The Raising of Lazarus

John 11:1-46
Raising of Lazarus

Text:

John 11:1-46,

1. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.
2. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
4. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
5. Now Jesus loved Martha, and her sister, and Lazarus.
6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.
7. Then after that saith he to his disciples, Let us go into Judea again.
8. His disciples say unto him, Master, the Jews of late sought to stone thee; and goes thou thither again?
9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.
10. But if a man walk in the night, he stumbleth, because there is no light in him.
11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.
12. Then said his disciples, Lord, if he sleep, he shall do well.
13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
14. Then said Jesus unto them plainly, Lazarus is dead.
15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
16. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.
17. Then when Jesus came, he found that he had lain in the grave four days already.
18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:
19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.
21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
22. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.
23. Jesus saith unto her, Thy brother shall rise again.
24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
26. And whosoever liveth and believeth in me shall never die. Believest thou this?
27. She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world.
28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
29. As soon as she heard that, she arose quickly, and came unto him.
30. Now Jesus was not yet come into the town, but was in that place where Martha met him.
31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
34. And said, Where have ye laid him? They said unto him, Lord, come and see.
35. Jesus wept.
36. Then said the Jews, Behold how he loved him!
37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.
40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.
42. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me.
43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
44. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.
46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.
Introduction:

I. Excluding the resurrection and ascension, the Gospel of John contains seven, a number indicating completeness, signs, miracles to attest to the divinity of Jesus; viz.,

A. John 2:1-11, And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, WHATSOEVER he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

B. John 4:46-54, So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto
him, and besought him that he would come down, and heal his
son; for he was at the point of death. Then said Jesus unto
him, Except ye see signs and wonders, ye will not believe. The
nobleman saith unto him, Sir, come down ere my child die.
Jesus saith unto him, Go thy way; thy son liveth. And the man
believed the word that Jesus had spoken unto him, and he went
his way. And as he was now going down, his servants met him,
and told him, saying, Thy son liveth. Then enquired he of
them the hour when he began to amend. And they said unto
him, Yesterday at the seventh hour the fever left him. So the
father knew that it was at the same hour, in the which Jesus
said unto him, Thy son liveth: and himself believed, and his
whole house. This is again the second miracle that Jesus did,
when he was come out of Judea into Galilee.

C. John 5:1-9, After this there was a feast of the Jews; and
Jesus went up to Jerusalem. Now there is at Jerusalem by the
sheep market a pool, which is called in the Hebrew tongue
Bethesda, having five porches. In these lay a great multitude
of impotent folk, of blind, halt, withered, waiting for the
moving of the water. For an angel went down at a certain
season into the pool, and troubled the water: whosoever then
first after the troubling of the water stepped in was made
whole of whatsoever disease he had. And a certain man was
there, which had an infirmity thirty and eight years. When
Jesus saw him lie, and knew that he had been now a long time
in that case, he saith unto him, Wilt thou be made whole? The
impotent man answered him, Sir, I have no man, when the
water is troubled, to put me into the pool: but while I am
coming, another steppeth down before me. Jesus saith unto
him, Rise, take up thy bed, and walk. And immediately the
man was made whole, and took up his bed, and walked; and on
the same day was the Sabbath.
D. John 6:1-14, After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew What he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter’s brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, In number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

E. John 6:15-21, When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. And when even was now come, his disciples went down unto the sea, And entered into a ship, and went over the sea toward Capernaum.
And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

F. John 9:1-41, And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and
do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age: ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? How opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses’ disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one
that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.


II. In spite of the overwhelming evidence, Jesus’ enemies continually demanded more and more signs.

A. Their minds were shut tightly.

B. No matter how many signs Jesus gave them his enemies would never have accepted his messiahship!

C. Don’t confuse me with the facts. My mind is made up!
Commentary:

John 11:1, Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

I. Mary, Martha and Lazarus were siblings, devoted followers of the Lord.

A. They lived in Bethany just outside, two miles from Jerusalem. Another Bethany was 50 miles away on the east of the Jordan River.

B. Bethany is also known as El Azeriyeh meaning, “The Place of Lazarus.”

C. Lazarus, a common name among Jews of the first century, was very sick.

John 11:2, (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

I. The Mary of whom John spoke, there were many bearing this name in Palestine, was the one who anointed the Lord with ointment and wiped his feet with her hair.

A. Mark 14:3-9, And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given
to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whencesoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

B. There were at least two and perhaps three similar anointings of Jesus by different people.

John 11:3, Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

I. The sisters sent word to Jesus that Lazarus, he whom thou lovest, was critically ill.

A. The sisters did not say, “Come quickly and heal our brother. He is about to die.”

B. They left the handling of this emergency in the hands of the Lord. He would know what to do.

C. Of course, Jesus already knew Lazarus was sick.

John 11:4, When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
I. Jesus’ response to the sisters’ message was:

A. This sickness is not unto death.

B. This sickness is for the glory of God and of his Son (Jesus).

II. The end result, the purpose of this event, this illness would not end in Lazarus’ death, but in the glory of God and Jesus Christ.

John 11:5, Now Jesus loved Martha, and her sister, and Lazarus.

I. Jesus loved Martha, Mary and Lazarus.

A. Jesus loved John, the apostle.

B. Jesus loves all his disciples.

C. Jesus loves __________, __________ and __________.
Write your names in the blanks.

D. It is not said that Jesus loved this family unit. It is said he loved each individual within this family group.

John 11:6, When he had heard therefore that he was sick, he abode two days still in the same place where he was.

I. When Jesus heard that his friend Lazarus was critically ill he did not immediately go to his bedside.

A. Jesus remained where he was two days after hearing the news that Lazarus was sick.
B. This delay was to allow for the raising of the dead instead of healing the sick, some believe.

C. However, it is more probable that Lazarus expired at about the time the news of his illness reached Jesus or shortly after the time the courier left Bethany.

1. Jesus knew Lazarus was dead already and tarried where he was to finish the work there before making the day’s journey to Bethany.

John 11:7, 8, Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

I. After the delay Jesus said to his disciples, apostles, “Let us go into Judaea again.”

II. The disciples replied to Jesus,

A. “Rabbi,” Teacher.

B. “The Jews recently tried to stone you to death.”

C. “Are you sure you want to return to Jerusalem at this time where you will would again be in mortal danger?”

John 11:9, 10, Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.
I. Jesus responded,

A. “There are twelve hours in the day. If a person walks in the daylight he doesn’t stumble.”

B. If a person attempts to walk at night in the dark he is more likely to fall.

II. Jesus said he knew what he was doing. The time of his ministry was not yet over. It was safe to return to Judaea at this time.

A. It would have been a grave error for Jesus to have heeded the counsel of his disciples.

B. Taking the wrong advice is to walk in the night and to stumble by failing to do God’s work.

John 11:11, These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

I. Jesus then explained to the disciples, apostles why it was necessary for him to go to Judaea at this time.

A. Evidently the courier did not deliver the message of Lazarus’ serious illness to anyone but Jesus.

II. Lazarus our friend has fallen asleep and I go to Bethany to awake him out of his sleep.

A. Sleep is temporary.
B. Sleep refreshes. We are to be resurrected in a refreshed state. 

*John 5:29,* And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

C. Sleep is a time of rest. *Revelation 14:13,* And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

**Note:** Lazarus had a problem. Jesus had the answer.

III. The disciples were willing to the man to accompany Jesus to Jerusalem while fully knowing the danger that was involved.

A. The apostles were courageous people.

*John 11:12,* Then said his disciples, Lord, if he sleep, he shall do well.

I. The disciples, as was often the case, did not understand what Jesus meant by what he said.

A. We often have this problem as well.

B. The disciples understood Jesus to be speaking literally when actually he was speaking figuratively.

II. The disciples thought that there was no need to rush to Bethany and face serious dangers when Lazarus, if he were just asleep, would awaken without help.
A. Or, if the disciples knew of Lazarus’ illness, they may have thought Lazarus had passed the crisis and was sleeping as he recovered.

B. “Since he is going to get well anyway, there is no need for us to go to Bethany where we’ll all be in danger.”

**John 11:13, Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.**

Jesus had spoken of death under the figure of sleep.

A. The disciples thought Jesus was just talking about physical sleep as in resting.

B. All disciples went to the tomb of Lazarus although they were apprehensive and aware of the dangers involved in this journey.

**John 11:14, 15, Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.**

I. Jesus then spoke plainly, literally,

A. Lazarus is dead.

B. These events will work to strengthen your faith in me.

C. If I had been with Lazarus before his death you would not have had this miraculous event to strengthen your faith.

D. Let us now be on our way to Lazarus’ tomb (to him).
John 11:16, Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

I. Thomas (who was called Didymus, twin) said with resignation,

A. “Let us go that we may die with him.”

B. Thomas knew the danger of returning to Judaea, thought they’d all be killed, but was willing to go anyway.

C. We can easily identify with Thomas. He and we are very human.

D. He was also very frank and honest. “What you see is what you get!”

John 11:17, Then when Jesus came, he found that he had lain in the grave four days already.

I. When Jesus and his apostles reached Bethany he found that Lazarus had been dead and buried four (4) days already . . . just as he already knew was the case.

II. Jewish tradition held that the spirit of the deceased lingered around a body for three days following death and, when the body began to decompose, the spirit permanently left.

A. This removes all excuses from the scribes and Pharisees regarding the magnificence and power of this wondrous deed, the resurrection of Lazarus.
John 11:18, Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

I. Bethany was located near Jerusalem.
   
   A. They were about fifteen (15) furlongs, two (2) miles apart.

John 11:19, And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

I. Many Jews had come to Mary and Martha to console them in the death of their brother.
   
   A. Mary, Martha and Lazarus had many friends.
   
   B. These, “many of the Jews” would widely publish the wonder they were soon to witness.

John 11:20, Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

I. Martha heard that Jesus was approaching and went to greet him.
   
   A. Martha was practical and discharged the hostess duties.
   
   B. Martha sought solace from Jesus.
   
   C. Friends can comfort us, but ultimate comfort comes from the Lord.

II. Mary stayed in the house.
   
   A. Mary remained cloistered because of her grief.
John 11:21, 22, Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

I. Martha said to Jesus:

A. “Lord, if thou hadst been here my brother had not died.”

1. Martha spoke honestly from her heart.

2. She addressed Jesus as Lord. Her faith was intact.

3. At the death of loved ones we often ask ourselves what else we could have done. “What if I had only sent for Jesus sooner?”

B. Even now I know that God will give you whatever you ask of him.

1. Martha expressed her deep faith by saying that Jesus, she was convinced, could now raise Lazarus even from the dead.

2. She, of course, did not know that he would raise her brother from the dead at that time. She had faith . . . and hope.

John 11:23, Jesus saith unto her, Thy brother shall rise again.

I. Jesus said, “Your brother will rise again.”

A. Jesus spoke of the imminent resurrection of Lazarus.
B. Martha did not understand this to be a promise of the immediate resurrection of her brother.

**John 11:24**, Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

I. Martha said that she understood that he would rise in the resurrection at the end of the world.

   A. Martha here again spoke from a heart of faith, hope and consolation.

   B. **John 5:28, 29**, Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

**John 11:25, 26**, Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?

I. Jesus replied,

   A. “I am the resurrection and the life.”

   B. “He that believeth on me, though he die, yet shall he live.”

       1. **John 8:51**, Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
C. “Whosoever liveth and believeth on me shall never die.”

1. We do all physically die, but we will be resurrected. Death will not be the final victory.

2. We do not have to die spiritually.

3. Jesus abolished the significance and power of death.

D. Do you believe this? Martha certainly did believe!

John 11:27, She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world.

I. To the question, “Believest thou this,” Martha replied:

A. “Yea, Lord. I have believed (already) ...

1. that thou art the Christ (Messiah),

2. the Son of God,

3. even he that cometh into the world.

B. This, in the face of her brother’s death, is a monumental expression of faith.

John 11:28, And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
I. When Martha had made this wondrous confession of faith,

   A. She left the place where Jesus was and went secretly to her sister Mary.

   B. She told her, “The Teacher is here and calls you.”

   C. Jesus evidently directed Martha to tell Mary he had arrived in Bethany and wanted to see her.

   D. Martha secretly told Mary of the arrival of Jesus to avoid alerting his enemies to his presence.

II. Jesus did not go to the home of Martha and Mary, but to the tomb of Lazarus.

   A. Jesus did not go to the mourners. They came to him . . .

   B. and were comforted!

   John 11:29, As soon as she heard that, she arose quickly, and came unto him.

I. When Mary heard that Jesus had arrived, she arose quickly without delay and went to where he was.

II. We too, when we learn of Jesus, must arise quickly and go to him.

   John 11:30, 31, Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
I. Friends of the family who were with Mary consoling her, when they saw her leave quickly, followed her assuming she was going to the tomb to weep there for her brother Lazarus.

   A. Attempts to maintain secrecy regarding the arrival of Jesus soon failed.

   B. Therefore, Lazarus was raised in the view of Jesus’ friends and foes alike.

   C. John 5:20, For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

John 11:32, Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

I. Mary, when she came to Jesus, fell at his feet and said just as Martha had said earlier,

   A. “Lord, if thou hadst been here, my brother had not died.”

   B. Mary worshipped Jesus as had the blind man in John 9:38, “And he said, Lord, I believe. And he worshipped him.”

John 11:33, 34, When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see.
I. When Jesus saw Mary and the Jews who came with her weeping he also groaned in the spirit and was troubled, grieved.

   A. He then asked, “Where have you laid him?” If Jesus could raise the dead, why did he need to ask where he was buried? Jesus does for us what we cannot do for ourselves. They could take Jesus to the burial site. Jesus requested that they do what they could. They could not raise Lazarus from the dead. Jesus did that.

   B. They responded, “Lord, come and see.” At this point Jesus was evidently at the cemetery, but not at the tomb.

   C. When Jesus saw the sorrow and death caused by sin and knew he would soon die on the cross as well, he was indeed troubled.

John 11:35, 36, Jesus wept. Then said the Jews, Behold how he loved him!

I. Jesus wept.

   A. This is the shortest verse in the Bible, but it speaks volumes about the heart and character of our Lord.

   B. The Jews exclaimed, “Behold (see) how he loved him.”

      1. And how he loves each of us.

      2. And how he loves all people everywhere.
II. There may have been many other reasons Jesus wept.

A. To bring Lazarus back from the dead would open him to attempts of Jesus’ enemies to kill him and would require that he go through death again.

B. Jesus may have here identified with all the suffering of all humanity through all the ages.

John 11:37, And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

I. Others in the crowd said,

A. “Could not this man who opened the eyes of him that was blind, have caused that this man also should not die?”

B. These Jews had done all they could to discredit the validity of Jesus’ healing of the man born blind. John 9.

1. John 9:1-41, “And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by
interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put
out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no
sin: but now ye say, We see; therefore your sin remaineth.”.

C. Now they spoke out of the other side of their mouths by saying that Jesus could have kept Lazarus from dying.

D. A possible inference is that they thought Jesus had not healed the blind man and could not have kept Lazarus from dying.

John 11:38, Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

I. Jesus continuing to grieve came to the tomb, the cave in which Lazarus was interred. A stone lay in front of the cave as a door to the cave.

A. “groaning in himself” is rendered “being moved with indignation in himself” in the marginal reading of the Revised Standard Version while the New American Standard Version renders the phrase “being deeply moved within.”

B. Jesus is deeply grieved by the feelings of our infirmities.

John 11:39, Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

I. Jesus commanded, “Take ye away the stone.”

A. Jesus certainly could have moved a rock.

B. Jesus does not do for us what we can do for ourselves.
II. Martha, the ever efficient one, the leader of the two sisters, took it upon herself to tell Jesus what he should and should not do.

A. She said, “Lord, by this time the body decayeth (stinketh) for he has been dead four days.”

B. Martha may have faltered in her belief as Peter did in walking on the water.

C. She may have sought to save Jesus embarrassment. The decaying body would have produced a terribly foul odor, Martha well knew.

John 11:40, Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouuldest see the glory of God?

I. Jesus gently reprimanded Martha by saying,

A. “Didn’t I tell you that if you believe you would see the glory of God?”

B. All of us need this admonition. If we truly believe we will also see the glory of God in eternal life.

John 11:41, 42, Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me.

I. They took away the stone. What stones in our lives do we need to roll away before we can see the glory of God?
II. Jesus then lifted up his eyes and said,

A. “Father, I thank thee that thou hearest me always.”

B. “I said this because of the multitude that stands around in order that they will know that God did indeed send me.”

1. In this prayer to the Father Jesus said things for the benefit of the listeners.

2. We often see this done in prayers during worship. Some petitioners preach.

C. The miracles of Jesus were performed in answer to prayer.

1. John 11:21, 22, Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

2. John 9:31, Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

II. All of Christ’s earthly life was orchestrated so “the world would believe.”

A. All of our deeds and words must be directed toward this same goal.

B. Our goal is eternal life. Live and study to pass our final examination.
John 11:43, And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

I. When Jesus finished praying to his Father he cried with a loud voice, “Lazarus, come forth.”

A. The loud cry was to:

1. awaken Lazarus.

2. enable the multitude to connect the loud command of Jesus with the resurrection of Lazarus.

3. 1 Thessalonians 4:16, For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first:

4. John 5:20, For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel.

B. Why did Jesus say, “Lazarus, come forth?”

1. A Texas preacher said, “If the Lord had not specified Lazarus as the one to be raised, all the dead on earth would have come forth and it was not time for that.” (Coffman)

John 11:44, And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
I. He that was dead came forth . . .

II. Bound hand and foot with grave clothes . . .

III. His face was bound with a napkin.

IV. Jesus commanded, “Loose him, and let him go.”

A. Lazarus was raised from the dead to resume the same life he had lived before he died.

B. Faithful Christians, including Lazarus, will be raised to eternal heavenly life at the second coming of our Lord and the resurrection from the dead.

Note: If you could have talked with Lazarus, what questions would you have asked him?

John 11:45, 46, Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

I. Many who came with Mary and Martha to the tomb beheld what had been done and believed on Jesus.

II. Some of the Jews who witnessed this wonderful event went away to the Pharisees and told them what Jesus had done.

A. Did these Jews who reported to the Pharisees really believe Jesus had raised Lazarus from the dead?
B. Could it have been that they believed that Jesus had raised Lazarus from the dead and thought this would persuade the Sanhedrin to cease its opposition to Jesus?
The Raising of Lazarus

Questions

1. Is this Lazarus and the beggar Lazarus the same person? __________
2. Lazarus had two sisters whose names were ______ and _______.
3. In what ways can death be said to be a sleep? ____________________
   ____________________
   ____________________
   ____________________
   ____________________

4. Thomas, who was called __________ __________. When Jesus
determined to go to Lazarus near Jerusalem said to the other ________.
   “Let us also go, that we may _______ _______ ________.
5. What does Didymus mean? ______________________________
6. What does this statement tell us about Thomas’ personality and
dedication to the Lord? ______________________________
   ______________________________
   ______________________________
   ______________________________
   ______________________________
7. Martha told Jesus, “Lord, if thou hadst been here, my brother had not died.” What does this statement tell you about Martha? ____________

______________________________

______________________________

______________________________

______________________________

8. Regardless of the big problems we face in life, we know, that even then, “_______________ Jesus ___________ of _____________, God will give it to him” and he to us.

9. Jesus said, “They ______________ shall rise again. I am the ________________, and the ________________: he that ________________ in me, though he was _______________ yet shall he ________________: whosoever ________________ and ________________ in me shall never die.”

10. Do you really believe this? ________________________________
11. Martha went home and told Mary, “The _______________ is come, and _______________ for you.” As soon as she heard that, she arose ______________, and came to _______________.”

12. “When Jesus saw _______________ __ _______________, amid the _______________ also __ _______________ which came with her, he _______________ in the _______________, and was _______________. Jesus _______________.

13. When we’re grieved, what does this tell us about Jesus’ concern for us? ________________________________

14. Why did Jesus ask, “Where have you laid him?” Didn’t he know where Lazarus had been buried? Since Jesus restored life to Lazarus, why did he say, “Loose him, and let him go?” Couldn’t Jesus loose him? ________________________________
15. Why did Jesus call Lazarus by name when he said, “Come forth?”
He that was ___________________ came forth, ________________
_____________ and _______________ with _______________: and
his ________________________ was ______________________ with a
______________.” Mary of the ________________________________ which came
to ________________, and had seen the things which _______________
did, ________________ on him.”