

THIRTY THINGS YOU NEED TO KNOW ABOUT JESUS
#23 JESUS RAISES LAZARUS | JOHN 11

THE EXPOSITION | JOHN 11:1-45

- Verse 3 - The sickness does not have the ultimate purpose of death, but rather the glory of God. Literally, the sickness is not "pros" (toward) death, but "huper" (upon) the Glory of God.
 - Verses 5-6 - There is a contrast in Greek that is not visible in English. The contrast is between staying two days longer and loving Lazarus and his sisters.
 - Verses 9-10 - Jesus gives a message in parable form. The meaning: "I know what is going on, what the time schedule is. Be calm."
 - Verses 11-13 - In a second parabolic message, Jesus speaks of Lazarus as sleeping. In the ancient day, before sedatives, death was often violent and painful. If a sick person fell asleep, it was typically a good sign that the fever had broken and recovery was taking place.
 - Verse 15 - **Believe** is the key word of the Gospel of John. Every story in the Gospel of John is given for one purpose: to lead people to believe.
 - Verse 16 - Whether Thomas speaks in exasperation and sarcasm or in faith and commitment is impossible to tell from the grammar.
 - Verse 17 - The KJV and most other translations make this sound like a surprise discovery. In Greek, it is more statement of fact. Comparing v. 6 and estimating time lines, it certainly was no surprise that Lazarus was four days in the tomb.
 - Verse 18 - A furlong is an English equivalent of a *stadia* (from which we get *stadium*). It was the length of a *furrow*, which was the standard measurement of how long an ox could pull a plow before resting. It is today considered to be 220 yards, and 15 furlongs is nearly two miles. Bethany is on the eastern side of the Mount of Olives.
 - Verses 21-22 - As much of a negative review that Martha often gets, we should note here her tremendous faith.
 - Verse 24 - Not only did she display faith, but here Martha also displays Biblical knowledge. See Daniel 12:2, for example.
 - Verse 27 - This powerful testimony by Martha is equal to Peter's (and others). Her understanding of the identity of Jesus is unquestionable. The phrase "He who comes" or "the Coming One" is always a reference to the Messiah.
- Each and every sickness shouldn't cause us to look for a *specific* cause, we have a *general* cause.
 - Sickness can be overcome by positive thinking.
 - Sickness is a figment of imagination
- Jesus came to conquer sin and death, and His work is not done until death has died.
 - The work of Jesus is a spiritual work, but far more.
 - Jesus saves the *soul* but also the *body*.
 - Currently, the dead in Christ are "absent from the body but present with the Lord." That is, the dead in Christ are currently "disembodied spirits."
 - Ultimately the dead in Christ will be resurrected in bodily form.
 - Belief in Jesus as the One who conquers sin and death is the central message of the raising of Lazarus.
 - In the face of utter defeat, who do we turn to?
 - When Jesus doesn't come to our aid when we expect Him to, do we continue in faith?
 - Death is conquered in stages.
 - Jesus was the first fruits of the resurrection.
 - At the rapture, the dead in Christ will be raised.
 - At the Second Coming, the believers of the Old Testament and the Tribulation saints will be raised.
 - At the end of the millennium, the "rest of the dead" will be raised, only to be sentenced to an eternal destruction in the Lake of Fire.
 - At this point, "death will be swallowed up in victory" and there will be "no more death, for the old things are passed away."

THE APPLICATION

- Sickness and death is a result of sin's curse.
 - In the Garden of Eden, there was no death, but only the threat of death.
 - Sickness and death is a result of Adam's sin. Rom. 5:12.
 - Three bad concepts about sickness: