know it as Yom Kippur. How fitting that we now celebrate the fifth fiftieth of our freedom from English rule.