

An Outline of John's Gospel

- I. Prologue: The Identity of the Son of God (1:1-18)
- II. Jesus Proven to be the Christ & the Son of God in His Public Ministry (1:19-12:50)
 - A. The Son of God Revealed (1:19-4:54)
 - B. The Son of God Rejected (5:1-12:36)
 - 1. Opposition in Jerusalem (5:1-47)
 - 2. Opposition in Galilee (6:1-71)
 - 3. Settled Opposition in Jerusalem (7:1-10:39)
 - 4. Belief across the Jordan (10:40-42)
 - 5. Hardened Opposition in Jerusalem (11:1-12:36)
 - 6. The hour has come (12:20-36)
 - C. Conclusion (12:37-50)
- III. Jesus Proven to be the Christ & the Son of God in His Passion and Resurrection (13:1-20:31)
- IV. Epilogue: The Future Mission of the Son of God (21)

The Raising of Lazarus

Gospel of John, Part XXXVII

John 11:17-46

Stuart W. Bryan

I. The Seventh Sign

II. The Raising of Lazarus

A. Setting (17-19)

B. Interview with Martha (20-27 cf. Jn 1:4; 5:24ff)

Jesus insists that the resurrection is not an abstract reality but is tied to Jesus Himself. Dale Bruner helpfully lays out the sense of Jesus' words:

Verse 25

"I am the Resurrection"

"I am Victory over the Death of the Body"

"Believers, your _____ will be raised!"

Verse 26

"I am the Life"

"I am Victory over the Death of the Soul"

"Believers, your _____ will *never* die!"

C. Interview with Mary (28-37)

When Jesus saw her weeping and saw the Jews with her weeping, *He groaned in the spirit and was troubled*. While the word *troubled* accurately expresses the grief of our Lord on this occasion, the word *groaned* fails to capture what John is telling us about the feelings of our Lord. The Greek word *ēbrimaōmai* is very strong and means "*to snort (with the notion of ... displeasure, anger, indignation, antagonism), expresses indignant displeasure...*" So the Holman Christian Standard Bible translates the passage, "*When Jesus saw her crying, and the Jews who had come with her crying, He was _____ in His spirit and deeply moved.*"

D. Raising Lazarus (38-44)

E. Responses to the Raising (45-46)

III. Application

A. Jesus' Interviews with Martha and Mary (cf. Lk 10:38-42)

"Martha's natural temper was active and busy; she loved to be here and there, and at the end of everything; ... but now in a day of affliction this active temper did her a kindness, kept the grief from her heart, and made her go forward to meet Christ, and so she received comfort from him the

sooner. On the other hand, Mary's natural temper was contemplative and reserved. This had been formerly an advantage to her, when it placed her at Christ's feet, to hear his word, and enable her there to attend upon him without those distractions with which Martha was cumbered; but now in the day of affliction that same temper proved a snare to her, made her less able to grapple with her grief, and disposed her to melancholy... See how much it will be our wisdom carefully to watch against the temptations, and improve the advantages, of our natural temper." Matthew Henry

B. Jesus' Hatred of and Grief over Sin & Death

John provides us with a glimpse into Jesus' emotional response to this situation. And here's what John would have us understand: Jesus was both _____ and grieved – at sin, at death, and at unbelief.

Doesn't it make you angry when you place your loved one in the ground? Doesn't it seem unfair? Wrong? A distortion of the love that unites you? Doesn't it make you weep and grieve? Sorrow to be parted from those you so deeply love? From those who so deeply loved you? Our text justifies your anger and justifies your grief.

*Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so;
For those whom thou think'st thou dost overthrow
Die not, poor Death, nor yet canst thou kill me.
From rest and sleep, which but thy pictures be,
Much pleasure; then from thee much more must flow,
And soonest our best men with thee do go,
Rest of their bones, and soul's delivery.
Thou art slave to fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell,
And poppy or charms can make us sleep as well
And better than thy stroke; why swell'st thou then?
One short sleep past, we wake eternally
And death shall be no more; Death, thou shalt die.* John Donne (1572-1631)

C. Jesus' Summons to Faith (cf. Lk 16:27-31)

Our heart governs our eyes. Our _____ govern what we are able and willing to see. In the Gospel of Luke, Jesus tells a story about a rich man and a poor man named Lazarus. After death, the rich man suffers in torment and begs father Abraham that Lazarus be sent back from the dead to appear to his brothers in order that his brothers not perish as he had. But Abraham responds, *"They have Moses and the prophets, let them hear them."* And the rich man said, *'No, father Abraham; but if one goes to them from the dead, they will repent.'* But Abraham said to him, *'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'*

IV. Conclusion