

The Gospel According to John

7-8-2020

1. Last week I taught in part John 11:1-53 by way of the *Doctrine Lazarus*. Before we complete the categorical study of Lazarus, 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 four on page three.

Review

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

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.

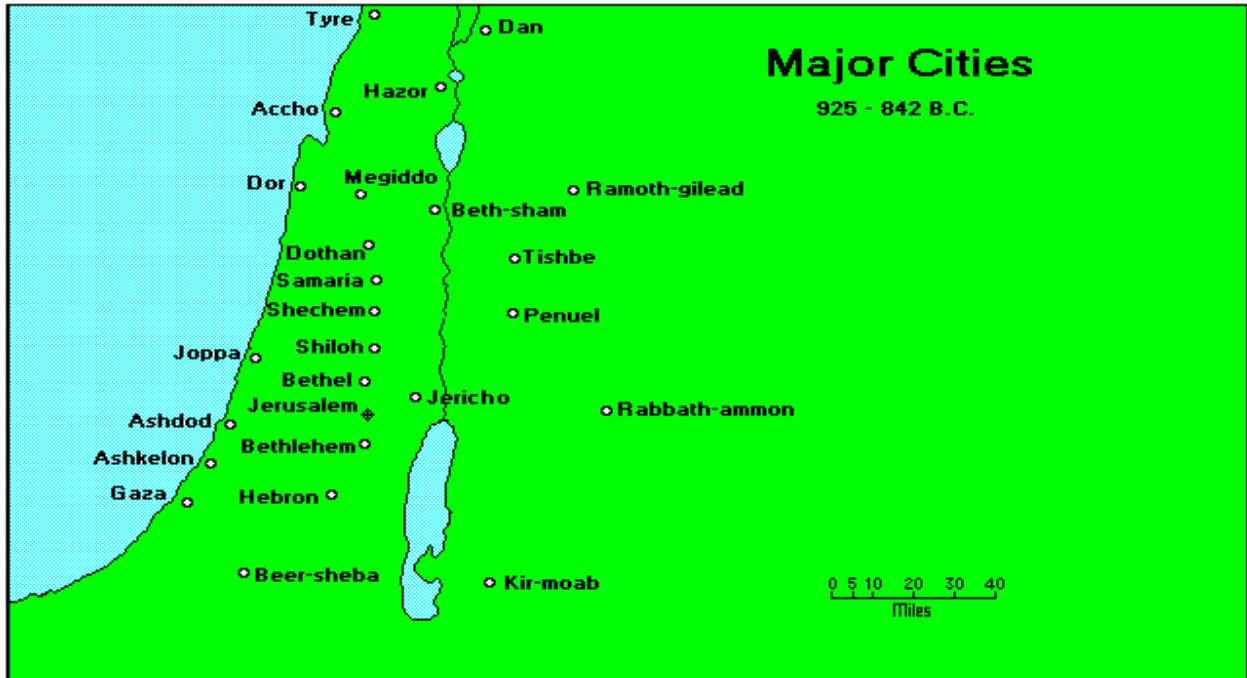
1.3 Some Bible scholars believe that Jesus was telling a parable, that is, a fictional story not meant to be a literal account. However, Jesus uses actual names in the story, He does not interpret the story, and neither does He add a moral. He lets the story stand for itself.

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

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.



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.

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.

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

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

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)

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. 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.

3. What do you think Lazarus was doing in heaven? What do you think Lazarus was thinking? What do you think the disciples were thinking? What do you think Mary and Martha were thinking?

4. We know what the Pharisees were thinking.

Joh 11:47 Then the chief priests and the Pharisees called a meeting of the Sanhedrin. "What are we accomplishing?" they asked. "Here is this man performing many miraculous signs.

Joh 11:48 If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our place and our nation."

Joh 11:49 Then one of them, named Caiaphas, who was high priest that year, spoke up, "You know nothing at all!

Joh 11:50 You do not realize that it is better for you that one man die for the people than that the whole nation perish."

Joh 11:51 He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation,

Joh 11:52 and not only for that nation but also for the scattered children of God, to bring them together and make them one.

Joh 11:53 So from that day on they plotted to take his life.

5. Now let's see what we can learn from Joh 12:27-50 where Jesus foretells of His death.

Joh 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Joh 12:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

Joh 12:29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

Joh 12:30 Jesus answered and said, This voice came not because of me, but for your sakes.

Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

Joh 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Joh 12:33 This he said, signifying what death he should die.

Joh 12:34 The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

Jesus Predicts His Future

1. Each of the Synoptic Gospels refer to comments from Jesus where He tells of His death and resurrection.

Mat 16:21 From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life.

Mat 16:22 Peter took him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!"

Mat 16:23 Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men."

Mat 17:22 When they came together in Galilee, he said to them, "The Son of Man is going to be betrayed into the hands of men.

Mat 17:23 They will kill him, and on the third day he will be raised to life." And the disciples were filled with grief.

Mat 20:17 Now as Jesus was going up to Jerusalem, he took the twelve disciples aside and said to them,

Mat 20:18 "We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death

Mat 20:19 and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!"

Mat 26:31 Then Jesus told them, "This very night you will all fall away on account of me, for it is written: "'I will strike the shepherd, and the sheep of the flock will be scattered.'

Mat 26:32 But after I have risen, I will go ahead of you into Galilee."

Mar 8:30 Jesus warned them not to tell anyone about him.

Mar 8:31 He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.

Mar 9:30 They left that place and passed through Galilee. Jesus did not want anyone to know where they were,

Mar 9:31 because he was teaching his disciples. He said to them, "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise."

Mar 9:32 But they did not understand what he meant and were afraid to ask him about it.

Mar 10:32 They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again, he took the Twelve aside and told them what was going to happen to him.

Mar 10:33 "We are going up to Jerusalem," he said, "and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles,

Mar 10:34 who will mock him and spit on him, flog him and kill him. Three days later he will rise."

Luk 9:21 Jesus strictly warned them not to tell this to anyone.

Luk 9:22 And he said, "The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life."

Luk 9:43 And they were all amazed at the greatness of God. While everyone was marveling at all that Jesus did, he said to his disciples,

Luk 9:44 "Listen carefully to what I am about to tell you: The Son of Man is going to be betrayed into the hands of men."

Luk 18:31 Jesus took the Twelve aside and told them, "We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled.

Luk 18:32 He will be handed over to the Gentiles. They will mock him, insult him, spit on him, flog him and kill him.

Luk 18:33 On the third day he will rise again."

Luk 18:34 The disciples did not understand any of this. Its meaning was hidden from them, and they did not know what he was talking about.

2. Not only did Matthew, Mark and Luke record Jesus' own words concerning His future, so also did John and Isaiah one of Israel's very own prophets.

3. Rabbi's have often urged Jews to avoid reading the 53rd chapter of Isaiah. They have even taught their students that the Book of Isaiah wasn't inspired. They even divided it into several books because no prophecy could have been so often fulfilled.

4. Where a prophecy of Isaiah was seen fulfilled, Rabbis would say "Oh, that's because the so-called prophecy was really an historical record found in a later written book called Deutero Isaiah.

Jesus Refers to Himself as Light

Joh 12:35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

Joh 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Joh 12:37 But though he had done so many miracles before them, yet they believed not on him:

Joh 12:38 That the saying of **Isaiah** the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

Isa 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Isa 53:6 All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all.

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

John Speaks of a Blinded Israel

Joh 12:39 Therefore they could not believe, because that Isaiah said again,

Joh 12:40 He hath **blinded their eyes**, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

Joh 12:41 These things said Isaiah, when he saw his glory, and spake of him.

1. I think we need to review again the *Doctrine of Light*.

Doctrine of Light

1. The literal phenomena of light is necessary for us to function effectively on planet earth.

Gen 1:3 And God said, Let there be light: and there was light.

Gen 1:4 And God saw the light, that it was good: and God divided the light from the darkness.

2. Light is used in Scripture for that which brings life. Joh 1:4

Joh 1:4 In him was life; and the life was the light of men.

3. There are many uses of light in Scripture: **Phos** is the Greek word for light and it appears some 70 times in the New Testament. Several of those uses are:

3.1 As the essence of God. 1Jo 1:5

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.

3.2 For Jesus who came into a world of darkness to save a lost world.

Joh 8:12

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

3.3 The good news of the Word is called light. 2Co 4:4

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

3.4 At point of regeneration the believer is moved from darkness to light.

1Pe 2:9

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

3.5 Light is used to describe doctrine resident in the soul. Eph 5:8;

Psa 119:105

Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

Psa 119:105 Thy word is a lamp unto my feet, and a light unto my path.

3.6 Doctrine in the soul of the believer is said to be constructed of the armor of light. Rom 13:12

Rom 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

3.6.1 Light therefore depicts entrance into spiritual maturity. Eph 5:14

Eph 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

4. Let's see what we can learn of one of Israel's greatest prophets.

The Book of Isaiah

1. The book was written by Isaiah in about 700 B.C. from Judah.

1.1 The grandest of all the Hebrew prophets, Isaiah speaks to the southern Kingdom and its immediate needs while prophesying of the sufferings of Christ and His ultimate victory at the 2nd Advent including specifics concerning His reign during the Millennium.

2. The Hebrew name of Isaiah is Yesha'-yahu, meaning "Yehovah is the source of salvation." It is fitting that his underlying message to God's covenant nation is that salvation will come to them on the basis of divine grace and power and not by their own strength and religious works.

3. The fact that Isaiah is called "the son of Amoz" 13 times in the Old Testament may mean that his father was a man of prominence. Isaiah apparently made his home in Jerusalem. Isa 7:3

Isa 7:3 Then the LORD said to Isaiah, "Go out, you and your son Shear-Jashub, to meet Ahaz at the end of the aqueduct of the Upper Pool, on the road to the Washerman's Field.

4. His wife was known as a prophetess. (Isa 8:1-4)

Isa 8:1 The LORD said to me, "Take a large scroll and write on it with an ordinary pen: Maher-Shalal-Hash-Baz.

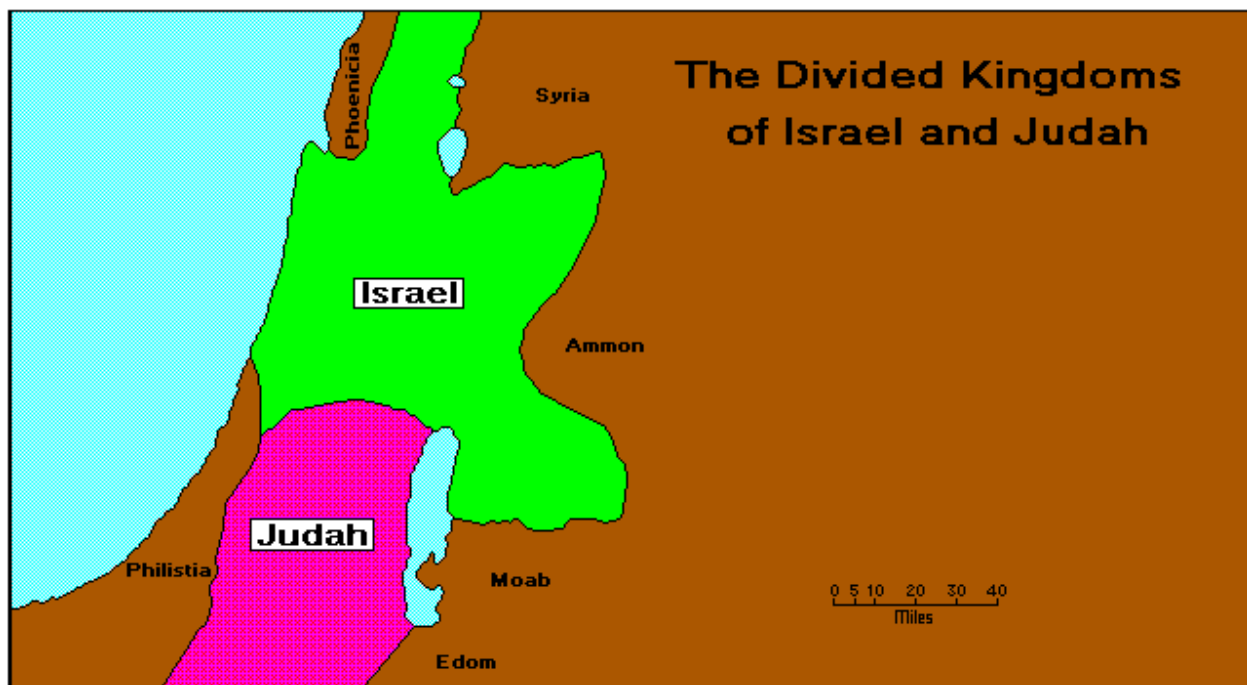
Isa 8:2 And I will call in Uriah the priest and Zechariah son of Jeberekiah as reliable witnesses for me."

Isa 8:3 Then I went to the prophetess, and she conceived and gave birth to a son. And the LORD said to me, "Name him Maher-Shalal-Hash-Baz.

Isa 8:4 Before the boy knows how to say 'My father' or 'My mother,' the wealth of Damascus and the plunder of Samaria will be carried off by the king of Assyria."

5. The names of Isaiah's children were significant, constant reminders to kings and their subjects of the prophet's message and the importance of listening to him. Wycliffe writes:

"God told Isaiah before he had even married his fiancée that he would have a man-child by her, and He bade him inscribe the child's name on a tablet as a matter of public record before two witnesses of reputation. Maher-shalal-hash-baz, meaning "hasten to the booty, rush to the spoil," was to betoken the successful Assyrian assault upon Damascus and Samaria.



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