

# *Jesus, Lazarus, Mary & Martha / Plot to Kill Jesus*

## *John Chapter 11*

The previous chapter once again shows those Jesus encountered being “divided” (10:19). In John 10:30 Jesus clearly states His authority when He says: “*I and the Father are one*”. Many believed in Jesus (10:42), while others sought to kill Him (in accordance with Leviticus 24:16) for making blasphemous claims (10:33). Jesus left Jerusalem and went back across the Jordan River where John the Baptist had been baptizing. He stayed there teaching and once again gained many believers (10:40-42).

### **Read and Discuss: John 11:1-16**      *“Lazarus becomes ill and dies”*

v.4, 15 – Why does Jesus permit Lazarus’ sickness and death? How can *we* find comfort in this account?

v.6 – Jesus’ delay does not feel like love but it is love, and it is for the benefit of all who will believe. His delay leads to a greater blessing. Even when God’s four days late (v.17), He’s right on time.

v.7-8 - The disciples remind Jesus that the Jewish opponents there had just been trying to kill Him (10:33); As if Jesus needed reminding of the current circumstances. Do you ever find yourself spelling-it-out for God?

v.9-10- *Day* symbolizes knowledge of God’s Word, and *night* absence of knowledge. They don’t need to worry about what will happen to them for they have the *Light of the World* in their very presence (8:12). Look up: Psalm 27:1

v.7-16 – We often remember Thomas as the “doubter”; but in these verses how does he reveal genuine loyalty?

### **Read and Discuss: John 11:17-37**      *“Jesus comforts Mary and Martha”*

v.18 - This mention heightens the drama. Jesus had said he was returning to Judea (v. 7), which the disciples knew was the place of hostility. Jesus has come back to the region of Jerusalem itself, the very heart of the opposition.

v.21, 32 - These initial statements do not necessarily imply rebuke. They could simply be laments. They regard Jesus as an intermediary who is heard by God (22), but they do not yet understand that He is Life itself.

v.33-36 – Jesus too wept openly. We have a God who cares, who empathizes with our grief, and knows our sorrow. Jesus' love for Lazarus and his sisters teaches us that our faith in God's love, even in the midst of adversity, is well grounded. Even those especially dear to God must endure such things.

*“The one sick, the others sad, all of them beloved: but He who loved them was both the Savior of the sick, nay more, the Raiser of the dead and the Comforter of the sad” - Augustine*

v.37 - The healing of the blind man was an unheard of miracle and actually bore witness to the divine-being of Jesus (9:1-7). If one has such powers, then it is reasonable to ask whether he could have prevented this death. This is not so much unbelief as it is puzzlement. It looks like death is stronger than Jesus. The Son of God however comes to the tomb (v.38) ready to exercise his power over death and thereby initiating the process that will lead to his own death and ultimately His decisive victory over death.

### **Read and Discuss: John 11:38-44**      *“Jesus Raises Lazarus from the dead”*

v.41-42 – Why does Jesus offer prayer to the Father? Look up: John 17:25

v.40-43- This is the heart of the Gospel. God is the one who brings life to the dead out of His love and mercy. God's glory is seen in his victory over death. Look up: 1 Corinthians 15:54-55, 1 John 5:5

### **Read and Discuss: John 11:45-57**      *“Religious leaders plot to kill Jesus”*

v.47 – Though under Roman rule, the Jewish religious leaders were given authority over their minor civil and religious affairs. The Sanhedrin was the supreme Jewish court in Jerusalem. Nicodemus was a member of the Sanhedrin.

v.48 – Rome gave partial freedom to the Jews as long as they were quiet and obedient. The Jewish leaders anticipated that if they didn’t stop Jesus (and His “*dividing disturbances*”) the Romans would discipline them and bring further hardship upon their nation.

v.51-52- Caiaphas is thinking of Jesus' death in place of the destruction of the Jewish nation by the Romans, but John sees the divine intent that Jesus die in place of the nation for their sin. Caiaphas is only thinking of the Jewish nation, but John sees the significance of Jesus' death to extend to all of humanity. Look up: Micah 2:12-13

v.50, 53 – What was the result of Caiaphas’ words?

v.55 – This will be the third Passover (John 2:23, 6:4, 18:39) since Jesus began His ministry in John 2:11.