

## John 11:25–44

# I AM the Resurrection and the Life

### Pt. 2

John 11:25–44 (NKJV)

<sup>25</sup> Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. <sup>26</sup> And whoever lives and believes in Me shall never die. Do you believe this?”

<sup>27</sup> She said to Him, “Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world.”

<sup>28</sup> And when she had said these things, she went her way and secretly called Mary her sister, saying, “The Teacher has come and is calling for you.” <sup>29</sup> As soon as she heard *that*, she arose quickly and came to Him.

<sup>30</sup> Now Jesus had not yet come into the town, but was in the place where Martha met Him. <sup>31</sup> Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.”

<sup>32</sup> Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”

<sup>33</sup> Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the

spirit and was troubled. <sup>34</sup> And He said, “Where have you laid him?”

They said to Him, “Lord, come and see.”

<sup>35</sup> Jesus wept. <sup>36</sup> Then the Jews said, “See how He loved him!”

<sup>37</sup> And some of them said, “Could not this Man, who opened the eyes of the blind, also have kept this man from dying?”

<sup>38</sup> Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it.

<sup>39</sup> Jesus said, “Take away the stone.”

Martha, the sister of him who was dead, said to Him, “Lord, by this time there is a stench, for he has been *dead* four days.”

<sup>40</sup> Jesus said to her, “Did I not say to you that if you would believe you would see the glory of God?” <sup>41</sup> Then they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *His* eyes and said, “Father, I thank You that You have heard Me.

<sup>42</sup> And I know that You always hear Me, but because of the people who are standing by I said *this*, that they may believe that You sent Me.” <sup>43</sup> Now when He had said these things, He cried with a loud voice, “Lazarus, come forth!” <sup>44</sup> And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, “Loose him, and let him go.”

# Introduction

During His earthly ministry, the Lord Jesus Christ made many astonishing claims about Himself (see the list in chapter 24 of this volume). Yet He also gave powerful and convincing evidence, through the miraculous signs He performed, to support the truthfulness of those claims. When His enemies demanded to know whether or not He was the Messiah, Jesus pointed to those very signs as proof of His authenticity. He said,

The works that I do in My Father's name, these testify of Me.... If I do not do the works of My Father, do not believe Me; but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father." (John 10:25, 37–38)

Earlier in John's gospel He declared, "The works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me" (5:36). And on the night before His death the Lord told His disciples, "The Father abiding in Me does His works. Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves" (14:10–11).

By healing a paralyzed man, Jesus proved that “the Son of Man has authority on earth to forgive sins” (Matt. 9:6); by casting out demons, He demonstrated that “the kingdom of God ha[d] come upon” His hearers (Luke 11:20).

When John the Baptist sent messengers to ask Him, “Are You the Expected One [the Messiah], or do we look for someone else?” Jesus replied, “Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them” (Luke 7:19, 22).

When the outraged Jewish authorities demanded to know what authority He had to cleanse the temple Jesus replied, “Destroy this temple, and in three days I will raise it up” (John 2:19). As John notes, “He was speaking of the temple of His body” (v. 21).

The Lord repeatedly told His disciples that He would rise from the dead (Matt. 16:21; 17:22–23; 20:18–19; Luke 24:6–7), and—as the greatest evidence of all—His resurrection proved that He was who He claimed to be. In the words of the apostle Paul, Jesus was “declared the Son of God with power by the resurrection from the dead” (Rom. 1:4).

Just as the feeding of the five thousand illustrated Jesus’ claim to be the bread of life (6:35), so also the raising of Lazarus illustrated His claim to be the resurrection and the life (11:25). This miracle is the last

and most spectacular of the seven miraculous signs recorded in the gospel of John (for the others, see 2:1–11; 4:46–54; 5:1–17; 6:1–14; 6:15–21; 9:1–41). It was both a powerful encouragement to the disciples' faith, and a powerful rebuke to the unbelieving Jews for their hard-hearted rejection of Him.

The entire eleventh chapter of John's gospel revolves around Christ's claim to be the resurrection and the life (vv. 25–26). He, not Lazarus, is the primary focus of the passage. The resurrection of Lazarus was not an end in itself (even for Lazarus, who had to die again); the goal was that Jesus and the Father would be glorified (vv. 4, 40).

This passage is the third of the four sections into which the account of Lazarus's resurrection may be divided: verses 1–16 recounted his illness and his sisters' message to Jesus; verses 17–36 described Jesus' arrival in Bethany; and verses 45–57 will relate the aftermath of the miracle.

MacArthur, J. F., Jr. (2006). [John 1–11](#) (pp. 469–471). Chicago: Moody Press.

# Review

## I. The Coming of Jesus

<sup>17</sup> So when Jesus came, He found that he had already been in the tomb four days.

## II. The Claim of Martha

<sup>18</sup> Now Bethany was near Jerusalem, about two miles away. <sup>19</sup> And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

<sup>20</sup> Now Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. <sup>21</sup> Now Martha said to Jesus, “Lord, if You had been here, my brother would not have died. <sup>22</sup> But even now I know that whatever You ask of God, God will give You.”

## III. The Confession of Christ

<sup>23</sup> Jesus said to her, “Your brother will rise again.”

<sup>24</sup> Martha said to Him, “I know that he will rise again in the resurrection at the last day.”

<sup>25</sup> Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. <sup>26</sup> And whoever lives and believes in Me shall never die. Do you believe this?”

<sup>27</sup> She said to Him, “Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world.”

## Lesson

### IV. The Comforting of Mary

### V. The Compassion of Jesus

### VI. The Call of Christ

## IV. The Comforting of Mary

<sup>28</sup> And when she had said these things, she went her way and secretly called Mary her sister, saying, “The Teacher has come and is calling for you.” <sup>29</sup> As soon as she heard *that*, she arose quickly and came to Him. <sup>30</sup> Now Jesus had not yet come into the town, but was in the place where Martha met Him. <sup>31</sup> Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.”

<sup>32</sup> Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”

**28** And when she had said these things, she went her way and secretly called

Mary her sister, saying, “The Teacher has come and is calling for you.

she had said these things,

<sup>25</sup> Jesus said to her, “**I am the resurrection and the life. He who believes in Me, though he may die, he shall live. <sup>26</sup> And whoever lives and believes in Me shall never die. Do you believe this?”**

<sup>27</sup> She said to Him, “Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world.”

secretly called Mary her sister, saying, “The Teacher has come and is calling for you.

Having affirmed her faith in Jesus, Martha **went away and called Mary her sister, saying secretly, “The Teacher is here and is calling for you.”** Mary was still in the house (v. 20) being comforted by the mourners. Although the text does not record it, Jesus evidently sent Martha to get her. She probably gave the message to Mary **secretly**, hoping that she also could have a private meeting with Jesus before the crowd of mourners spotted Him. Since Martha still did not realize that the Lord intended to raise her brother, she may also have been trying to keep Him away from the hostile Jews (especially the leaders) who were in attendance.

MacArthur, J. F., Jr. (2006). [John 1-11](#) (p. 465). Chicago: Moody Press.

**29** As soon as she heard *that*, she arose quickly and came to Him.

Whatever Martha's motive, her attempt at privacy failed. **When Mary heard** her sister's message, **she got up quickly and** went to meet Jesus.

MacArthur, J. F., Jr. (2006). [John 1-11](#) (p. 465). Chicago: Moody Press.

**30** Now Jesus had not yet come into the town, but was in the place where Martha met Him.

**He had not yet come into the village, but was still on the outskirts, in the place where Martha met Him.**

MacArthur, J. F., Jr. (2006). [John 1-11](#) (p. 465). Chicago: Moody Press.

**31** Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

But Mary's hasty departure did not escape the attention of **the Jews who were with her in the house, and consoling her** (v. 19). **When they saw that Mary got**

**up quickly and went out, they followed her.**

Assuming she was going to **weep** at the **tomb**, as was customary (cf. 2 Sam. 3:32), they felt it was their duty as her comforters to go with her. Once again, God sovereignly orchestrated the circumstances to perfectly fit His purposes, ensuring that Jesus' miracle would be witnessed by the whole group.

MacArthur, J. F., Jr. (2006). [John 1-11](#) (p. 465). Chicago: Moody Press.

**32** Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”

**Mary** appears to have been the more emotional of the sisters, and when she **came where Jesus was, she saw Him, and fell at His feet**. She said **to Him** what they had surely discussed, since Martha had said it earlier: “**Lord, if You had been here, my brother would not have died.**” As was the case with her sister, Mary meant no reproach to Jesus (cf. the discussion of v. 21 above); her statement was simply a reflection of their grief.

MacArthur, J. F., Jr. (2006). [John 1-11](#) (p. 466). Chicago: Moody Press.

## **V. The Compassion of Jesus**

<sup>33</sup> Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. <sup>34</sup> And He said, “Where have you laid him?”

They said to Him, “Lord, come and see.”

<sup>35</sup> Jesus wept. <sup>36</sup> Then the Jews said, “See how He loved him!”

**33** Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.

The scene was understandably one of intense sorrow and pain. Not only was Mary **weeping** (a form of the verb *klaíō*; “to wail,” or “to lament loudly”),

*klaíō* – properly, weep aloud, expressing uncontainable, audible grief (“audible weeping,” WP, 2, 88).

but **the Jews who came with her were also weeping** and wailing loudly. According to Jewish custom, even the poorest family was expected to hire at least two flute players and a professional wailing woman. Since Mary, Martha, and Lazarus were a prominent family, they would likely have had even more professional mourners, in addition to the others who came to pay their respects (v. 19).

**33....He groaned in the spirit and was troubled.**

Observing the chaotic scene, Jesus **was deeply moved in spirit and was troubled. Deeply moved (groaned)** is a misleading translation of the verb *embrimaomai*, which literally means to snort like a horse.

**Definition:** to be moved with anger, to admonish sternly

**Usage:** I snort (with the notion of coercion springing out of displeasure, **anger, indignation, antagonism**), **express indignant displeasure with some one; I charge sternly.**

1690 embrimáomai (from 1722 /en, "engaged in" and brimaomai, "to snort") – properly, snort like an angry horse; (literally) "snort (roar) with rage" (BAGD) which expresses strong indignation, i.e. deep feeling that is moved to sternly admonish (A-S).

Apart from its use in v. 38, it appears only three other times in the New Testament (Matt. 9:30; Mark 1:43; 14:5), where it is translated “sternly warned” or “scolding.” It thus includes the connotation of anger, outrage, or indignation. J

Jesus appears to have been angry not only over the painful reality of sin and death, of which Lazarus was a beloved example, but perhaps also with the

mourners, who were acting like the pagans who have no hope (cf. 1 Thess. 4:13).

*Tarassō* (**troubled**) further emphasizes the intensity of the Lord's reaction. The term is similarly used elsewhere to describe strong emotions,

**Definition:** to stir up, to trouble

**Usage:** I disturb, agitate, stir up, trouble.

5015 tarássō – properly, put in motion (to agitate back-and-forth, shake to-and-fro); (figuratively) to set in motion what needs to remain still (at ease); to "trouble" ("agitate"), causing inner perplexity (emotional agitation) from getting too stirred up inside ("upset").

such as Herod's reaction to the magi's arrival (Matt. 2:3), the disciples' terror when they saw Jesus walking on the water (14:26); Zacharias's fear when he saw the angel in the temple (Luke 1:12); the disciples' amazement at seeing Jesus after His resurrection (24:38); Jesus' reaction to His impending death (John 12:27); and His response to Judas's imminent betrayal (13:21).

**34** And He said, “Where have you laid him?”

They said to Him, “Lord, come and see.”

Jesus then asked, “**Where have you laid him?**” **They said to Him, “Lord, come and see.”** Whom the term **they** refers to is not defined, but it evidently refers to some in the crowd who were favorably disposed to Jesus, since they addressed Him respectfully as **Lord**.

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 466). Chicago: Moody Press.

**35** Jesus wept.

Like the others, **Jesus wept**. But the Greek verb is not *klaiō* as in verse 33, but *dakruō*, a rare word used only here in the New Testament. In contrast to the loud wailing implied by *klaiō*,

*dakruō* has the connotation of silently bursting into tears, unlike the typical funeral mourners. Jesus’ tears were generated both by His love for Lazarus, and by His grief over the deadly and incessant effects of sin in a fallen world.

Verse 35, though it is the shortest verse in the Bible, is rich with meaning. It emphasizes Jesus’

humanity; He was truly “a man of sorrows and acquainted with grief” (Isa. 53:3).

MacArthur, J. F., Jr. (2006). *John 1-11* (pp. 466-467). Chicago: Moody Press.

**36** Then the Jews said, “See how He loved him!”

But while the **Jews were** correct in seeing Jesus’ sorrow as evidence that **He loved** Lazarus, they were wrong to think that His tears reflected the same hopeless despair that they felt.

MacArthur, J. F., Jr. (2006). *John 1-11* (p. 467). Chicago: Moody Press.

**Usage:** I love (of friendship), regard with affection, cherish; I kiss.

5368 philéō (from 5384 /phílos, "affectionate friendship") – properly, to show warm affection in intimate friendship, characterized by tender, heartfelt consideration and kinship.

## VI. The Call of Christ.

<sup>37</sup> And some of them said, “Could not this Man, who opened the eyes of the blind, also have kept this man from dying?”

<sup>38</sup> Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it. <sup>39</sup> Jesus said, “**Take away the stone.**”

Martha, the sister of him who was dead, said to Him, “Lord, by this time there is a stench, for he has been *dead* four days.”

<sup>40</sup> Jesus said to her, “**Did I not say to you that if you would believe you would see the glory of God?**” <sup>41</sup> Then they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *His* eyes and said, “**Father, I thank You that You have heard Me.**” <sup>42</sup> **And I know that You always hear Me, but because of the people who are standing by I said *this*, that they may believe that You sent Me.**” <sup>43</sup> Now when He had said these things, He cried with a loud voice, “**Lazarus, come forth!**” <sup>44</sup> And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, “**Loose him, and let him go.**”

**37** And some of them said, “Could not this Man, who opened the eyes of the blind, also have kept this man from dying?”

Throughout His ministry Jesus polarized people (cf. 7:12, 43; 9:16; 10:19), and this incident was no exception. After seeing Him weeping (v. 35), some of the mourners exclaimed, “See how He loved him!” (v. 36). Others, however, were not so sure and, picking up the attitude of the sisters, asked, “**Could not this man, who opened the eyes of the blind man, have kept this man also from dying?**”

The Lord's healing of the man born blind (9:1–41), the last major miracle He had performed in the vicinity of Jerusalem, had caused such a sensation among the people that it was still fresh in their minds several months later. The mourners were probably mocking, but confused; they knew by experience that Jesus had the power to heal, as their reference to that previous incident indicates. But if Jesus truly loved Lazarus as much as He appeared to, why had He delayed? Why had He not made every effort to reach Bethany while Lazarus was still alive?

The answer is that God “works all things after the counsel of His will” (Eph. 1:11) and “does not give an account of all His doings” (Job 33:13; cf. 40:2; Deut. 29:29). Jesus delayed because His purpose was not to heal Lazarus, but to raise him from the dead and thereby bring glory to Himself and to the Father (vv. 4, 40).

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 471). Chicago: Moody Press.

**38** Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it.

The doubts expressed in verse 37 by some of the mourners resulted in **Jesus again being deeply moved** (*embrimaomai*; **within** as He **came to the**

**tomb.** The **tomb**, as was common in Israel, **was a cave** (cf. Gen. 23:19).

This was apparently a natural cave (the word translated **cave** is used elsewhere to describe natural as opposed to man-made caves; Heb. 11:38; Rev. 6:15), though tombs were sometimes artificially carved out of rock (Matt. 27:60). In either case, the floor would be leveled, and shelves for the bodies cut into the walls.

The tomb was located outside the village, so that the living would not become ritually defiled by contact with dead bodies (Num. 19:16; cf. Matt. 23:27; Luke 11:44). It was also sealed by a large round **stone**, which was rolled in front of the opening to keep grave robbers and animals out.

MacArthur, J. F., Jr. (2006). [John 1-11](#) (p. 472). Chicago: Moody Press.

**39** Jesus said, “**Take away the stone.**”  
Martha, the sister of him who was  
dead, said to Him, “Lord, by this time  
there is a stench, for he has been  
dead four days.”

Jesus’ terse command, “**Remove the stone,**” sent Martha (who by now had joined Mary and the other mourners) into a state of panic. She still did not

understand that the Lord intended to raise Lazarus. Her concern was that her brother's corpse, after **four days** in the tomb, would have begun to decompose.

The Jews did not embalm, but used aromatic spices to temporarily mask the odor of decay. After four days, however, the **stench** coming out of an opened grave and a rotting corpse would have overpowered the aroma of the spices.

Martha evidently assumed that Jesus wanted to take one last look at the body of His friend. She, however, was horrified at the thought of seeing (and smelling) her beloved brother's body in a state of decomposition, or of having his body viewed publicly in that condition. In her mind it was too late for Jesus to do anything for Lazarus;

He had not arrived in time (v. 21). Since her brother had already **been dead four days** (the perfect tense of the participle indicates she believed that Lazarus had entered into a permanent state of death), Martha had given up all hope.

MacArthur, J. F., Jr. (2006). *John 1-11* (p. 472). Chicago: Moody Press.

**40** Jesus said to her, “Did I not say to you that if you would believe you would see the glory of God?”

Martha's despair elicited a response from **Jesus** designed partly to give her hope, and partly as a gentle rebuke. The text does not record the Lord making this exact statement to Martha in their prior conversation (vv. 20–28). Therefore He may have been referring to an earlier remark that does not appear in Scripture, or this statement may have been intended as a composite of verse 4 (His words there were no doubt reported to Mary and Martha) and verses 23–26.

In either case, Jesus' reminder challenged Martha to stop being concerned about her brother's body and to start focusing on Him. The Lord promised her that if she would **believe** she would see **the glory of God** revealed.

That did not, of course, make the miracle dependent on her faith. It was a sovereign act of Christ, designed to glorify Himself and the Father by putting His resurrection power on display. Consequently it would have happened no matter how Martha had responded. But though all present would see the miracle, only those who had faith in Christ would see the fullness of God's glory reflected in it. Leon Morris explains,

MacArthur, J. F., Jr. (2006). [John 1–11](#) (pp. 472–473). Chicago: Moody Press.

For [Jesus] the “glory of God” was the one important thing. This means that the real meaning of what He would do would be accessible only to

faith. All who were there, believers or not, would see the miracle. But Jesus is promising Martha a sight of the glory. The crowd would see the miracle, but only believers would perceive its real significance, the glory.

*(The Gospel According to John, The New International Commentary on the New Testament [Grand Rapids: Eerdmans, 1979], 560)*

**41** Then they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *His* eyes and said, “**Father, I thank You that You have heard Me.**

**42** **And I know that You always hear Me, but because of the people who are standing by I said *this*, that they may believe that You sent Me.”**

Reassured by the Lord’s promise, Martha gave her consent, and some of the bystanders **removed the stone** from the entrance to the tomb. Jesus, of course, did not need their help; a stone is no obstacle for the

One who has the power to raise the dead. It may be, as the church father Chrysostom thought (Morris, *John*, p. 360 n. 79), that Jesus involved the bystanders

so there would be no doubt that it was really Lazarus who was raised (cf. 9:9).

Jesus was not asking the Father to raise Lazarus, but thanking Him that He had already **heard** and granted His request, just as He **always** heard Him. In contrast to the Jewish practice of His day, Jesus addressed God directly as **Father**. The prayer was not for Jesus' benefit, but so **the people standing around** would **believe that** He had been **sent** by the Father. It was a public affirmation of Jesus' mission and unity with the Father, which would soon be authenticated by the raising of Lazarus

MacArthur, J. F., Jr. (2006). [John 1-11](#) (pp. 473-474). Chicago: Moody Press.

**43** Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!"

Having concluded His prayer, Jesus called Lazarus back to life. The text emphasizes the loudness of His command; the verb *kraugazō* (**cried out**) in itself means "to shout," or "to speak with a loud voice," even without the added phrase **a loud voice**. Why Jesus **cried out with a loud voice** is not expressly stated. It may have symbolized the power it took to raise the dead. Or He may have done it to distance Himself from the whispered mutterings of sorcerers and magicians (cf. Isa. 8:19).

In any case, His voice immediately captured the complete attention of everyone present

MacArthur, J. F., Jr. (2006). [\*John 1–11\*](#) (p. 474). Chicago: Moody Press.

It has often been observed that the Lord's power is so great that had He not addressed **Lazarus** by name, all the dead in all the graves would have come forth. One day in the future, that is precisely what will happen.

Earlier in John's gospel Jesus said, "Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment" (5:28–29). Jesus' raising of Lazarus was a preview of the divine power He will display when He raises all the dead on the last day.

The actual wording of Jesus' command was succinct, terse, almost abrupt in its simplicity. The Greek text literally reads, "Lazarus! Here! Outside!" Stumbling blindly toward the familiar, beloved voice that called him, **the man who had died came forth.**

The raising of Lazarus, divine power is on display. Remarkable divine power. The kind of divine power that stops the progress of decay. Divine power that reverses rigor mortis. Divine power that pours new life into rotted organs, starts a bloodless decomposing

heart, beating and pumping fresh new blood to every organ and every limb. The kind of power that creates a brand new body, that creates blood out of nothing and makes it flow fast and fresh. The kind of power that takes sightless, decomposed eyes and gives new tissue, new nerve, and new vision. The kind of power that takes a non-functioning, decomposed mass of brain tissue and recreates it so it can think, and feel, and move, and speak. It's a staggering of power, of a man four days dead.

In contrast to the circuslike atmosphere that marks the performances of modern "faith healers" (who in any case cannot raise the dead), there was no showmanship, theatrics, or hype. Jesus was content to let His divine power speak for itself. At His command the king of terrors (Job 18:14) yielded up his lawful captive; the grave was robbed of its victory (1 Cor. 15:55); the door of death and Hades was unlocked by the One who alone holds the keys (Rev. 1:18).

MacArthur, J. F., Jr. (2006). *John 1-11* (pp. 474-475). Chicago: Moody Press.

**44** And he who had died came out bound hand and foot with graveclothes, and his face was

wrapped with a cloth. Jesus said to them, **“Loose him, and let him go.”**

The onlookers stared in shocked amazement as the strange apparition, **bound hand and foot with wrappings**, with **his face wrapped around with a cloth** (cf. 20:7), shuffled his way to the door of the tomb. (In keeping with Jewish burial custom, Lazarus's body was loosely wrapped in strips of cloth, which allowed him to walk awkwardly on his own.) Some of the bystanders likely fled in panic, bewildered and unnerved by the startling scene.

After the miracle, Jesus immediately gave the practical command to **unbind Lazarus and let him go** (We are not told the condition of the grave wrappings. By four days they would have been stained with the fluids of decaying flesh. We can only speculate as to there condition. But I would believe that they would have been severely stained and even still wet and smelly from death. Why... because had they been clean and new looking, some would surmise that he never really died, never really decayed, and was just asleep.

My thoughts )

(note His equally practical order to give Jairus's daughter something to eat after He raised her [Mark

5:43]). “Jesus was never so carried away by the wonder of His miracles that He forgot the needs of the person” (Morris, *John*,562).

And with that John draws a curtain on the scene. He does not describe Lazarus’s tearful reunion with Martha and Mary, or the stunned reactions of the people in the crowd. Nor does he report on Lazarus’s experience after resurrection. All of that would have detracted from his reasons for recounting the miracle—that the Lord Jesus Christ might be glorified (v. 4) and that the readers of John’s gospel might believe that Jesus is who He claimed to be (20:31).

There is significance in Jesus’ involving the bystanders in touching and unwrapping Lazarus: “The very mourners who doubted [Jesus] were agents in the completion of the miracle. In their participation the mourners in fact became part of the sign and therefore were undeniable witnesses to the power of Jesus” (Gerald L. Borchert, *John 1–11*,The New American Commentary [Nashville: Broadman & Holman, 2002], 363).

Although it was the climactic miraculous sign of Jesus’ earthly ministry, the raising of Lazarus “could be only a pale anticipation of what was yet to come” (D. A. Carson, *The Gospel According to John*,The Pillar New Testament Commentary [Grand Rapids: Eerdmans, 1991], 419). Just a short time later, Jesus would Himself rise from the dead (Matt. 28:1–8; Mark 16:1–8;

Luke 24:1–11; John 20:1–10; Acts 2:30–33; 1 Cor. 15:1–11). Lazarus rose with a mortal, corruptible body that would one day die again.

But Jesus Christ rose as the conqueror of death who is “the first fruits of all who are asleep.... For as in Adam all die, so also in Christ all will be made alive” (**1 Cor. 15:20–22**).

Because of His resurrection, all believers (including Lazarus) will one day receive glorified, incorruptible bodies. Then, Paul writes, “this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, ‘Death is swallowed up in victory’ ” (**1 Cor. 15:54**).

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 475). Chicago: Moody Press.

## **A spiritual parallel and application**

As with many miracles, that Jesus did, there are spiritual parallels to glean.

Like the blind man in John 9 was given sight, so we to are blind before salvation and in need of the Regerating work of the Holy Spirit before we can see.

John 3:3 (NKJV)

<sup>3</sup> Jesus answered and said to him, “**Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.**”

Here we have have a perfect picture of the lost man's condition.

As Lazarus was physically dead and unable to help himself. He needed a Divine Sovereign Call of God to resurrect him from death.

All the calling, pleading, hoping, and praying would do no good unless it is answered by the power of God.

So it is with us,  
The Bible says that our condition before Christ is  
Death.  
Spiritual Death.

### **Ephesians 2:1 (NKJV)**

**2** And you *He made alive*, who were dead in trespasses and sins

### **,Ephesians 2:5 (NKJV)**

<sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

### **Colossians 2:13 (NKJV)**

<sup>13</sup> And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

**Matthew 8:22 (NKJV)**

<sup>22</sup> But Jesus said to him, “**Follow Me, and let the dead bury their own dead.**”

**Luke 15:24 (NKJV)**

<sup>24</sup> **for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.**

**John 5:21 (NKJV)**

<sup>21</sup> **For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.**

**Ephesians 4:18 (NKJV)**

<sup>18</sup> having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

**1 John 3:14 (NKJV)**

<sup>14</sup> We know that we have passed from death to life, because we love the brethren. He who does not love *his* brother abides in death.

Some have attempted to make this death, not real death. but terminal sickness,  
More like you are not really dead, but sick and headed for death.

Leighton Flowers, an ardent opponent of the Depravity of Man as stated and believed by those of the Reformed tradition states,

“If it is taken too literally it would mean that the “DEAD” could have no response, positive or negative, to the inspired truth of God’s gracious revelation. After all, an actual corpse can do nothing except passively lie there. No one takes the term quite that literally”

Calvinists insist, without much biblical foundation, that the term connotes an innate moral inability inherently passed down to every human being as a result of the fall of Adam.

But, what if the Calvinist is wrong? What if the biblical use of the term “DEAD” does not mean that everyone is born without the ability to desire anything other than hating and rejecting God and His clearly revealed truth?

Calvinists have the burden to produce just one clear biblical example of the term “DEAD” meaning “the moral incapacity to respond willingly to God from birth.”

The strongest rebuttal I've heard to this argument thus far is "Leighton, you just don't think dead means dead!"

(soteriology101 Leighton Flowers)

Leighton,  
Here is a few Biblical examples

### **Romans 8:7–8 (NKJV)**

<sup>7</sup> Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. <sup>8</sup> So then, those who are in the flesh cannot please God.

### **Jeremiah 13:23 (NKJV)**

<sup>23</sup> Can the Ethiopian change his skin or the leopard its spots?

*Then* may you also do good who are accustomed to do evil.

### **Matthew 12:34–35 (NKJV)**

<sup>34</sup> **Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.** <sup>35</sup> **A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.**

**1 Corinthians 2:14 (NKJV)**

<sup>14</sup> But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

**John 6:44 (NKJV)**

<sup>44</sup> **No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.**

**John 6:65 (NKJV)**

<sup>65</sup> And He said, **“Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”**

**John 8:43 (NKJV)**

<sup>43</sup> **Why do you not understand My speech? Because you are not able to listen to My word.**

**John 12:37–39 (NKJV)**

<sup>37</sup> But although He had done so many signs before them, they did not believe in Him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke:

“Lord, who has believed our report?  
*And to whom has the arm of the Lord been revealed?*”

<sup>39</sup> Therefore they could not believe, because Isaiah said again:

Before Christ, we are dead, really dead, unable to respond

### **Genesis 2:15–17** (NKJV)

<sup>15</sup> Then the Lord God took the man and put him in the garden of Eden to tend and keep it. <sup>16</sup> And the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat;

<sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of **it you shall surely die.**”

### **Mooth ta Mooth**

#### [Young's Literal Translation](#)

and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it -- **dying thou dost die.**’

### **Romans 5:12** (NKJV)

<sup>12</sup> Therefore, just as through one man sin entered the world, and death through sin, and thus **death spread to all men, because all sinned—**

In our dead condition, we don't need help, we need life.

We don't need a life line to be thrown to us because we were drowning

We need a resurrection, because we are already dead.

Man is not about to drown in his sin. He has drowned in his sin and his dead spiritual corpse is on the bottom of the sea, in need of Christ to reach down and pull him up and grant him life!!!!

### **Colossians 2:13 (NKJV)**

<sup>13</sup> And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

### **Ephesians 2:4–6 (NKJV)**

<sup>4</sup> But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus,