

iii. Jesus yells in a very loudly toward the cave-tomb.

B. Jesus is Condemned to Death (45-53)

i. It is because Jesus descends into Lazarus' death, that Lazarus can be raised in Jesus' life.

ii. Caiaphas actually condemns the Righteous One, and only prophesies ignorantly because of God's providence.

iii. The global mission of Jesus is never far from John's mind (52).

LIVE THE STORY

*The Gospel is intended to be learned and lived in community.
The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

- How does John 11 display what it means for God to love the world? What might such love look like from the Son who was given (3:16)?
- How might this story of Martha and Mary sending word to Jesus and His response mirror the experience of others in suffering?
- When you've suffered, have you sometimes felt let down by God? Have you ever thought, or just had the idea, that because you were loved by God (gospel) that you would be exempt from any deep suffering? How do you think about these things now?
- What does Bruner means when he asks, "In this sense, however, are not all believers 'Twins'?" Have you ever felt like "Twins"?
- Do you think of yourself (and your trust in the Lord) to be expressed more like Martha's or Mary's?
- Whose faith, Martha's or Mary's, seems more "textbook"? Which of these two sisters moves Jesus to act? Discuss.

The Word Became Flesh (Part 18)

What Does God's Love Look Like When I am Suffering?

Jerry Cisar — December 17, 2017

Text: John 11:1-53

Introduction

I. Jesus Hears and Sets Out (1-16)

A. Jesus Hears (1-6)

i. Lazarus' name means, "God helps."

ii. Those whom Jesus loves are not exempt from experiencing life's most difficult losses.

iii. Something doesn't fit in v6.

iv. What are we to make of Jesus' response?

a) How is Jesus glorified in John's gospel? _____

b) Another reference to the cross: 11:2 with 12:7.

c) Raising Lazarus leads directly to the crucifixion of Jesus.

B. Jesus Sets Out (7-16)

i. Jesus is ready to go back to the place he had left because they wanted to stone Him.

a) Jesus is the Light of the World

- b) To walk in the light of day is “to walk in concert with the work of Jesus” (Burge).
 - c) It means embracing Jesus, His kingdom values, and His commands.
- ii. He died, okay?
 - a) Death feels so permanent.
 - b) But for Jesus, it is but sleep.
 - iii. Why does Jesus say to believing disciples, “...so that you may believe”? (John 2:11; 6:69-70)

Westcott: “The disciples already believe in one sense.... Faith can neither be stationary nor complete: faith always *becomes*.”

Bruner: “Every Christian is always becoming a Christian, believing again and again.”

- iv. **Thomas was called, “the twin.”**
 - a) Every time he shows up, it seems, he is a mixture.
 - b) Thomas’s nickname, “the Twin,” is seen by several interpreters as “*an allusion to the fact that Thomas carried in himself two men, a believer and an unbeliever, a Jacob and an Esau*” (in Bruner).

II. Jesus Comes and Speaks (17-37)

- A. Jesus and Martha's Faith (17-27)
 - i. The significance of the 4th day.
 - ii. Martha is a picture of ideal faith: *She says all the right things, gives all the right responses.*

B. Jesus and Mary's Weeping (28-37)

- i. This story is also about Jesus *raising up* those of us that are paralyzed in grief.
 - a) Jesus word comes to Mary in the mouth of another disciple, Martha.
 - b) Mary was raised up out of the paralysis of grief.
 - c) *She is still grieving, but is no longer paralyzed.*
- ii. Mary falls at Jesus feet (32)
- iii. Jesus sees her weeping.
 - a) Does Jesus rebuke her? Does he correct her?

b) “Jesus wept.” Jesus has joined Mary in her suffering.

Potamius (c AD350): “God wept, moved by the tears of mortals.”

III. Jesus Raises Lazarus and is Condemned to Death (38-53)

A. Jesus Raises Lazarus (38-44)

- i. Jesus had moved from snorting mad, to weeping with Mary, but once again, he is snorting mad.
- ii. What could possibly have made Jesus respond this way?
 - a) Exodus 15:8, 10
 - b) Isaiah 5:14; 25:7-8

Ridderbos: “*The context as a whole makes clear that Jesus’ anger is directed not against unbelief (on the part of Mary and those accompanying her) but against that which brought them to this outburst of grief: the death of Lazarus itself.*”