

- Church Web Site

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plus additional resources



A just weight  
and balance

are the  
LORD'S:

Thus saith the Lord...

- The public ministry of Jesus is fast drawing to its close.

- In John 10 we catch a glimpse of Jesus' activity during this time.

- Now John proceeds with **the great events** that mark the end of this period:
  - First the **Raising of Lazarus**,
  - Then the **Royal Entry** into Jerusalem.

- It is one of the most precious things to have a home into which one can go at any time and find rest and understanding and peace and love.

- It is open to us all  
to make our own homes like that.

- It does not cost money,  
and does not need  
lavish hospitality.

- It costs only the  
understanding heart.

- I pray you have  
a dear friend like that.

- And that is the gift which Jesus found in the house in Bethany,
  - Where Martha and Mary and Lazarus lived.

- That was doubly true for Jesus, for he had no home of his own;
  - *Nowhere to lay his head*  
(**Luke 9:58**).
  - In the home at Bethany he had just such a place.
    - There were three people who loved him;
    - And there he could find rest from the tension of life.



- It is friendship of the truest kind.
- Yet here is what troubled the hearts of these sisters,
  - Even as it still troubles many a Christian.

- The name Lazarus means God is my help.
  - Lazarus fell ill, and the sisters sent to Jesus that message.
  - It is lovely to note that the sisters' message included no request to Jesus to come to Bethany.

- They knew that was unnecessary;
- They knew that the simple statement that they were in need would bring Jesus running to them.
- But they were wrong.

- The message sent is remarkable.
- It merely states the fact that Lazarus is sick,
  - Although with “*behold*” it emphasizes that fact.  
(**John 11:3**)

- It does not say how sick Lazarus is, it leaves that to be inferred.
  - It sends no direct appeal for help.
  - This restraint is remarkable.
  - Yet who will deny that the sisters hoped Jesus would restore their brother to health?

- “*He whom thou lovest,*”  
(**John 11:3**)
- Resting the case entirely  
on his love,
- Not on their brother’s love,
  - Or on their own  
love to Jesus.

- To be a friend of Jesus,
- And yet to lie sick,
- To grow helplessly worse,
  - To die at last.
  - Has Jesus,  
our Friend,  
forgotten!

- From the last verses of John chapter 10, we would conclude that Jesus was approximately 20 miles from the home of Mary, Martha, and Lazarus.



- V. 4 The messenger found Jesus,
  - Jesus said,  
***This sickness is  
not unto death***
    - **but for the  
glory of God,  
that through it  
the Son of God  
may be glorified.**

- John does not say that this word was addressed to anyone in particular,
  - Yet unless Jesus gave the messenger some other word to report, this must have been his answer to the sisters.

- It must be noted that **Jesus does not say** that Lazarus will not die
- But only that this sickness **is not the final result**
  - But Lazarus **dies anyway!**

- Note the words “not unto death” .
  - So what does not
  - end in death
- must end in life,
  - for nothing lies between.

- Now let us notice  
the words

**“for the sake of”**

**(John 11:42)**

- This states the reason  
**why this sickness**  
has come to Lazarus.

- It tells,  
not of the outcome,
- But of the purpose back  
of both the sickness  
and its outcome;
- It is the furtherance of  
“the glory of God,”

- This is another case like that of the blind beggar in John 9:3.
- God himself intends to use this sickness of Lazarus to reveal Jesus more fully as his own Son.

- The shining forth of the glory of the Son of God is the shining forth of God's own glory.
- V. 4 With great plainness Jesus here once more calls himself the Son of God.



- While her brother lies dead and her heart is broken **Martha's confesses,**

***“I believe that  
thou art the Christ,  
the Son of God,  
who comes  
into the world,”  
(John 11:27)***

- Lazarus lay dying
- A black cloud hovers  
over this home  
in Bethany,
- But above it shines  
the love of Jesus.

- **John 11:6**

***When therefore  
he heard  
that he was sick,  
he abode at that time  
two days  
in the place  
where he was.***

- Human love  
would have  
hurried  
to Bethany.
- Divine love  
acts otherwise.

- On his deathbed  
Lazarus probably heard  
the words of Jesus  
which the messenger  
brought back.

- Yet death  
**soon occurred.**

- **John 11:7**

**Then after this  
he saith to the disciples,  
Let us go into Judea again.**

- **John 11:8**

***The disciples say unto him,  
Rabbi, the Jews were but now  
seeking to stone you;  
and goest thou thither again?***

- V. 9

Jesus answered,

***Are there not  
twelve hours in the day?  
If a man walk in the day,  
he stumbles not,  
because he sees  
the light of this world.***

- Jesus is speaking of **the ordinary working day,**

- Implying that his own  
earthly working day  
**is not yet ended.**

- And if this is the twelfth hour for him, he shall have also that hour for his work,
- And nobody shall be able to rob him of it by killing him before the time.

- John 9:4:

***“We must work the works of him that sent me, while it is day;***

***• the night cometh, when no man can work.”***



- Only Jesus saw every hour of His life with perfect clarity.
- He, therefore, moved amid dangers with an assurance and fearlessness that astonishes us.

- We can only place ourselves into God's hand,
- Doing his will as his Word and his providence work in our lives.

- V. 10

- Jesus reassures the disciples:
  - Though he returns to Judea, his enemies will not be able to cut short his life and work.
  - He will not die until his earthly mission is accomplished.

## John 11:11

These things spake he:  
and after this he saith unto them,

***Our friend Lazarus  
is fallen asleep;***

***but I go,  
that I may awake him  
out of sleep.***

- This plural  
“our”  
is noteworthy,
- Jesus always distinguishes  
between  
“our” and “your,”  
and  
“your” and “my.”

- V. 15 It is not a word of grief but one of joy which Jesus adds to death of His friend:

- John 11:15

***And I am glad  
for your sakes***

***that I was not there,  
to the intent you may believe;  
nevertheless let us go unto him.***

- Why is Jesus rejoicing over a death that **He could have prevented?**

- Jesus is glad because his disciples

- And not only they shall now see

- the glory of his Father

and of himself as the Son of God revealed in the resurrection of Lazarus.

- The emphasis is **not** on the clause:
- **“that I was not there”**
- But **on** the phrase:
- **“for your sakes,”**
  - Defined by  
**“in order that you may believe.”**

- When Jesus came to Bethany he knew that whatever was wrong with Lazarus he had power to deal with it.
- But he went on to say that his sickness had happened *for God's glory* *and for His.*



- Now this was true  
in a double sense:

# 1 The cure would  
enable men to see  
the glory of God  
in action.

- **# 2** But there was more to it than that.
  - Again and again in this Fourth Gospel Jesus talks of his glory. in connection with the Cross.
  - **Jesus said:**  
***"The hour has come for the Son of Man to be glorified"***  
**(John 12:23).**

- And it was of his Cross that he spoke,
- For he went straight on to speak of the grain of wheat which must fall into the ground and die.  
(**John 12:23-24**)

- In this Fourth Gospel it is clear that Jesus regarded the Cross both as his supreme glory and as the way to glory.
- So when he said that the cure of Lazarus would glorify him,

- He was showing that he knew perfectly well that to go to Bethany and to cure Lazarus was to take a step which would end in the Cross
- And indeed it did.

- With open eyes Jesus accepted the Cross to help his friend.
  - He knew the cost of helping and was well prepared to pay it.

- For Jesus there was no other way to glory than through the Cross;

- Luke 9:23

And he said to *them* all,  
***If any man will come after me,  
let him deny himself,  
and take up his cross daily,  
and follow me.***

- There is a gate and then a road.
- There is an initial response and an a daily response.
- Both are necessary!



- The voice that bids us spare ourselves is Satan's.

- Self-pleasing ends in destruction.

- Self-denial and self-sacrifice are the divine path to life.

- Let us be more eager to lose ourselves than to find ourselves;
- More set on the cross than on the glory;
- More eager to promote the well-being of others than our own.

- Had our Lord  
not done this  
there would have been  
no glory.

- And  
no cross,

- And  
no hope!

- **John 11:15**

***Let us go unto him.***

- **John 11:16**

***Thomas therefore,  
who is called Didymus,  
said unto his fellow-  
disciples,***

• ***Let us also go,***  
***that we may die with him.***

- **His Hebrew name:**
  - Meaning **twin**,  
as well as **duplex**.
- Some regard this as referring to Thomas **as a divided man**  
**or**  
**Doubting Thomas**

- In him the twins,  
unbelief and faith,  
were contending with  
one another for mastery.

- In life  
we are often tossed  
to and fro.

- James 1:8  
***A double minded man  
is unstable  
in all his ways.***

- One writer used the term **“Facing both ways.”**
  - **“Unstable”**  
means unsteady,  
fickle, staggering,  
reeling like a drunken man.  
(Robertson’s Word Pictures)
  - This was  
**not**  
the character of  
our Lord Jesus.

- Song:

**"More Like Jesus"**

{Invitation Song}

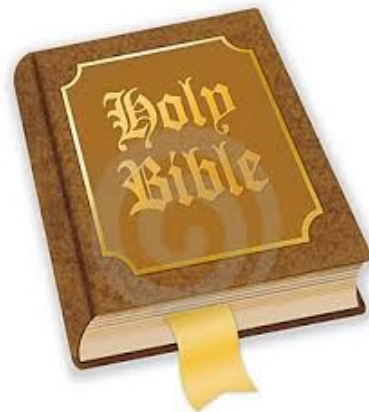


- **Think on these things**
- **Philippians 4:8**

**The doors of the church  
are open.**

**The Spirit and the Bride  
Say  
“Come”.**

**Revelation 22:17**



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