

The Gospel According to John

7-1-2020

1. Last week I taught John 10:38-42 by way of the *Doctrine of the Son of God-the Supreme Christ*. Before we complete the categorical study of Joh 10:38-42, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

2. Let's review some of that learned last week and then begin new material at point 3.7 on page three.

NIV

Joh 10:38 But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

Joh 10:39 Again they tried to seize him, but he escaped their grasp.

Joh 10:40 Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. Here he stayed

Joh 10:41 and many people came to him. They said, "Though John never performed a miraculous sign, all that John said about this man was true."

Joh 10:42 And in that place many believed in Jesus.

The Son of God-The Supreme Christ

1. Christ came to rule over every square inch of the universe. He has always been there; never was there a time when He was not supreme.

Joh 1:1-5, 11-12, 13-14

2. From what we learn from Scripture there is nothing more glorious than knowing that Christ reigns over every creature and over every power in creation.

3. So much of the Christian life is discovering and savoring the fundamental truth that everything hangs on Christ and his plan for all things.

4. Much of what we stress in this local church is first discovering and then daily rediscovering and re-savoring the truth that everything hangs on Jesus Christ.

And we know that all things do indeed work together for our good.

Rom 8:26-28

Doctrine of the Four Divine Institutions

Introduction

1. The four divine institutions are volition, marriage, family and nationalism.

VOLITION

Free to choose

Free to succeed

Free to fail

MARRIAGE

Leave and Cleave

Husbands Love Your Wives

Wives Obey Your Very Own Husbands

FAMILY

Father

Mother

Children

NATIONALISM

Governments must implement policies which provide unfettered protection for each of these institutions if the nation is to prosper.

2. In the case of volition a nation must support freedom to succeed or fail. Freedom to succeed and freedom to fail; thus, a minimum amount of Government will maximize freedom, and promote and protect the divine institutions-of-volition, marriage and family.

3. Let's review again how the Divine Institutions relate to **God's Divine Decrees**. The Divine Decrees represent the sum total of God's plan designed in eternity past. The plan centers on the person of Jesus Christ. Eph 1:4-6

3.1 God in His Omniscience has seen all of our thoughts, actions, choices, and deeds; and then determined a perfect plan for our lives. Because He has seen the time line and our choices He was able to develop a perfect plan for each believer. Rom 8:28; 1Th 5:18

3.2 Entrance into the plan is based on the principle of grace whereby the sovereignty of God and the free will of man meet at the cross. The work is accomplished by God, while man gains and enjoys the benefits apart from his own merit or ability.

3.3 God's plan was designed in eternity past, so as to include all events and actions related to their causes and conditions as a part of an indivisible system, every link being a part of the integrity of the whole. There's a whole plan for the believer's life.

3.4 One failure or one success never changes the plan; God is greater than our failures or successes.

3.5 Without interfering with human volition in any way, God has designed a plan so perfect that it includes cause and effect, directive, provision, preservation and function for all believers. God knew every cause and effect in our lives and made provision in eternity past.

3.6 Under His plan, God has decreed to do some things directly, and some through agencies such as Israel and the Church, and some through individuals. The divine decrees constitute one great, all comprehensive plan - perfect, eternal, unchangeable and without loss of integrity.

3.7 The plan of God is consistent with human freedom and God does not limit or coerce human freedom. God permits human volition to function; for example, He permits man to choose to sin but this does not make Him the Author of sin.

3.8 In His Sovereignty He chose to provide a solution for sin. God has seen the beginning and the end and He provided a perfect divine decree for you and for me.

3.9 Since we are part of His divine decrees, we can find comfort in knowing that God after knowing all the facts about us, determined and implemented a perfect plan for time and eternity.

3.10 This is especially comforting when we realize it was all done in eternity past.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 8:31 What shall we then say to these things? If God be for us, who can be against us?

4. Now let's see what we can learn from Joh 11:1-46. I think the best way to study these verses is to review the *Doctrine of Lazarus*.

The Doctrine of Lazarus

Introduction

1. There are two men called Lazarus in the Bible. The first Lazarus is the subject of a story told by Jesus.

1.1 This Lazarus was very poor, probably homeless, and definitely a beggar.

Luk 16:20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

1.2 He often stayed at the gate of a rich man in hopes of getting scraps from his table. Both men died, and Jesus tells of how Lazarus was taken to "Abraham's side," a place of comfort and rest, while the rich man went to "Hades," a place of conscious torment.

Luk 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

Luk 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

1.3 Some Bible scholars believe that Jesus was telling a parable, that is, a fictional story not meant to be a literal account. However, Jesus uses actual names in the story, He does not interpret the story, and neither does He add a moral to the end. He lets the story stand for itself.

Luk 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

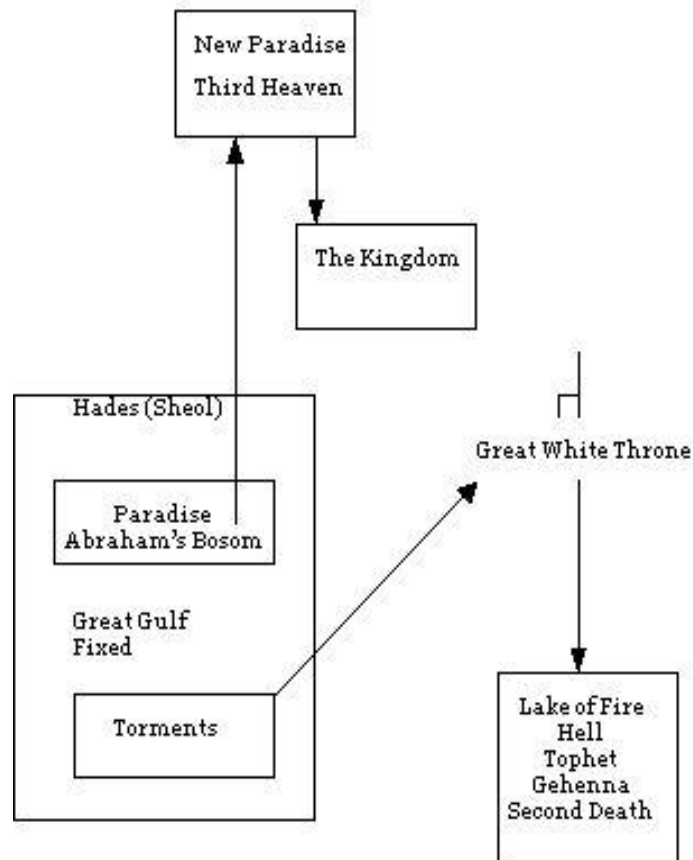
Luk 16:20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

Luk 16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Luk 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

Luk 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

The Compartments of Hades



Luk 16:24 And he (the rich man) cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Luk 16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

Luke 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Luk 16:27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

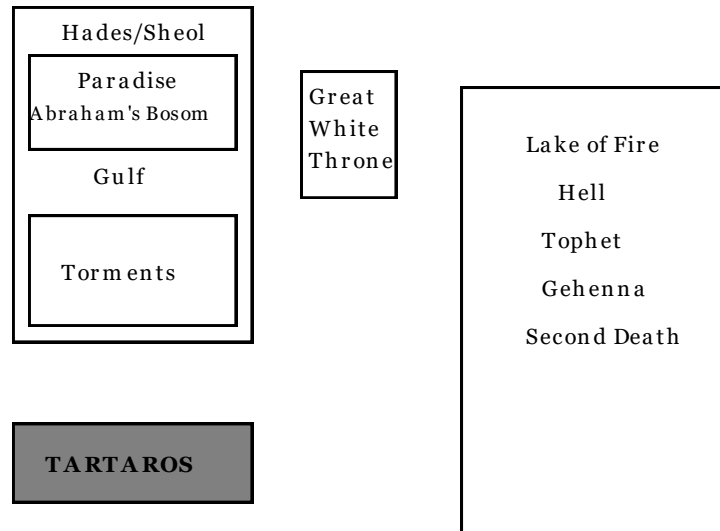
Luk 16:28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Luk 16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

Luk 16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

Luk 16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

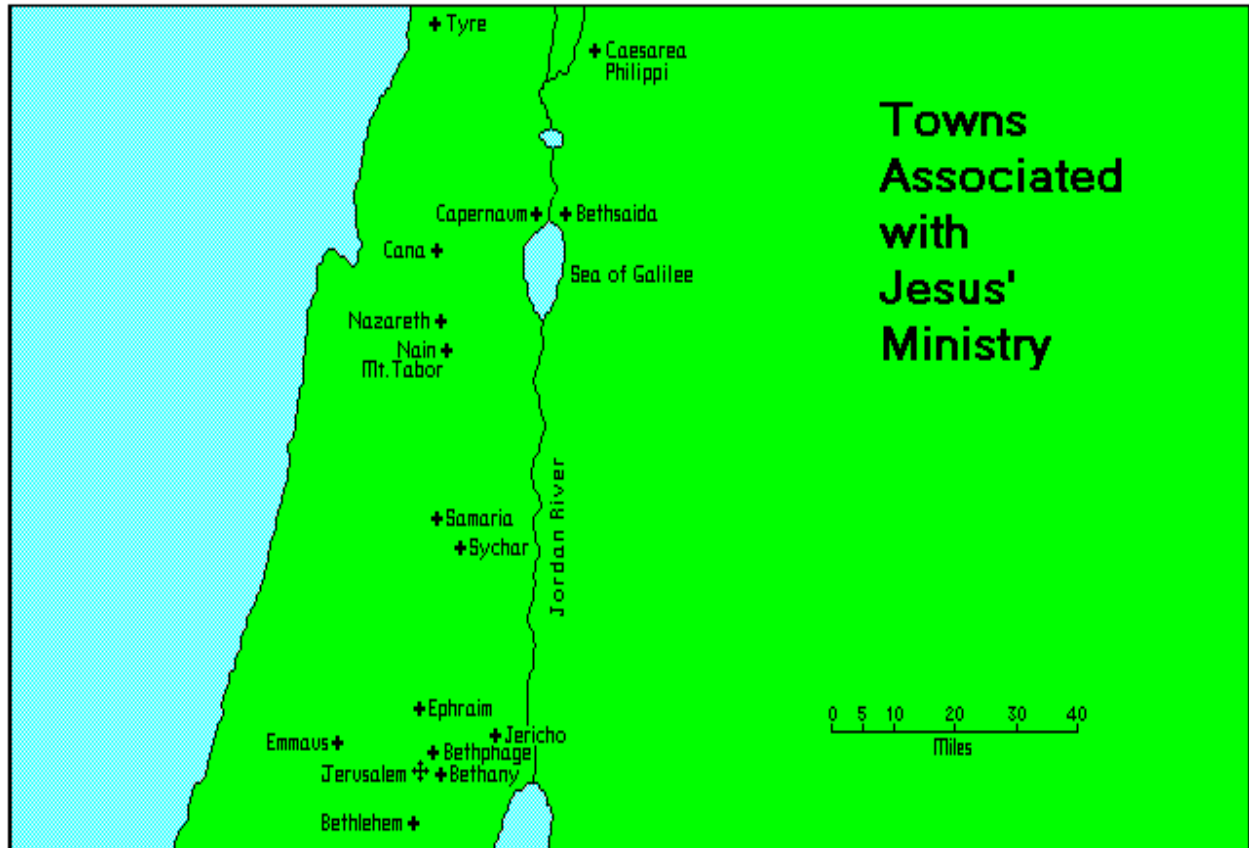
The Compartments of Hades



1.4 Because of the details, the story of Lazarus and the rich man could be a true account, relating the actual fates of Lazarus and the unbelieving rich man. Either way, Jesus' teaching on the reality of heaven and hell is clear.

1.5 The Lazarus in Jesus' story does not appear anywhere else in the Bible, and we do not know when on the timeline or if he was a real person.

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



1.5.1 Let me give you point or two about Bethany.

The Scribes Are Displeased

Mat 21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

Mat 21:16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Mat 21:17 And he left them, and went out of the city into Bethany; and he lodged there.

The Triumphal Entry

Mar 11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

Mar 11:2 And saith unto them, go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

Jesus and the Fig Tree

Mar 11:11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

Mar 11:12 And on the morrow, when they were come from Bethany, he was hungry:

Mar 11:13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

Mar 11:14 And Jesus answered and said unto it, no man eat fruit of thee hereafter forever. And his disciples heard it.

Mary Brings the Ointment

Mar 14:3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she break the box, and poured it on his head.

The Ascension

Luk 24:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

Luk 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

2. The second Lazarus, was called Lazarus of Bethany. He was the brother of Mary and Martha. These three siblings were friends and disciples of Jesus, and they were people Jesus loved.

Joh 11:5 Now Jesus loved Martha, her sister Mary, and their brother Lazarus.

2.1 An urgent message came from Bethany to Jesus: His friend Lazarus had become ill. Mary and Martha wanted Jesus to come and heal him, for he was near death.

2.1.1 Jesus then puzzled His disciples and friends. He started by saying that the illness would not lead to death; rather, it would be for God's glory.

2.1.2 Keep in mind Jesus had to leave Judea for fear of being stoned and thus die before His time.

Joh 10:38 But if I do the things *God would have for me to do*, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

Joh 10:39 Again they tried to seize him, but he escaped their grasp.

2.2 Jesus continued two days in "seclusion" before suggesting a return trip to Judea, where Lazarus was. It was also in Judea where Jesus' enemies had also recently tried to stone Him.

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

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

Joh 11:7 Then after that saith he to his disciples, Let us go into Judaea again.

Joh 11:8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

2.3 During Jesus' delay, Lazarus died, but Jesus referred to Lazarus as "asleep" and told the disciples He was going to wake him up. (John 11:11) The disciples responded, "Lord, if he sleeps, he will get better," clearly thinking of physical sleep. (John 11:12)

Joh 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.

Joh 11:12 Then said his disciples, Lord, if he sleep, he shall do well.

2.4 Then Jesus told them plainly that Lazarus had died, but they were still going to see him. (Joh 11:14)

Joh 11:14 Then said Jesus unto them plainly, Lazarus is dead.

2.5 Thomas perfectly expresses the disciples' confused frustration by saying, "Let us also go, that we may die with him" (Joh 11:16)—he saw that Jesus was resolute, but knew the dangers of such a trip. (Joh 11:8).

Joh 11:8 "But Rabbi," they said, "a short while ago the Jews tried to stone you, and yet you are going back there?"

2.6 When they arrived at Lazarus' home in Bethany, they found Mary and Martha grief-stricken. They had buried their brother four days earlier.

Jesus had not come to help. They were confused and frustrated, but their faith in Jesus was intact (Joh 11:17–36).

2.7 Everything became clear when Jesus did the unexpected: He went to Lazarus' tomb and raised him from the dead (Joh 11:43–44).

2.8 The entire episode of Lazarus' sickness, death, and resurrection worked toward giving glory to God and increasing the faith of Jesus' followers, just as Jesus had said when He heard of Lazarus' illness.

2.8.1 Just before He raised Lazarus, Jesus prayed, “Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me” (Joh 11:41–42).

2.9 Jesus' prayer was answered: Lazarus came back to life, and “many of the Jews who had come to visit Mary, and had seen what Jesus did, believed in him” (Joh 11:45).

2.10 When Jesus called to Lazarus, Lazarus emerged from the tomb—not a zombie or half-dead or undead, but fully alive and well. Such is the power of Christ. Scripture never records what Lazarus experienced during his four days in the tomb.

2.11 After Lazarus was raised from the dead, the chief priests and Pharisees plotted to kill him, because so many witnesses to the miracle believed in Jesus. (Joh 12:9–11)

2.12 The enemies of Christ couldn't deny the miracle; the next best thing, in their view, was to destroy the evidence—in this case, the evidence was a living, breathing person. But they couldn't stop the truth from spreading.

Scripture with Comment

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

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

Background Information

Joh 12:3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Joh 12:4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

Joh 12:5 Why was not this ointment sold for three hundred pence, and given to the poor?

Joh 12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Joh 12:7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

Joh 12:8 For the poor always ye have with you; but me ye have not always.

Joh 12:9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

Joh 12:10 But the chief priests consulted that they might put Lazarus also to death;

Joh 12:11 Because that by reason of him many of the Jews went away, and believed on Jesus.

Jesus Hears the News

Joh 11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

Joh 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.

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

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

Joh 11:7 Then after that saith he to his disciples, Let us go into Judaea again.

Joh 11:8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Joh 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.

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

The Disciples React

Joh 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.

Joh 11:12 Then said his disciples, Lord, if he sleep, he shall do well.

Joh 11:13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

Joh 11:14 Then said Jesus unto them plainly, Lazarus is dead.

Joh 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.

Joh 11:16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

Jesus Arrives

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

Joh 11:18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

Joh 11:19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Joh 11:20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Joh 11:21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

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