

The Gospel of John

Chapter 11, Verses 28-38

Review

- **General Introduction to the Gospel of John**
 - *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
 - one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
 - written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- Prolog: Jesus is the Word become flesh **(1:1-18)**
- John the Baptist introduced Jesus, Jesus performed many signs, and Jesus' ministry soon surpassed John's **(1:19-3:36)**.
- Retreating to Galilee, Jesus passed through Samaria where he was recognized as the Savior of the World. **(Chapter 4)**.
- On a visit to Jerusalem, Jesus healed on the Sabbath and called God his father, so people persecuted and hated him. **(Chapter 5)**
- Back in Galilee crowds followed Jesus because of the great signs he performed, but they finally could not accept his teaching and all but the 12 disciples rejected him **(Chapters 4, 6)**.

Review (Feast of Tabernacles)

- Although he knew the Jews were plotting to kill him, Jesus finally left Galilee and came to Jerusalem, during the Feast of Tabernacles. He began to teach openly in the temple. God protected him, because his time had not come. **(Chapter 7)**
- After recounting the much loved story of the woman caught in adultery, John resumes his account of Jesus' teaching following the Feast of Tabernacles, teachings which describe and help us to understand the uneasy relationship between Jesus and the Jews. Finally, by the end of Chapter 8, Jesus needed to hide himself from those who would throw stones at him **(Chapter 8)**

Review (The Man Born Blind)

- Jesus found and gave sight to a man blind from birth. The man understood and was willing to say that Jesus was from God. But the Pharisees were divided in their opinions because Jesus had done this on the Sabbath. After the Pharisees put the man out of the synagogue, Jesus came to him and explained who he (Jesus) was. The man believed and worshipped Jesus. The Pharisees, by contrast, remained spiritually blind. **(Chapter 9)**

Review (The Sheepfold)

- Continuing to speak to the Pharisees, using the figure of a sheepfold, Jesus described himself as the “door of the sheep” and as “the good shepherd who lays down his life for the sheep.” He also said that his “sheep” include both Jews and gentiles. Etc. Hearing this, the Jews urged him to say plainly whether he was the Messiah. Jesus said that he had told them plainly, but they did not believe him because they were not his sheep. Jesus ended by saying “the Father and I are one,” which the Jews labeled blasphemy. They picked up stones to throw at him. So Jesus crossed the Jordan to where John was baptizing at first and many believe in him there. **(Chapter 10)**

Review: Raising of Lazarus

- Two weeks ago, we began Chapter 11. We will continue in this chapter this week and probably finish next week. This entire chapter has to do with the raising Lazarus from the dead. This is the last and greatest of the 7 signs recounted in the first 11 chapters John's gospel.
- Lazarus was from the village named Bethany, which is near Jerusalem, and he was the brother of Mary and Martha, whose good character and loving relationship with Jesus were well known. **(11:1-2, 5)**

Review: Raising of Lazarus

- Mary and Martha sent word to Jesus that Lazarus was sick. **(11:3)**
- By the time this news reached Jesus, he already knew that he would raise Lazarus from the dead **(11:4, 11-15)**
- Two days after receiving this news, Jesus expressed his intention to return to Judea, despite the obvious danger of doing so. **(11:6-10)**
- Thomas, at least, seemed ready to go with him, and to die if necessary at the hands of the angry Jews. **(11:16)**

Review: Raising of Lazarus

- When Jesus arrived in Bethany in Judea, he discovered that Lazarus had been dead for 4 days, and that many Jews had come out to comfort Mary and Martha. **(11:17-19)**
- Hearing that Jesus was coming, Mary remained seated in the house and Martha went out to meet him. **(11:20)**
- Martha professed to believe that Jesus was the Messiah and that God would do whatever Jesus asked, including healing the sick and raising the dead. **(11:21-22, 25-27)**

Review: Raising of Lazarus

- When Jesus told her that her brother would rise, Martha seemed to understand this as a possible reference to the resurrection of the dead on the last day. **(11:23-24)**
- Although Martha seemed to believe that Jesus was the Messiah and the Son of God, and that he could pray and God would bring her brother back to life in the present time, there is no clear evidence that she expected that he would do so forthwith. (At least this seemed to be the consensus of this class last week.)

Correction

- Last week I said that I could find nothing wrong in what Martha had said and done to this point, but later I came to see some ways in which her faith was not perfect.

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 - She apparently believed that Lazarus' death was a bad thing and that it would be better for he brother to remain alive or come back from the dead.

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- Last week I said that I could find nothing wrong in what Martha had said and done to this point, but later I came to see some ways in which her faith was not perfect.
- Can you think of some imperfections?
 - She apparently believed that Lazarus' death was a bad thing and that it would be better for he brother to remain alive or come back from the dead.
 - She apparently believed that Jesus' ability to do miracles had something to do with his physical location.

Correction

- So we can see that Martha's faith, while fairly strong, was not perfect.
- We will see additional evidence of this in what we read this evening.

Discussion

- For four days prior to the arrival of Jesus, Martha has been “comforted” by the Jews gathered at her house, many of whom (I suppose) would have reminded her of the resurrection of the dead on the last day, something of which Jesus himself has previously spoken.

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- For four days prior to the arrival of Jesus, Martha has been “comforted” by the Jews gathered at her house, many of whom (I suppose) would have reminded her of the resurrection of the dead on the last day, something of which Jesus himself has previously spoken.
 - ***John 5:28-29:*** *Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.*

Discussion

- When Jesus said to Martha “your brother will rise,” he might have been referring to the resurrection of the dead on the last day --- the same sort of thing that she has been hearing much of during the past four days from the Jews who sought to comfort her.

Discussion

- However on that previous occasion when Jesus spoke of the resurrection, he was also saying something more, something already relevant in the present time:
 - **John 5:24:** *Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.*
 - **John 5:25:** *Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.*

Discussion

- Most recently both of these thoughts seem to have been present in the question which Jesus put to Martha:
 - **John 11:25-26:** *Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?"*
- In reply (11:27) Martha professes to believe that Jesus is the Messiah and the Son of God, but other elements of this story suggest that her understanding is imperfect.

Discussion

- The sign which is to follow (i.e. the raising of Lazarus from the dead) will help Jesus' followers to understand more completely and to believe more fully (11:15) who he is and what his coming means for those who believe.

John 11:28-38

11:28 マルタはこう言ってから、帰って姉妹のマリヤを呼び、「先生がおいでになって、あなたを呼んでおられます」と小声で言った。

11:29 これを聞いたマリヤはすぐ立ち上がって、イエスのもとに行った。

11:30 イエスはまだ村に、はいつてこられず、マルタがお迎えしたその場所におられた。あった。

John 11:28-38

11:31 マリヤと一緒に家にいて彼女を慰めていたユダヤ人たちは、マリヤが急いで立ち上がって出て行くのを見て、彼女は墓に泣きに行くのであろうと思い、そのあとからついて行った。

11:32 マリヤは、イエスのおられる所に行ってお目にかかり、その足もとにひれ伏して言った、「主よ、もしあなたがここにいて下さったなら、わたしの兄弟は死ななかつたでしょう」。

John 11:28-38

11:33 イエスは、彼女が泣き、また、彼女と一緒にきたユダヤ人たちも泣いているのをごらんになり、激しく感動し、また心を騒がせ、そして言われた、

11:34 「彼をどこに置いたのか」。彼らはイエスに言った、「主よ、きて、ごらん下さい」。

11:35 イエスは涙を流された。

11:36 するとユダヤ人たちは言った、「ああ、なんと彼を愛しておられたことか」。

John 11:28-38

11:37しかし、彼らのある人たちは言った、「あの盲人の目をあけたこの人でも、ラザロを死なせないようには、できなかつたのか」。

11:38イエスはまた激しく感動して、墓にはいられた。それは洞穴であって、そこに石がはめてあった。

John 11:28-38

²⁸ When she had said this, she went and called her sister Mary, saying in private, "The Teacher is here and is calling for you."

²⁹ And when she heard it, she rose quickly and went to him.

³⁰ Now Jesus had not yet come into the village, but was still in the place where Martha had met him.

John 11:28-38

³¹ When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there.

³² Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died."

John 11:28-38

³³ When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled.

³⁴ And he said, "Where have you laid him?" They said to him, "Lord, come and see."

³⁵ Jesus wept.

³⁶ So the Jews said, "See how he loved him!"

John 11:28-38

³⁷ But some of them said, "Could not he who opened the eyes of the blind man also have kept this man from dying?"

³⁸ Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it.

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 - Martha
- What has she said?

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- Who is she?
 - Martha
- What has she said?
 - That Jesus is the Christ, the Son of God, coming into the world.

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When she had said this, **she went and called her sister Mary**, saying in private, "The Teacher is here and is calling for you."

- We remember that Mary had remained seated in the house, which suggests (to me) that she was content to wait and see what Jesus intended to do.

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- What Jesus did do, was to send Martha back to the house to inform Mary that she was wanted.

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- What Jesus did do, was to send Martha back to the house to inform Mary that she was wanted.
- It is interesting and important that, among other things, they still think of Jesus Christ, Son of God, as their Teacher.

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- It is also interesting that Martha informs Mary in private.

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 - The Jews were hostile to Jesus
 - Jesus had not sent for anyone except Mary

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And when she heard it, *she rose quickly and went to him.*

- This is the response you would expect from Mary.
- It suggests (to me) that she had been expecting Jesus to arrive, waiting patiently for him to tell her what to do when he got there, and always ready to obey him!

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- Jesus had been traveling from Bethany across the Jordan and intercepted en route by Martha.

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- John tells us that he stopped there, where Martha met him, and sent her back into the village to summon Mary.

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- Had Jesus come into the village to find Mary and Martha at home, among the many Jews gathered around them, this would have been a different story.

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- As it turns out, Mary led this group of Jews to Jesus, without that being her intention, or theirs.

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- As it turns out, Mary led this group of Jews to Jesus, without that being her intention, or theirs.
- She was obeying the call of Jesus, whom she loved.
- The Jews were seeking to comfort her, whom they loved.

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- This death has united all of these people around Jesus.

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- Probably – but they are not mentioned.

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- This death has united all of these people around Jesus.
- Were Jesus disciples there too?
- Probably – but they are not mentioned. This business with Lazarus has become very public!

John 11:32

マリヤは、イエスのおられる所に行ってお目にかかり、その足もとにひれ伏して言った、「主よ、もしあなたがここにいて下さったなら、わたしの兄弟は死ななかつたでしょう」。

Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died."

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- Two things here:
 - We expect to see Mary at Jesus' feet.

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Now when Mary came to where Jesus was and saw him, she fell at his feet, *saying to him, "Lord, if you had been here, my brother would not have died."*

- Two things here:
 - We expect to see Mary at Jesus feet.
 - Her understanding seems much the same as Martha's

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- Neither of the sisters seems yet to understand that Jesus has come to bring his sheep eternal freedom from death.

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- Neither of the sisters seems yet to understand that Jesus has come to bring his sheep eternal freedom from death.
- Lazarus has not died in any way that really matters.

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- It was not for Lazarus' sake that Jesus came to Bethany.

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- It was not for Lazarus' sake that Jesus came to Bethany.
- It was for the sake of all who, through this sign, would come to believe that Jesus had power over death.

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When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled.

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When Jesus saw her weeping, and the Jews who had come with her also weeping, **he was deeply moved in his spirit and greatly troubled.**

- We are told here that Jesus experienced certain emotions that troubled him deeply.

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When Jesus saw her weeping, and the Jews who had come with her also weeping, **he was deeply moved in his spirit and greatly troubled.**

- There is something we can learn from this:

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 - It is not a sin, per se, to be greatly troubled.
 - At least what Jesus is feeling here is not in any way sinful.

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- The emotions Jesus experienced here seem to have been in response to the sight of other people weeping.

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 - The Jews (who had recently sought to throw stones at him)

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- Evidently Jesus is sympathetic to the suffering of both those who love him and those who persecute him.

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When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled.

- Evidently Jesus is sympathetic to the suffering of both those who love him and those who persecute him.
- What is causing them to suffer is their contemplation of death unrelieved by faith in the salvation Jesus brings.

John 11:34

「彼をどこに置いたのか」。彼らはイエスに言った、「主よ、きて、ごらん下さい」。

And he said, "Where have you laid him?" They said to him, "Lord, come and see."

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And he said, "Where have you laid him?" They said to him, "Lord, come and see."

- So now Jesus is ready to perform this sign, and he allows them to show him the object of their grief and sorrow.

John 11:35

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Jesus wept.

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- In verse 33 we were told that Jesus was deeply moved in his spirit and greatly troubled when he saw others weep.

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- In verse 33 we were told that Jesus was deeply moved in his spirit and greatly troubled when he saw others weep.
- Now Jesus also weeps.
- Why?

Discussion

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- Why does Jesus weep?

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 - Sympathy for Mary, Martha, and the Jews
 - Because they are mourning the death of Lazarus

at least that much is true

 - Because some will refuse to believe and truly die.

John 11:36

するとユダヤ人たちは言った、「ああ、なんと彼を愛しておられたことか」。

So the Jews said, "See how he loved him!"

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- The Jews (not Mary and Martha) see Jesus weep and infer that these are tears of sadness due to the death of Lazarus.

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So the Jews said, "See how he loved him!"

- The Jews (not Mary and Martha) see Jesus weep and infer that these are tears of sadness due to the death of Lazarus.
- They are certainly right that Jesus loved Lazarus, but they are almost certainly wrong in thinking that his death was the cause of Jesus' tears.

John 11:37

しかし、彼らのある人たちは言った、「あの盲人の目をあけたこの人でも、ラザロを死なせないようには、できなかつたのか」。

But some of them said, "Could not he who opened the eyes of the blind man also have kept this man from dying?"

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- This is a response to those who wrongly supposed that Jesus was crying simply because Lazarus had died.

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- This is a response to those who wrongly supposed that Jesus was crying simply because Lazarus had died.
- These guys are saying, if Jesus really had loved Lazarus, then why did Lazarus die in the first place?

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- There are two possibilities (they suggest):

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- There are two possibilities (they suggest):
 - Either Jesus did not have the power to save Lazarus,
 - Or he had the power but did not love Lazarus.

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- Please notice that this diabolical accusation is ultimately directed against God.
- And Jesus is himself the answer to this charge.

John 11:38

イエスはまた激しく感動して、墓にはいられた。それは洞穴であって、そこに石がはめてあった。

Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it.

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- Finally they bring Jesus to the cave where the body of Lazarus has been laid.

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- Finally they bring Jesus to the cave where the body of Lazarus has been laid.
- John mentions that Jesus was “deeply moved again.”

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- The word which the ESV translates as “deeply moved” almost certainly has a connotation of anger and, because this is the Son of God, it must be a sinless, righteous anger.

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- Is this how the “wrath of God” manifests itself in Jesus?

Several Translations

- ESV: Then Jesus, *deeply moved again*, came to the tomb..
- NLT: Jesus was *still angry* as he arrived at the tomb..
- KJV: Jesus therefore *again groaning in himself* cometh ..
- HCSB: Then Jesus, *angry in Himself again*,