

I am the Resurrection, and the Life

Easter 2026

Preliminary Remarks

I Corinthians 15:16–19 For if the dead rise not, then is not Christ raised:

¹⁷ *And if Christ be not raised, your faith is vain; ye are yet in your sins.*

¹⁸ *Then they also which are fallen asleep in Christ are perished.*

¹⁹ *If in this life only we have hope in Christ, we are of all men most miserable.*

John 11:1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

ONE of the first records of sickness in the Bible is recorded in the book of Job, which is often and widely considered the oldest book of the Bible. In this historical and biblical account, it is revealed that sickness both can, and often does have a spiritual element to it. In the case of Lazarus and his fatal illness, though the Lord did not prompt it, nor purpose it, He did choose to use Lazarus' deliverance, and his being delivered from death,¹ to openly display His own power and glory.² There are also many situations in this life, where human perception is unable to comprehend, or fully understand, the

Lord's purposes for men, and the lives, they are led to live, and even deaths they must experience. This is because both God's thoughts and God's ways are higher than man's. In other words, the Lord's heavenly ends, aims, and purposes for all men, are far beyond what any man, without divine revelation, can understand. Undoubtedly this will include, as will be demonstrated in Lazarus' case the sickness or even death, of those we love. (Isa. 55:9) *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

(*Keil and Delitzsch Biblical Commentary on the Old Testament*, Isa. 55:9) The appeal, to leave their own way and their own thoughts, and yield themselves to God the Redeemer, and to His word, is now urged on the ground of the heaven-wide difference between the ways and thoughts of this God and the despairing thoughts of men (Isaiah 40:27; Isaiah 49:24),³ and their aimless labyrinthine ways. "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah: no, heaven is high above the earth; so high are my ways above your ways, and my thoughts above your thoughts." The (kane) *kī* (*imo*) [conjunction "thus, so, therefore, rightly, surely"] introduces the undeniable statement of a fact patent to the senses, for the purpose of clearly setting forth, by way of comparison, the relation in

1 *John 11:43–44 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. ⁴⁴And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.*

2 *John 11:4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.*

3 *Isa. 40:27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?*

Isa. 49:24 Shall the prey be taken from the mighty, or the lawful captive delivered?

which the ways and thoughts of God stand to those of man. (END QUOTE)

disappointment, are so; and if God be glorified, we ought to be satisfied. (END QUOTE)

When it comes to sickness and death, they have been humanity's painful companions since Adam and Eve's sin in the garden.⁴ Biblically, both sickness and death, are often closely, and directly connected to sin. We know this of death,⁵ but it can be equally true of various forms of human sickness. (I Cor. 11:29–30) *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.*

(Matthew Henry's Concise Commentary, John 11:3) It is no new thing for those whom Christ loves, to be sick; bodily distempers correct the corruption, and try the graces of God's people. He came not to preserve his people from these afflictions, but to save them from their sins, and from the wrath to come; however, it behooves us to apply to Him in behalf of our friends and relatives when sick and afflicted. Let this reconcile us to the darkest dealings of Providence, that they are all for the glory of God: sickness, loss,

Though Matthew Henry's quote may be difficult for the great majority to believe and spiritually digest, it is true nonetheless, "if God be glorified, we ought to be satisfied." To truly believe these inspired words, there needs to be possessed a great level, and maturity of faith, yet to struggle to believe this spiritual truth, reveals also little faith in God, and His ultimate purposes for man.⁶

John 11:2–3 (*It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.*)

³*Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.*

Just because Jesus loves an individual, as it is revealed here that he did with Lazarus, does not mean that either sickness or death is avoidable. And though a believer's soul is promised live forever,⁷ His earthly and physical body, has been given no such eternal promise. For it, the

4 Gen. 3:19 *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

5 Jas. 1:15 *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

Rom. 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

Rom. 5:21a *That as sin hath reigned unto death...*

Rom. 6:23a *For the wages of sin is death...*

Rom. 7:5 *For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.*

6 Matt. 6:30 *Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?*

Matt. 8:26 *And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.*

Matt. 16:8 *Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?*

7 I John 5:11–12 *And this is the record, that God hath given to us eternal life, and this life is in his Son. ¹²He that hath the Son hath life; and he that hath not the Son of God hath not life.*

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

John 10:28 *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

John 17:3 *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

Rom. 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

body of man, where sin makes its home, the Lord has decreed, has an appointment with death. (Heb. 9:27) *And as it is appointed unto men once to die, but after this the judgment:*

(Barnes' Notes on the Bible, Heb. 9:27) death is the result of "appointment;" Genesis 3:19.⁸ It is not the effect of chance, or haphazard. It is not a "debt of nature." It is not the condition to which man was subject by the laws of his creation. It is not to be accounted for by the mere principles of physiology. God could as well have made the heart to play forever as for 50 years. Death is no more the regular result of physical laws than the guillotine and the gallows are. It is in all cases the result of "intelligent appointment," and for "an adequate cause."

(2) that cause, or the reason of that appointment, is sin; notes, Romans 6:23.⁹ This is the adequate cause; this explains the whole of it. Holy beings do not die. There is not the slightest proof that an angel in heaven has died, or that any perfectly holy being has ever died except the Lord Jesus. In every death, then, we have a demonstration that the race is guilty; in each case of mortality we have an affecting memento that we are individually transgressors. (END QUOTE)

John 11:4 *When Jesus heard that [of Lazarus' sickness], he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.*

Upon hearing the words of Lazarus' sisters, Mary and Martha, concerning Lazarus' dire state, Jesus responds that Lazarus' sickness, and ultimately healing, would glorify God, and the Son of God. There was a divine plan involved in Jesus being separated from Lazarus, during his sickness, and his death, and the ultimate purpose was, that when he was delivered, the Father and Son would be glorified.

Though the Lord was not personally present during Lazarus' terminal illness, He was fully aware of God's purpose in the situation.¹⁰ Jesus therefore assures His disciples, that the events in His friend's life, would ultimately both glorify the Lord and Himself. Teaching us, that sickness, and as in this case, even death, are opportune times for the Lord to reveal His mercy,¹¹ as well as His power to do what no human without divine authority, could do.¹²

8 Gen. 3:19 *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return.*

9 Rom. 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

10 John 11:14-15 *Then said Jesus unto them plainly, Lazarus is dead. ¹⁵And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.*

11 Matt. 9:35-36 *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. ³⁶But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*

Matt. 20:30, 34 *And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. ... ³⁴So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.*

John 9:1-3, 6-7 *And as Jesus passed by, he saw a man which was blind from his birth. ²And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? ³Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. ...*

⁶*When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, ⁷And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.*

12 Elijah - widow's son - I Kings 17:17-24

Elisha - Shunammite woman's son - 2 Kings 4:32-37

Peter - Tabitha (Dorcas) - Acts 9:36-42

Jairus' daughter - raised by Christ - Mark 5:35-42

Widow of Nain's son - raised by Christ - Luke 7:11-17

In regards to either receiving and/or, operating the power of God in our lives, it is important to understand, that unless we abide in Christ, then neither healing can be given to us, nor can God's power overflow out of us. For no man can either receive or operate, spiritual power, or hear spiritual fruit, unless he abides in the source of both. It is also this common mistake, when people foolishly believe that they can produce both power and fruit on their own, that has produced so much discouragement and disillusionment in so many believers' lives. (John 15:4) *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

There is no reality in God's Word which is so regularly sought to be circumvented, than this one—when men repeatedly, through natural pride, seek to bring forth spiritual fruit, and heavenly power from themselves—when instead of believing they need to abide in the Vine, they endeavor to be the Vine. This sin is regularly committed not only by those outside the church, but also, sadly by a great many who believe themselves in it.

(*Ellicott's Commentary for English Readers*, John 15:4) As the branch cannot bear fruit of itself.—The branch regarded of itself, apart from (“except it abide in”) the vine, has no original source of life. The sap flows from the vine to branch and tendril and leaf and fruit. The branch of itself is a lifeless organ, and only fulfils its functions when it is connected with the vine. So in the spiritual life, men apart from Christ have no original source of life and fruitfulness. (END QUOTE)

Paul – Eutyclus- Acts 20:7–12

13 Acts 19:11–12 *And God wrought special miracles by the hands of Paul: ¹²So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*

14 Matt. 8:29 *And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?*

15 Acts 19:12 *So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*

We observe such a sin in the book of Acts, when the real power of Christ, evidenced by the apostle Paul,¹³ then had spiritual counterfeits following him, and attempting to imitate his spiritual power, through merely using Jesus' name. Foolishly thinking that simply speaking the name of Jesus, could have the same results they had observed in Paul's ministry. Undoubtedly their counterfeit religion, and their unholy motives, proved to be a great embarrassment, and ultimately proved, and brought to light, their phony and fraudulent ministries. (Acts 19:13–15) *Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?*

It is impossible to read this biblical record, and not be struck by the comedy in it. When those who sought to deceive others as to their power came up against, actual evil spiritual power.

(*Barnes' Notes on the Bible*, Acts 19:15) *Jesus I know*—His power to cast out devils I know. Compare Matthew 8:29.¹⁴

Paul I know—Paul's power to cast out devils, Acts 19:12.¹⁵

But who are ye?—What power have you over evil spirits? By what right do you attempt to expel them? The meaning is, “You belong neither to Jesus nor Paul, and you have no

right or authority to attempt to work miracles in the name of either.” (END QUOTE)

(*Benson Commentary*, Acts 19:13–16) *Saying, We adjure you by Jesus whom Paul preacheth*—They do not say whom we believe in, or depend upon, or have authority from; but *whom Paul preacheth*—As if they had said, We will try what that name will do. (END QUOTE)

Here we see the result of these vagabond Jews, false exorcists, who foolishly attempted to operate spiritual power and authority they absolutely did not possess.

Acts 19:16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

(*Benson Commentary*, Acts 19:13–16) *But the evil spirit*—Contemning their adjuration; *answered, Jesus I know, and Paul I know*—I know the authority and power of Jesus and Paul, and am ready to obey them; *but who are ye?*—What power have you to command us in his name? Or, who gave you any such power? *And the man, in whom the evil spirit was, leaped, or sprung, on them, and overcame them*—To such a degree, as to tear off their clothes from their backs, and beat

them with great violence; *so that they fled out of the house*—In which they had attempted the cure; *naked and wounded*—And became public spectacles of scorn and derision, in a city where these things were peculiarly regarded. This is written for a warning to all those who name the name of Christ, but do not depart from iniquity. The same enemy, that overcomes them with his temptations, will overcome them with his terrors, and their adjuring him in Christ’s name to let them alone, will be no security to them. If we resist the devil by a true and lively faith in Christ, he will flee from us; but if we think to resist him by the bare using of Christ’s name, or any part of his word, as a spell or charm, or by merely professing his religion, he will prevail against us. (END QUOTE)

Returning to our record, of Lazarus’ sickness we read—

John 11:5 Now Jesus loved Martha, and her sister, and Lazarus.

This verse is likely inserted, to assure readers, that just because Jesus might delay responding to someone He loves, in no way mitigates the reality, that He will never truly, forsake them.¹⁶ To delay, is not to deny. And it is very important that God’s people learn the patience of faith,¹⁷ which is critical to receive so many promised

16 *Heb. 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

Josh. 1:5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Deut. 31:6 Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

I Chrn. 28:20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

17 *Jas. 1:2–4 My brethren, count it all joy when ye fall into divers temptations; ³Knowing this, that the trying of your faith worketh patience. ⁴But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*

Heb. 10:35–36 Cast not away therefore your confidence, which hath great recompence of reward. ³⁶For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Ps. 27:14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

Gal. 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Hab. 2:3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Heb. 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

and future blessings of God. The book of Psalms holds a great verse on the important truth, that all who sincerely and genuinely put their trust in the Lord, will never be forsaken by Him. This would be proven true in Lazarus' case, and likewise with all who place their full trust and faith, in God. (Ps. 9:10) *And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.*

(Barnes' Notes on the Bible, Ps. 9:10) *And they that know thy name*—All who are acquainted with thee; all those who have been made acquainted with the manifestations of thy goodness, and with the truth respecting thy character.

Will put their trust in thee—That is, all who have any just views of God, or who understand his real character, will confide in him. This is as much as to say, that he has a character which is worthy of confidence—since they who know him best most unreservedly rely on him. It is the same as saying that all the revelations of his character in his word and works are such as to make it proper to confide in him. The more intimate our knowledge of God, the more entirely shall we trust in him; the more we learn of his real character, the more shall we see that he is worthy of universal love. It is much to say of anyone that the more he is known the more he will be loved; and in saying this of God, it is but saying that one reason why men do not confide in him is that they do not understand his real character.

For thou, Lord, hast not forsaken them that seek thee—Thou hast never left them when they have come to time with a confiding heart. David means, doubtless, to refer here particularly to his own case, to derive a conclusion from his particular case in regard to the general character of God. But what is here affirmed is still true, and always has been true, and always will be true, that God does not forsake those who put their trust in him. Men forsake him; he does not forsake them. (END QUOTE)

What must also never be forgotten, that concerning God's providence, there is always an *appointed time*, when the Lord's people are purposed to be delivered. This designated time, cannot be hastened or rushed, by either human will, or human desires. Since all heavenly deliverance, and the exact time of its arrival, shall be according to divine will, and not the mere wishes, and/or, hopes of any man. (Hab. 2:3) *For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*

(Matthew Henry's Concise Commentary, Hab. 2:3) When tossed and perplexed with doubts about the methods of Providence, we must watch against temptations to be impatient. When we have poured out complaints and requests before God, we must observe the answers God gives by his word, his Spirit, and providences; what the Lord will say to our case. God will not disappoint the believing expectations of those who wait to hear what he will say unto them. All are concerned in the truths of God's word. Though the promised favour be deferred long, it will come at last, and abundantly recompense us for waiting. (END QUOTE)

John 11:6 *When he had heard therefore that he was sick, he abode two days still in the same place where he was.*

Even after the Lord Jesus had been informed of His friend's sickness, and very likely the severity of it, Jesus still remained two days, before responding to Mary and Martha's request to come and help their brother. Albert Barnes' provides interesting insight on perhaps why the Lord did not immediately respond, to Lazarus' sisters' urgent request.

(Barnes Notes on the Bible, John 11:6) *He abode two days*—Probably Lazarus died soon after the messengers left him. Jesus

knew that (John 11:11¹⁸), and did not hasten to Judea, but remained two days longer where he was, that there might not be the possibility of doubt that he was dead, so that when he came there he had been dead four days, John 11:39. ...

Where he was—At Bethabara John 1:28; John 10:40,¹⁹ about 30 miles from Bethany. This was about a day's journey, and it renders it probable that Lazarus died soon after the message was sent. One day would be occupied before the message came to him; two days he remained; one day would be occupied by him in going to Bethany; so that Lazarus had been dead four days John 11:39 when he arrived. (END QUOTE)

To naively believe that Jesus would abandon those He loves, and especially so in their time of greatest need, (without a greater design in mind) is to not know the intense loyalty the Son of God possess, towards to those children God has given Him.²⁰ And since Jesus was willing, and did die for the whole world's sin, because of love for it, then surely He would respond to one who personally loved the Savior.

John 11:7–8 *Then after that saith he to his disciples, Let us go into Judaea again. ⁸His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?*

Likely, not only afraid for their Master's wellbeing, but also their own, we see the disciples' initial hesitation to Jesus' direction, when He informed them that they were going to return to Judea, where previously their lives had appointed to be in jeopardy.²¹

(*Matthew Henry's Concise Commentary*, John 11:7) Christ never brings his people into any danger but he goes with them in it. (END QUOTE)

There is another important point to consider concerning the disciples' initial hesitation to Jesus' words. It is that divine revelation can often be rejected, if ever human reason is allowed to enter, and be allowed to compete with it. Because, the flesh lusteth against the Spirit, and the Spirit against the flesh, (Gal. 5:17)²² then whatever nature is governing a person, the other nature, will quite naturally

18 *John 11:11* These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

19 *John 1:28* These things were done in Bethabara beyond Jordan, where John was baptizing.

John 10:40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

20 *Heb. 13:5* Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Matt. 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Deut. 31:6 Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

21 *John 8:59* Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

John 10:21–32 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? ²²And it was at Jerusalem the feast of the dedication, and it was winter. ²³And Jesus walked in the temple in Solomon's porch. ²⁴Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. ²⁵Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. ²⁶But ye believe not, because ye are not of my sheep, as I said unto you. ²⁷My sheep hear my voice, and I know them, and they follow me: ²⁸And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. ²⁹My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. ³⁰I and my Father are one. ³¹Then the Jews took up stones again to stone him. ³²Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

22 *Gal. 5:17* For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

oppose what is either being considered or acted upon. To walk by faith demands that reason cannot control any decision, for if it is allowed to, then it will certainly lead us away from obeying divine will. For someone also to question the Son of God, and/or His Spirit, ultimately proves that, as of yet, they still do not possess full confidence in the Lord, and His will for their life. Ultimately no man can walk by his own human understanding, and at the same time maintain true trust, faith, and confidence in the Lord. (Prov. 3:5–6) *Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.*

Something also that is worthy of note, is that if a person demands that they understand before they will believe, they never will truly believe. Simply because for them, if their mind doesn't get it, they will refuse to believe it. This is why whenever faith must be filtered through human reason, then little to no true faith in God will ever be formed. To therefore fear for Jesus' safety, at this point in His ministry, was completely unnecessary.

Jesus' responds to His disciples' concerns about their return to Judea.

John 11:9 *Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.*

At this point, the Son of God's earthly ministry was quickly coming to an end. It was the eleventh hour, and as such, it was even more important with such a short time left in Christ's time on the earth, that God's will be fully completed by Him.

(Jamieson-Fausset-Brown Bible Commentary, John 11:9) Jesus answered, Are there not twelve hours in the day?—(See on [1829]Joh 9:4²³). Our Lord's day had now reached its eleventh hour, and having till now "walked in the day," He would not mistime the remaining and more critical part of His work, which would be as fatal, He says, as omitting it altogether ... (END QUOTE)

In retrospect, the disciples' fear for Jesus' life, and their own, was completely unjustified. This is because not until Jesus' time came to be delivered into the hands of sinful men by divine will, would any man, be allowed, or be given the power, to lay hands on Him. (John 8:20) *These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.*

(Barnes' Notes on the Bible, John 8:20) His hour was not yet come—The time for him to die had not yet arrived, and God restrained them, and kept his life. This proves that God has power over wicked men to control them, and to make them accomplish his own purposes. (END QUOTE)

(Matthew Poole's Commentary, John 8:20) Men shall be able to do nothing against Christ, or any that belong unto him, till the time cometh that God hath set in his wise and eternal thoughts. (END QUOTE)

John 11:10 *But if a man walk in the night, he stumbleth, because there is no light in him.*

Ultimately no man, nor group of men, ever could take the life of the Son of God, until such time that God allowed them to.

(Barnes' Notes on the Bible, John 11:10) God would defend him in this until the appointed time of his death. He had nothing to fear, therefore, in Judea from the Jews, until it was the will of God that he should die. He was

²³ John 9:4 *I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*

safe in his hand, and he went fearlessly into the midst of his foes, trusting in him. This passage teaches us that we should be diligent to the end of life: fearless of enemies when we know that God requires us to labor, and confidently committing ourselves to Him who is able to shield us, and in whose hand, if we have a conscience void of offence, we are safe. (END QUOTE)

John 11:11–14 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

Not surprisingly, the Lord's words, of Lazarus merely sleeping were taken literally, and as such, He needed to clarify His friend's true state. Lazarus was now dead, and had been for a time, and only Jesus' return, held hope, that Lazarus could live again. It should be noted as well, that whenever the dead are to be raised, the

Son of God needs to be personally present. This also includes the rapture of the Saints.²⁴

John 11:15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Though neither pleased nor content that Lazarus had died, Jesus was absolutely glad to the Lord, that His disciples would be given the opportunity to witness one He loved's resurrection from the dead. They would be permitted because of their loyalty to the Son, to observe firsthand a spiritual miracle, which would only increase their faith and trust, that Jesus was indeed, of God, and that God was with Him.

Just like Jesus' first miracle at Cana, when at His mother's request, He turned water into wine, and only the servants present knew the greatness of the miracle which had been performed,²⁵ now it would also be Jesus' closest servants and followers, that would be allowed to observe and behold one of the Son of God's greatest miracles—the bringing back to life, a

²⁴ *1 Thess. 4:16–17 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

1 Cor. 15:51–53 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality.

John 5:28–29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

²⁵ *John 2:1–11 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*

man, His friend Lazarus, who had now remained in the grave four days.

John 11:16 *Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.*

Though one might initially respect Thomas's willingness to follow his Savior and die with Him, it is impossible to ignore, how little faith Thomas really had, in first Jesus' decision to return to Judea, and second, in Christ's power to protect, not only Himself, but also those He loved. This teaches us that to be loyal, does not necessarily mean, that we possess any deep faith in, those who we choose to remain loyal to. Undoubtedly, this was Thomas' condition. For though he was loyal to his Savior, still he neither knew, nor truly believed in, the Son of God's decision making, and power.

(*Matthew Poole's Commentary*, John 11:16) **Thomas** and **Didymus** were names of the same signification, only Thomas was the Hebrew, and Didymus the Greek name. This is that Thomas who to the last showed a greater difficulty in believing than many others of the disciples did, John 20:25.²⁶ His words here signified great rashness and unbelief: **Let us also go, that we may die with him;** with Christ (say some). Seeing that our Lord will not be persuaded from going into Judea, where his life will be in apparent danger, for they will put him to death, let us also go and die with him. (END QUOTE)

John 11:17 *Then when Jesus came, he found that he had lain in the grave four days already.*

(*Cambridge Bible for Schools and Colleges*, John 11:17) *he found*] i.e. on enquiry. It would seem as if Christ's miraculous power of knowing without the ordinary means of information was not in constant activity, but like His other miraculous powers was employed only on fitting occasions. It was necessary to His work that He should know of Lazarus' death; it was not necessary that He should know how long he had been buried, nor where he had been buried (John 11:34²⁷). (END QUOTE)

John 11:18–21 *Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: ¹⁹ And many of the Jews came to Martha and Mary, to comfort them concerning their brother.*

²⁰ *Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.*

²¹ *Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.*

Human reason, can rarely, if ever, understand divine ends. Such was the case with Mary and Martha. Because Lazarus' death, had a predetermined purpose, whether Jesus was there or not, really made no difference at all. For neither luck, nor chance, has any role when the Lord is working out a miracle towards His own glory. Concerning also luck and chance, in any man of God's life, does not exist. This is proven when Moses was not acci-

²⁶ John 20:25 *The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.*

²⁷ John 11:34 *And said, Where have ye laid him? They said unto him, Lord, come and see.*

dentally found by Pharaoh's daughter in the river,²⁸ and subsequently was raised in Pharaoh's court, or when Joseph was sold by his brothers into slavery,²⁹ when God's real purpose was that he should be the entire family's savior. Ultimately, regarding those whom God has planned for their life, nothing is left to chance, and no success has any element of luck connected with it. Simply because to fulfill divine will, needs neither.

If thou hadst been here, my brother had not died.

(*Matthew Poole's Commentary*, John 11:21) Mary saith the same, John 11:32.³⁰ They were both in an error, for Lazarus's death was appointed and determined by an eternal counsel; and he was both sick and died for a wise end, that God might be glorified and his Son glorified in raising him from the dead; as we were before told, John 11:4. But it lets us see the vanity of our natures, who in the loss of our friends are ready to think, if such or such means had been used, we had not lost our friends; never considering our days are appointed, and we cannot pass the number of them. If any rational, probable means for continuing their lives be omitted, that also is not without the counsel of God, who having determined the issue, concealeth diseases, or the true and proper means for their cure, from physicians, or such as are about the sick persons. Nor did Martha and Mary fail

in this only, but in that they made the Lord's presence necessary to the preserving of the life of their brother, who, had he pleased, could, though absent, have kept him from death. (END QUOTE)

John 11:22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

(*Matthew Poole's Commentary*, John 11:22) She showed some unbelief in her former words, but here again she showeth her faith, but not without some weakness mixed with her faith; for by these words she seemeth not to be satisfied, that the fulness of the God-head dwelt in Christ, and that he was equal with the Father, and able by his own power to raise the dead; her faith extendeth no further than a belief, that he was in so much favour with God, that if he would please to intercede with God, he would restore her brother to life: this she meaneth; though the raising of persons from the dead was a thing so rare and unusual, that she dares not to mention that particular thing, though uppermost in her thoughts. (END QUOTE)

Here we observe, if not a strong true belief in Jesus, Martha's faint hope, that He might still be able to help her brother. Concerning believers today, and their prayer to God, we must never forget, the level of faith God demands, in order that what is asked, may actually be given.³¹

28 *Exod. 2:5–10 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. 6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? 8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. 9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the women took the child, and nursed it. 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.*

29 *Gen. 37:26–28 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? 27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. 28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.*

30 *John 11:32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.*

31 *Matt. 21:21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou*

John 11:23–24 *Jesus saith unto her, Thy brother shall rise again.*

24 *Martha saith unto him, I know that he shall rise again in the resurrection at the last day.*

It is not uncommon, even when Jesus' words are extremely clear, plain, and unmistakable for those who hear them, to minimize them, and not really understand the great depth and of what is being said by God. It is also not uncommon for people, like with so many other things in their life, to pass the burden of faith onto tomorrow, if they lack sufficient faith in God's ability to deliver them today. Ultimately, forgetting, or never truly believing that the Lord is always, a very present help in trouble. (Ps. 46:1) *God is our refuge and strength, a very present help in trouble.*

(*Gill's Exposition of the Entire Bible*, Ps. 46:1) *a very present help in trouble*; whether inward or outward, of soul or body; the Lord helps his people under it to bear it, and he helps them out of it in the most proper and seasonable time: they are poor helpless creatures in themselves; nor can any other help them but the Lord, who made heaven and earth;

and he helps presently, speedily, and effectually: in the Hebrew text it is, "he is found an exceeding help in trouble" (t); in all kind of trouble that the saints come into, the Lord has been found, by experience, to be an exceeding great helper of them; moreover, he is easily and always to be come at, and found by them for their help. (END QUOTE)

John 11:25–26 *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

26 *And whosoever liveth and believeth in me shall never die. Believest thou this?*

The question that Jesus asked of Mary, should likewise be asked of ourselves. Do we believe, that our own faith in the Son of God, shall enable us to live forever? That faith in He, Whom God has raised from the dead,³² simultaneously issues in our own resurrection to life?³³ These are important spiritual questions, and if answered correctly, shall transform any Christian's faith. That sincerely believe upon the Son of God, and make Him our Lord, will enable us to never die. That faith in the Son of God, has as its great-

removed, and be thou cast into the sea; it shall be done.

Jas. 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

32 *Acts 3:15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.*

33 *I Cor. 15:20–23 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.*

Rom. 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Rom. 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Phil. 3:20–21 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Col. 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

I Thess. 4:14–16 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: