

## (26) Resurrection of Lazarus (Jn. 11:1-44)

1. Lazarus (English, fr. Latin) fr. Λάζαρος (Greek) fr. ܠܥܙܪ ܠܥܙܪ Lazar (Aramaic rabbinic abbreviation) of ܠܥܙܪ ܠܥܙܪ Eleazar (Hebrew).
  - a. Lazarus “of Bethany” distinguishes him from the poor leper who died and stayed dead (Lk. 16:19ff.) [PM24].
  - b. “He whom Jesus loved” (Jn. 11:3,5,11,36) sparks consideration and comparison with the Apostle John (Jn. 13:23; 19:26; 20:2; 21:7,20).
2. Mary & Martha are known from Lk. 10:38-42 [PM9]. Jesus loved these sisters and their brother (Jn. 11:5).
3. Jesus received the human message, but was already briefed on the divine assignment (Jn. 11:3-4). God receives the δόξα doxa <sup>#1391</sup><sub>166x</sub> glory when God’s Son is δοξάζω doxazō <sup>#1392</sup><sub>61x</sub> glorified.
4. Jesus remained two days longer in the Perea region, motivated by His love and His desire to not arrive too soon (Jn. 11:5-6 cf. vv.21,32,37).
5. Jesus notified His disciples that they were returning to Judea (Jn. 11:7-16).
  - a. The Disciples were concerned for His/their safety in Judea (Jn. 11:8 cf. 8:59; 10:31).
  - b. Jesus was more concerned that His disciples would stop walking in the light (Jn. 11:9-10 cf. Mt. 6:22-23).
  - c. The disciples were too earthly minded to understand Jesus’ wakeup metaphor (Jn. 11:11-16 cf. Mt. 9:24 & Acts 20:10). In these cases the souls may very well be literally sleeping.
6. Four days in the tomb allowed for Lazarus to exceed the timeframe for the Jonah/Jesus resurrection pattern (Jn. 11:17-37).
  - a. All previous physical life resuscitations were unburied, recently deceased individuals (1<sup>st</sup> Kgs. 17:17-23; 2<sup>nd</sup> Kgs. 4:32-37; 13:21; Lk. 7:12-15; 8:49-55).
  - b. The grieving process for Lazarus was made worse because the sisters viewed it as unnecessary.
  - c. The sisters’ counterfactual declarations betray their blame (Jn. 11:21,32). This attitude was picked up by the crowd as well (Jn. 11:37).
  - d. What we view as unnecessary is often quite necessary in God’s plan for the greater glory of the Lord Jesus Christ and the increased faith of those who mourn (Jn. 11:15,26,27,40,42).
7. I Am the Resurrection and the Life properly distinguishes between Physical and Spiritual life (Jn. 11:25-27).
  - a. Anastasia and Zoë are two special girls names that teach this I AM message of Resurrection & Life. ἀνάστασις anastasis <sup>#386</sup><sub>42x</sub> & ζωή zōē <sup>#2222</sup><sub>135x</sub>.
  - b. Spiritual life does not end with physical death.
  - c. Spiritual death can only precede spiritual life. It can never follow spiritual life because spiritual life is eternal life.
8. Jesus was “deeply moved” and “troubled Himself” (Jn. 11:33,38).
  - a. ἐμβριμάομαι embriomaōmai <sup>#1690</sup><sub>5x</sub>; *warn, scold, snort*, to feel strongly about something, *be deeply moved*. Here and Dan. 11:30 LXX are the only internal uses.
  - b. ταρασσω tarassō <sup>#5015</sup><sub>17x</sub>; *stir, shake, disturb* (Mt. 2:3; 14:26; Mk. 6:50; Lk. 1:12; 24:38; Jn. 5:7; 11:33; 12:27; 13:21; 14:1,27; Acts 15:24; 17:8,13; Gal. 1:7; 5:10; 1<sup>st</sup> Pet. 3:14).
  - c. Jesus’ soul turmoil produce physical tears (Jn. 11:35). δακρύω dakruō <sup>#1145</sup><sub>Hap.</sub>, δάκρυον dakruon <sup>#1144</sup><sub>10x</sub> (Lk. 7:38,44; Acts 20:19,31; 2<sup>nd</sup> Cor. 2:4; 2<sup>nd</sup> Tim. 1:4; Heb. 5:7; 12:17; Rev. 7:17; 21:4). Contrast with κλαίω klaiō <sup>#2799</sup><sub>40x</sub> (Mt. 2:18; 26:75; Lk. 7:38; 19:41; 22:62; Jn. 11:31,33<sub>x2</sub>; 16:20; 20:11<sub>x2</sub>,13,15; Rom. 12:15).
  - d. In the context of the shortest verse of the English Bible, we see Jesus application for the shortest verse in the Greek Bible—rejoice always (1<sup>st</sup> Thess. 5:16-18) when He set aside His soul turmoil to praise the Father’s perfect plan (Jn. 11:40-42).