

¹ Now a man was sick, Lazarus, from Bethany, the village of Mary and her sister Martha. ² Mary was the one who anointed the Lord with fragrant oil and wiped His feet with her hair, and it was her brother Lazarus who was sick. ³ So the sisters sent a message to Him: "Lord, the one You love is sick."

⁴ When Jesus heard it, He said, "This sickness will not end in death but is for the glory of God, so that the Son of God may be glorified through it."

⁵ Now Jesus loved Martha, her sister, and Lazarus. ⁶ So when He heard that he was sick, He stayed two more days in the place where He was. ⁷ Then after that, He said to the disciples, "Let's go to Judea again."

⁸ "Rabbi," the disciples told Him, "just now the Jews tried to stone You, and You're going there again?"

⁹ "Aren't there 12 hours in a day?" Jesus answered. "If anyone walks during the day, he doesn't stumble, because he sees the light of this world. ¹⁰ If anyone walks during the night, he does stumble, because the light is not in him."

¹¹ He said this, and then He told them, "Our friend Lazarus has fallen asleep, but I'm on My way to wake him up."

¹² Then the disciples said to Him, "Lord, if he has fallen asleep, he will get well."

¹³ Jesus, however, was speaking about his death, but they thought He was speaking about natural sleep. ¹⁴ So Jesus then told them plainly, "Lazarus has died. ¹⁵ I'm glad for you that I wasn't there so that you may believe. But let's go to him."

¹⁶ Then Thomas (called "Twin") said to his fellow disciples, "Let's go so that we may die with Him."

¹⁷ When Jesus arrived, He found that Lazarus had already been in the tomb four days. ¹⁸ Bethany was near Jerusalem (about two miles away). ¹⁹ Many of the Jews had come to Martha and Mary to comfort them about their brother. ²⁰ As soon as Martha heard that Jesus was coming, she went to meet Him. But Mary remained seated in the house.

²¹ Then Martha said to Jesus, "Lord, if You had been here, my brother wouldn't have died. ²² Yet even now I know that whatever You ask from God, God will give You."

²³ "Your brother will rise again," Jesus told her.

²⁴ Martha said, "I know that he will rise again in the resurrection at the last day."

Bethany – 2 miles outside Jerusalem (11:18); on SE slope of Mt. of Olives

anointed the Lord – Hasn't happened yet in the Text, but past event as of time of writing

the one You love – indication of the earthly closeness of relationship with this family

This sickness will not end in death – There is a type of death that is eternal (Rev. 21:8), but Jesus will give hope to the world by proving that physical death is basically a brief "nap" (11:11) in light of eternity.

for the glory of God, so that the Son of God may be glorified through it – Although Lazarus is at the doorstep of his eternal reward, he will be able to serve the Lord by generating faith in the Father and the Son in all (both present and future!) who would hear of his resurrection.

He stayed two more days – Lazarus was most likely already dead at this point (v 11). Jesus' delay allows sufficient time for this fact to be sufficiently confirmed and for word of it to spread (cf 11:19).

If anyone walks during the day... – Similar to illustration in 9:4-5.

- There is a divinely allotted time for Jesus to accomplish His task
 - Just as a normal day is appointed to last 12 hours, His "day" will last for as many hours as it is appointed to last (8:20, et al).
- An allotted "hour" is coming when the "powers of darkness" will prevail (Lk. 22:53) for a brief period.

But let's go to him. – Jesus has just informed them that Lazarus has died, but He still wants to venture into Judea. Why?

- Jesus notes that this trip is "so that you may believe."
- He is asking them to follow in faith, not knowing what He has in mind to do.

Let's go so that we may die with him – Thomas' initial introduction in John's narrative is a strong one, in contrast with the story for which we usually associate him.

if You had been here – This must have been the prominent thought in the house, since Martha and Mary both say the same thing (11:32).

Yet even now I know that whatever You ask... – She has desperate hope in miraculous results

- Consider Martha's words in light of Abraham's faith as described in Heb 11:19.

I know that he will rise again in the resurrection – There is a Jewish belief of a final resurrection (cf Acts 23:6b), but Martha doesn't yet understand Jesus' meaning.

- Interesting that - as Martha does here - Jesus usually points to the eternal implications in these instances, but here He refers to what is actually about to happen.

²⁵ Jesus said to her, “I am the resurrection and the life. The one who believes in Me, even if he dies, will live. ²⁶ Everyone who lives and believes in Me will never die—ever. Do you believe this?”

²⁷ “Yes, Lord,” she told Him, “I believe You are the Messiah, the Son of God, who comes into the world.”

²⁸ Having said this, she went back and called her sister Mary, saying in private, “The Teacher is here and is calling for you.”

²⁹ As soon as she heard this, she got up quickly and went to Him. ³⁰ Jesus had not yet come into the village but was still in the place where Martha had met Him. ³¹ The Jews who were with her in the house consoling her saw that Mary got up quickly and went out. So they followed her, supposing that she was going to the tomb to cry there.

³² When Mary came to where Jesus was and saw Him, she fell at His feet and told Him, “Lord, if You had been here, my brother would not have died!”

³³ When Jesus saw her crying, and the Jews who had come with her crying, He was angry in His spirit and deeply moved. ³⁴ “Where have you put him?” He asked.

“Lord,” they told Him, “come and see.”

³⁵ Jesus wept.

³⁶ So the Jews said, “See how He loved him!”

³⁷ But some of them said, “Couldn’t He who opened the blind man’s eyes also have kept this man from dying?”

³⁸ Then Jesus, angry in Himself again, came to the tomb. It was a cave, and a stone was lying against it. ³⁹ “Remove the stone,” Jesus said.

Martha, the dead man’s sister, told Him, “Lord, he’s already decaying. It’s been four days.”

⁴⁰ Jesus said to her, “Didn’t I tell you that if you believed you would see the glory of God?”

⁴¹ So they removed the stone. Then Jesus raised His eyes and said, “Father, I thank You that You heard Me. ⁴² I know that You always hear Me, but because of the crowd standing here I said this, so they may believe You sent Me.” ⁴³ After He said this, He shouted with a loud voice, “Lazarus, come out!” ⁴⁴ The dead man came out bound hand and foot with linen strips and with his face wrapped in a cloth. Jesus said to them, “Loose him and let him go.”

I am the resurrection and the life – 5th of the seven “I am” statements.

- It’s as if Jesus validates Martha’s statement and takes it to a higher level.
- Jesus directly associates Himself with the resurrection she looks forward to.

Do you believe this? – Jesus states that the key to our resurrection is belief in Him. By asking Martha, He has shifted the focus of the conversation to her own personal faith.

- It is as if He asks: “You are alive. Do you believe?”

I believe – Martha’s response mirrors John’s stated purpose in writing the gospel and provides an example of simple, trusting faith even within the lowest points in one’s life.

He was angry in His spirit – literally, “He *groaned* in His spirit.”

- Three words in play here that reflect the emotional reaction of Jesus:
 - groaned – GR, *enebrimesato*, lit. “to snort like a horse”
 - deeply moved / troubled – GR, *etaraxen*, “agitation, confusion”
 - wept – GR, *dakruo*, silent weeping

Couldn’t He who opened the blind man’s eyes...? – Either they still don’t believe the miracle happened and they are mocking Him, or they finally came to accept the miracle but still scoff at His claims to be the Messiah (as they will at the cross, Mt. 27:42)

Slide: Lazarus as an antitype to Jesus

so they may believe You sent Me – Because when the Son is glorified, the Father is glorified.

Lazarus, come out! – Jesus’ bold command foreshadows the final resurrection (cf 11:24; 1 Thess 4:16)

- Contrast His bold command with the chants/mutterings of pagan mediums/sorcerers (Isa. 8:19).

⁴⁵ Therefore, many of the Jews who came to Mary and saw what He did believed in Him.

⁴⁶ But some of them went to the Pharisees and told them what Jesus had done.

⁴⁷ So the chief priests and the Pharisees convened the Sanhedrin and said, "What are we going to do since this man does many signs? ⁴⁸ If we let Him continue in this way, everyone will believe in Him! Then the Romans will come and remove both our place and our nation."

⁴⁹ One of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all! ⁵⁰ You're not considering that it is to your advantage that one man should die for the people rather than the whole nation perish."

⁵¹ He did not say this on his own, but being high priest that year he prophesied that Jesus was going to die for the nation, ⁵² and not for the nation only, but also to unite the scattered children of God. ⁵³ So from that day on they plotted to kill Him. ⁵⁴ Therefore Jesus no longer walked openly among the Jews but departed from there to the countryside near the wilderness, to a town called Ephraim. And He stayed there with the disciples.

⁵⁵ The Jewish Passover was near, and many went up to Jerusalem from the country to purify themselves before the Passover. ⁵⁶ They were looking for Jesus and asking one another as they stood in the temple complex: "What do you think? He won't come to the festival, will He?"

⁵⁷ The chief priests and the Pharisees had given orders that if anyone knew where He was, he should report it so they could arrest Him.

saw what He did and believed in Him – There can be no dispute of Jesus' methods as with the blind man.

- The Jews don't simply hear about the miracle happening, they see it and some believe.

Then the Romans will come and remove both our place and our nation – Their view of people believing in Jesus is dominated by political implication, not spiritual insight.

it is better that one man die for the people – Through his ironic statement, Caiaphas becomes an unwitting prophet of Jesus' final victory.

- They will speak similar irony at the cross: "*He saved others, but Himself He cannot save.*" (Mk. 15:31)

Here, we have the hypocrisy of the Pharisees on full display: they will seek to destroy an innocent man so that they don't bear the brunt of Rome's retaliation for what they think will be an ensuing revolution.

If they offer the leader of the insurrection to Rome, they can let the Romans kill Him and they can rid themselves of the greatest threat to their position.