

This Sickness Is Not unto Death: John 11:17–37
Jaunting thru John: Message 29

Grace Chapel
INTRODUCTION

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BACKGROUND:

Geography:

1. Jesus traveled 4 days from Batanea to Bethany after Lazarus died

My message, “John the Baptist Pointing to Christ” (1–27–08), details evidence about Batanea.

2. Bethany (where Lazarus lived) was only 1.7 miles from Jerusalem (11:18)

Closeness to Jerusalem explain the large number of mourners (11:19, 31, 33, etc.).

Closeness to Jerusalem would also explain the presence of spies (11:46)

Sequence of Events:

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| 1. Messengers told Jesus (in Batanea) that Lazarus was sick (11:3) | Day 1 |
| 2. Jesus told the messengers, <i>the sickness is not unto death</i> (11:4) | Day 1 |
| 3. Jesus left Batanea two days later (when Lazarus died) (11:6, 14) | Day 3 |
| 4. He commanded opening the tomb in Bethany four days after Lazarus died (11:39) | Day 7 |

Observe: The trip from Batanea to Bethany took four days (Day 3 to Day 7)
If Jesus had left Batanea on Day 1, He would have arrived in Bethany on Day 5.
Day 5 would have been two days after Lazarus died (Day 3)

John 11:21 and 32 should not be viewed as complaints about Jesus’ tardiness.

The economic status of Lazarus’ Family:

Mary anointed Jesus w/ pure nard (costing a years’ wages for a common laborer) (12:3–5)
Clearly, the family has economic means.

Wealth would also account for a large number of (professional or concerned) mourners

As an aside, the nard that she used for Jesus may have been left over from Lazarus’ burial.

An important set of clues:

John 11:4: Jesus sent word to the sisters

John 11:40

NEW EXPOSITION:

ARRIVAL AT BETHANY

When Jesus reached Bethany (near Jerusalem) Lazarus had been buried four days and many Judean mourners were present to comfort Martha and Mary (11:17–19)

MARTHA'S ENTHUSIASTIC GREETING

Martha hurried to greet Jesus, when she knew He was coming; Mary stayed in the house (11:20)

Martha asserted that Jesus would have prevented Lazarus' death, if He had been there (11:21)

This is not a complaint about Jesus' tardiness (though that is a common view)

It is an affirmation of what she believes.

Martha asserted that God answers all of Jesus' prayers (11:22)

This also is an affirmation of what she believes.

Jesus asserted that Lazarus will rise again; Martha affirmed that she believed this (11:23–24)

This is not a complaint.

Jesus affirmed that He is the resurrector and grantor of everlasting life; then He asked if she believed this (11:25–26)

Jesus is the resurrection: He will resurrect those who believe in Him (even if they die physically)

Jesus is the Life: He gives everlasting life to those who believe in Him (& they will live forever)

Jesus asked, *Do you believe [all of] this?*

The paraphrase *[all of] this* reflects the idiomatic use of the neuter form for *this* in a passage which contains no other neuter words. *Resurrection* is feminine. So is *life*.

Jesus affirmed that He is the Resurrector and Grantor of everlasting life; then He asked if Martha believed this (11:25–26)

Martha affirmed that she believed [that Christ is the resurrector & grantor of everlasting life] because she believed that He is the Christ, the Son of God, whom [God sent] to earth (11:27)

MARY'S QUIET GREETING

When Martha privately told Mary that Jesus wanted to see her, she went quickly to meet Him outside of the village (where Martha met Him) (11:28–30)

Others in the house surmised that she went to the tomb and came after her (11:31)

Mary worshipped Jesus & asserted that Jesus would have prevented Lazarus' death, if were there (11:32)

This is not a complaint about Jesus' tardiness (cf. 11:21)

The crying of Mary (& those with her) moved Jesus with empathy, so He asked where they had put Lazarus; they said *Come and see*; Jesus also wept (11:33–35)

Jesus' crying caused some Judeans to remark at His great love for Lazarus, while others wondered why He did not prevent Lazarus' death (since He healed a blind man) (11:36–37)

This is 5 months after Jesus healed the blind man (John 9) & is only a few miles from Jerusalem.

CONCLUSION

Lazarus had been buried four days and many mourners were present; Martha hurried to greet Him; she asserted (1) His ability to prevent death, (2) that God would answer His prayers & (3) Lazarus will rise again; He asserted & she affirmed (4) He is the Resurrector and Grantor of everlasting life; Mary also came when summoned (mourners followed); she worshipped & affirmed His ability to prevent death; crying by Mary & others moved Jesus with empathy and He wept; some Judeans perceived His love for Lazarus, while other asked why He did not prevent Lazarus' death (since He healed a blind man)

REVIEW:

<p>J-Baptist testified of Christ, so all might believe; the few of His own who believed would all be God's children 1:1-18</p> <p>1ST DISCIPLES 1:19-51: John the Baptist pointed all to Christ, so some of John's disciples followed & believed</p> <p>1ST SIGN APOSTLE JOHN WITNESSED 2:1-11: JC turned H₂O to wine (first Galilean sign), disciples believed</p> <p>JUDEAN PASSOVER 2:13-3:36: Signs lead many (inc. Nic.) to believe in JC; said cross/resurrection = sign that He = Christ</p> <p>SAMARITNESS: 4:1-26: He offered Samaritess living H₂O, who asked if He were the Christ when He told her about herself</p> <p>MINISTRY IN SYCHAR: 4:27-42: She drew men to see JC & food-distracted 12 join in reaping harvest; many believed</p> <p>IN GALILEE 4:43-45: He went to Galilee, because no prophet is hometown celebrity; they welcome Him after seeing signs</p> <p>HEAL OFFICIAL'S SON: 4:46-54: Official urged JC to heal son; He (& servants) said, "Son lives;" He & house believed</p>
<p>HEAL LAME MAN: 5:1-15: On Sabbath JC told lame man to walk. Officials scolded & sought to confront healer</p> <p>HEAL LAME MAN: 5:16-23: Judeans seek to kill JC as blaspheming sabbath-breaker, He imitates Father to do greater works.</p> <p>HONOR FATHER BY HONORING SON: 5:24-30: Wants foes to live (if believing); will be condemned (if disbelieve)</p> <p>2+ WITNESSES: 5:31-47: JC, impartial GWT Judge, isn't accuser nor is J-Baptist, so works, Father, Bible & Moses accuse</p> <p>BREAD OF LIFE: JC asked where to buy food for crowd; prayed & broke bread; they were satisfied & called Him <i>Prophet</i></p> <p>WALKING ON H₂O: 6:15-21: JC went up mount; 12 left by boat w/o Him; gale arose, JC walked on sea & entered boat</p> <p>JC = BREAD OF LIFE: 6:22-40: He told men (who found Him) to labor for food for EL & said God persuades that He is Father-sent heavenly bread, that gives the world life & secures bells forever (because He obeys the Father)</p> <p>GRUMBLING OVER BREAD OF LIFE: 6:41-59: JC said to stop grumbling, because, He the Living Bread gives His life for world, but only gives EL to those drawn thru teaching, but they argued over what eating His flesh meant, so He said that (only if they eat/drink His flesh/blood) would they have EL & Christ would indwell them, so lifegiving Bread differs from lifeless manna</p> <p>GRUMBLING OVER BREAD OF LIFE: 6:60-71: JC asked offended disciples how His ascension would affect them & warned of lifeless leaders' words, but HS gives life thru His word; & said some hadn't believed, which is why (apart from being granted thru the Father teaching) people cannot (& will not) believe Christ, but when many left, He asked 12 if they wanted to go, but Peter said JC has words of EL (which they believe) & JC said He chose them, even Judas</p> <p>SURPRISE APPEARANCE AT FEAST OF BOOTHS: 7:1-36: Unbel brothers say to make show in Judea to get disciples, but His time not yet come. Some said He would skip feast, but His authoritative teaching glorifying Father amazed them (reaffirming right to heal on Sabbath)—some said no arrest because they knew He is Christ), & leaders tried an arrest</p> <p>HE WHO TABERNACLED W/ US AT FEAST OF BOOTHS: 7:37-8:1: JC urged to drink of (believe) Him, so they (when HS came) would have living H₂O abundantly (fulfilling Booths): Division resulted; Nic' scolds rulers for bypassing legal inquiry</p> <p>LIGHT OF THE WORLD RENDERS JUSTICE FOR ADULTERESS: 8:2-13: Pharisees ask JC if adulteress they brought should be stoned (per Law), to accuse Him; JC wrote on floor, He said sinless one "Cast 1st stone;" accusers left; He taught crowd [& woman] that He is Light of world (unlike Pharisees), so His followers walk in Light of life</p>
<p>TRUTH WILL FREE YOU: 8:14-32: JC's testimony is valid, because Father = 2nd witness; Pharisees don't know Father & try to arrest Him; He will go where they can't & they will die (w/o EL); JC says they will die unless they believe in Him; so they demand to know who He is; He affirms that He always said Father sent Him; but lifting Him (on cross) will show that Father sent Him & abides w/ Him; & many Judeans believed, so He said to abide in His word to be disciples--free from [legalistic] bondage</p>
<p>ABRAHAM'S SEED & SATAN'S SEED: 8:33-59: [Pharisees] retort that they aren't slaves, but JC said only He can free from sin; their desire to kill Him came from their father; they would love & believe Him if they were God's children, but they reject Him w/o disproving Him; they scoff when He said bells won't see death & Abe rejoiced to see His day</p>
<p>HEALING MAN BORN BLIND: 9:1-41: JC saw one born-blind & said sin didn't blind him, but blindness let God heal him (Light of world must do Sender's work now), He made clay & said to wash in Siloam & he then saw; some said he was blind, some dubious, but said, yes & how he sees, but didn't know where JC was; went to synagogue on Sabbath & told Pharisees how he sees; some said Sabbath breaker not of God, & others deny sinner could do this, man said He = Prophet; when parents testify that he, their son, was born blind, Phars knew he was blind; parents (fearing banning) said ask of-age son; they oathed him & he didn't counter as they call JC <i>sinner</i>; but said he now sees; they repeated query, he said they ignored him & didn't want to be His disciples; they claimed to be Moses' disciples; he said they don't know origin of JC, the only healer of born-blind, but God doesn't use sinners, so He is from God; they called him born in sin & banned him; JC heard this & asked if he believes in God's Son; after saying He = God's Son, he believed & worshipped; He said He came so blind may see, sighted may be blind; Pharisees scoff at being blind; he called them culpable because they call selves sighted</p>
<p>GOOD SHEPHERD: 10:1-21: Leaders misunderstand Good Shepherd, whom gateman lets enter pen (vs. sneaky rustlers); sheep follow Him, not strangers (who coerce); so He retold it: He is the entryway; earlier shepherds bully, steal, & kill sheep, but He gives life, even dying for sheep (vs. hirelings who let wolves steal/scatter); He knows sheep & they know Him, as He knows God who knows Him—He will die for sheep & has other (non-Judean) sheep that hear Him who makes 1-flock/1-shepherd; God loves Him, because (for sheep) He dies to be raised (no one takes life from Him), but He lays it down to take it up—as God commands; some Judeans called Him crazy demoniac; others said His speech was not demoniac & demon can't make blind see</p>
<p>AT HANNUKAH: 10:22-39: Judeans demand to know if He is the Christ, but He said they disbelieve what He said, but works in Father's name also testify; they disbelieve because they were not of His sheep (who follow Him); He (Messianic Good Shepherd who dies for sheep) guarantees sheep (bells) eternal life & can't lose it, because mighty Father & Son (in union) secure them; as they tried stoning Him, He asked which good work led to seeking His death; they said they sought His death for blasphemously making self God; He said God (Psalm 82:6) calls (wicked judges) gods; Bible is always true; so Father-sent One doesn't blaspheme in calling self God's Son; if He didn't do Father's works, they should disbelieve, but Father's works lead to believing His words (2nd witness) that Father & Son are united; they sought to kill Him again, but He escaped</p>
<p>LAZARUS' DEATH: 10:40-11:16: In Batanea re'd word that Lazarus was sick & said the sickness is not unto death, but will glorify God; when (2 days later) He said that He was going to Lazarus, disciples said Judeans sought His death; He said it is still day (time for Him to live) & He needed to wake Lazarus (from death) & it is good He was not there, so they would believe</p>