

The Gospel of John

Chapter 11, Verses 39-44

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 **(Chapter 6)**.

Review

- Although the Jews there were plotting to kill him, Jesus left Galilee and came to Jerusalem, during the **Feast of Tabernacles**, where he began to teach openly. By the end of Chapter 8, Jesus needed to hide himself from those who would throw stones at him **(Chapters 7 & 8)**
- Jesus found and gave sight to a **man blind from birth**. 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

- Three weeks ago, we began reading Chapter 11.
- 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

- But the time Jesus arrived in Bethany in Judea, Lazarus had been dead for 4 days, and many Jews had come 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 reference to resurrection of the dead on the last day. **(11:23-24)**
- Jesus waited outside the village while Martha went home to tell Mary, in private, that the Teacher was asking for her. **(11:28,30)**
- Mary went to Jesus immediately, threw herself at his feet, and repeated almost the same words which Martha had first spoken to him (“..if you had been here..”) **(11:29,32)**

Review: Raising of Lazarus

- The Jews who had been with Mary, thinking that she was going to the tomb to weep, followed her to Jesus. **(11:31)**
- Mary and the Jews, indeed, did weep. When Jesus saw them doing so, he was “deeply moved in his spirit and greatly troubled” **(11:33)**
- As they directed him to the tomb where Lazarus lay, Jesus then also wept, which some of the Jews understood as Jesus mourning over the death of Lazarus whom he loved. **(11:34-36)**

Review: Raising of Lazarus

- But others made fun of Jesus and his weeping --- saying in effect that one who truly has the power to perform miracles should have no reason for weeping. **(11:37)**
- As Jesus came up to the tomb, he was “deeply moved again” **(11:38)**.

Review: 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*,

Comment / Discussion

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 - John describes it as deep inner disturbance, akin to anger:
 - a righteous anger, certainly
 - the holy wrath of God?
 - It is accompanied by the weeping of Jesus himself.
 - Note also the juxtaposition of the insult in 11:37 which is essentially a charge against God.

Comment / Discussion

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 - They view death as an almost unredeemable tragedy.
 - Because of death, they question God’s goodness.
 - But death arises from sin.
- Perhaps the object of Jesus’ wrath is sin (and Satan).

John 11:39-44

11:39 イエスは言われた、「石を取りのけなさい」。死んだラザロの姉妹マルタが言った、「主よ、もう臭くなっております。四日もたっていますから」。

11:40 イエスは彼女に言われた、「もし信じるなら神の栄光を見るであろうと、あなたに言ったではないか」。

11:41 人々は石を取りのけた。すると、イエスは目を天にむけて言われた、「父よ、わたしの願いをお聞き下さったことを感謝します。

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11:42あなたがいつでもわたしの願いを聞きいれて下さることを、よく知っています。しかし、こう申しますのは、そばに立っている人々に、あなたがわたしをつかわされたことを、信じさせるためであります」。

11:43こう言いながら、大声で「ラザロよ、出てきなさい」と呼ばわれた。

11:44すると、死人は手足を布でまかれ、顔も顔おおいで包まれたまま、出てきた。イエスは人々に言われた、「彼をほどいてやって、帰らせなさい」。

John 11:39-44

³⁹ Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days."

⁴⁰ Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?"

⁴¹ So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me.

John 11:39-44

⁴² I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me."

⁴³ When he had said these things, he cried out with a loud voice, "Lazarus, come out."

⁴⁴ The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

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Jesus said, "Take away the stone." **Martha, the sister of the dead man, said to him,** "Lord, by this time there will be an odor, for he has been dead four days."

- This is the stone that covered the opening to the cave in which Lazarus' body had been laid.
- To whom Jesus gave these instructions is unclear, but it was Martha who responded.

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- Martha would not (I think) have said this if she knew why Jesus had asked to have the stone taken away.

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- Martha would not (I think) have said this if she knew why Jesus had asked to have the stone taken away.
- She must suppose that he intends merely to mourn or, possibly, to confirm for himself that Lazarus is really dead.

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- Of all people, she is the most certain that he is dead, when he died, and what state his body must be in.

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- That she expects there to be an odor, suggests that Lazarus body had not been prepared in such a way to prevent that.

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- I wonder why.

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 - This may refer to Verses 25 and 26.

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 - This may refer to Verses 25 and 26. (Let's read them.)

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- Believers in Christ will see the glory of God:

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- Believers in Christ will see the glory of God:
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- Believers in Christ will see the glory of God:
 - In life
 - In death
 - In the resurrection on the last day

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- Here I suppose that Jesus is referring primarily to the sign which he is about to perform.

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- This is a conditional statement.

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Jesus said to her, "Did I not tell you that ***if you believed*** you would see the glory of God?"

- This is a conditional statement.
- That which believers perceive to be the glory of God may be perceived very differently, or not at all, by those who do not believe.

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- At first Martha was reluctant to have the stone removed, because she “knew’ that Lazarus was decomposing.

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- At first Martha was reluctant to have the stone removed, because she “knew” that Lazarus was decomposing.
- But now that Jesus has reminded her of her professed faith in him, she has seemingly withdrawn her objection.

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- It is worth remembering that, when they first met, Martha expressed her faith that even now (that Lazarus had died) God would give Jesus whatever he asked for. (Verse 22)

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- This is confirmed here by Jesus prayer of thanksgiving.

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- Please notice that Jesus is publicly thanking God for something which has not yet happened.

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- The Father and the Son are one, and their will is always done.

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- This raises the interesting question of what it means for the Son to pray to the Father.

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- Jesus addresses this question in the next verse.

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I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me."

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I knew that you always hear me, but **I said this on account of the people standing around, that they may believe that you sent me.**"

- Jesus public prayer, here, is for the benefit of the people who are listening and who need to believe that Jesus has been sent by God.

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- Does this mean that Jesus never really needs to pray?

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- Does this mean that Jesus never really needs to pray?
 - No.

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- Does this mean that Jesus never really needs to pray?
 - No.
 - It would be more accurate to say that Jesus can never really stop praying.

John 11:43

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When he had said these things, he cried out with a loud voice, "Lazarus, come out."

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- However important was the raising of Lazarus from the dead, the words which Jesus spoke before had priority.

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- However important was the raising of Lazarus from the dead, the words which Jesus spoke before had priority.
- This sign would only have meaning if it pointed people's attention to Jesus being the only Son of God, and God.

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When he had said these things, *he cried out with a loud voice, "Lazarus, come out."*

- Why did Jesus cry out with a loud voice?

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When he had said these things, *he cried out with a loud voice, "Lazarus, come out."*

- Why did Jesus cry out with a loud voice?
- So that the people could hear and be saved.

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When he had said these things, *he cried out with a loud voice, "Lazarus, come out."*

- Why did Jesus cry out with a loud voice?
- So that the people could hear and be saved.
- Jesus does not need to shout to perform miracles!

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すると、死人は手足を布でまかれ、顔も顔おおいで包まれたまま、出てきた。イエスは人々に言われた、「彼をほどいてやって、帰らせなさい」。

The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

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 - say to Martha that her faith, in him, would reveal God's glory

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 - thank God, in advance, for hearing him

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 - thank God, in advance, for hearing him
 - command Lazarus to come out.

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- And Lazarus did come out.

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The man who had died came out, **his hands and feet bound with linen strips, and his face wrapped with a cloth**. Jesus said to them, "Unbind him, and let him go."

- And Lazarus did come out.
- When he came out, he was still bound up in the linen strips and face wrapping in which he had been buried.

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The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. **Jesus said to them, "Unbind him, and let him go."**

- Jesus then commanded them (pl.) to unbind Lazarus and let him go.

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- Jesus then commanded them (pl.) to unbind Lazarus and let him go.
- Thus could all who had any doubt verify that this was indeed Lazarus and that he really had been entombed.

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- Surely this strengthened the faith of Martha and Mary.

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- Surely some who were so inclined came to believe in Jesus.

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- Surely some who were so inclined came to believe in Jesus.
- The more astonishing thing is that not everyone came to believe in Jesus and, then, to join Mary at his feet!

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- This persistent sin, unbelief, may be the object of Jesus anger.