



Pastor Jimmy L. Harper, Sr., President of State Convention  
Apostle Walter Camp, 1<sup>st</sup> Vice President  
Dr. Sidney L. Miller, 2<sup>nd</sup> Vice President  
Pastor Tremayne Harris, 3<sup>rd</sup> Vice President  
Pastor Michael Hansberry, Southern District Moderator

## Rice Memorial MBC

**Rice Memorial Missionary Baptist Church**  
Apostle Walter F. Camp, Presiding Senior Pastor  
Pastor David K. Baker III, 2<sup>nd</sup> Presiding  
802 W. 15<sup>th</sup>, Little Rock, AR 72202, 501-416-5894  
[www.RiceMemorialBaptistChurch.org](http://www.RiceMemorialBaptistChurch.org)

## Death and Resurrection

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 & 1913 Edition  
or Roget's Thesaurus – **January 31, 2016**

## John 11:38-44

**Introduction:** In this chapter we have the history of that illustrious **miracle** which Christ wrought a little before his death--the **raising** of Lazarus to life, which is recorded only by this evangelist; for the other three confine themselves to what Christ did in Galilee, where he resided most, and scarcely ever carried their history into Jerusalem till the passion-week: whereas John's memoirs relate chiefly to what passed at Jerusalem; this passage therefore was reserved for his pen. Some suggest that, when the other evangelists wrote, Lazarus was alive, and it would not well agree either with his safety or with his humility to have it recorded till now, when it is supposed he was dead. It is more largely recorded than any other of **Christ's miracles**, not only because there are many circumstances of it so very instructive and the miracle of itself so great a proof of Christ's mission, but because it was an earnest of that which was to be the crowning proof of all -- **Christ's own resurrection**. . Here is, **I.** The tidings sent to our Lord Jesus of the sickness of Lazarus, and his entertainment of those tidings (v. 1-16). **II.** The visit he made to Lazarus's relations when he had heard of his death, and their entertainment of the visit (v. 17-32). **III.** The miracle wrought in the raising of Lazarus from the dead (v. 33-44). **IV.** The effect wrought by this miracle upon others (v. 45-57). (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/john/11.html>)

**John 11:1-4**, Now a certain man was **SICK**, named **Lazarus**, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 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 (honored [respected])** thereby.

**Unto defined 4314, to the end that, unto** [used a function word to indicate direction and **COMPLETION** of movement towards a place, destination, or object].

**Thought 1.** So, Jesus said the **END result** of Lazarus' sickness would **not** be death! The completion would be to the honor (respect) of God and his Son Jesus. And because of this respect for them, the people would believe on Jesus as the Messiah: the Christ: the anointed of God! The **resurrection** and the **LIFE!**

**John 11:5-6**, Now Jesus **loved** Martha, and her sister, and Lazarus. When he had **heard** therefore that he was **sick**, **he abode two days still** in the **same place** where he was.

**Thought 1.** The average person, not knowing the wisdom of God, would've moved out as soon as he heard that Lazarus was sick. They would've explained, this is what **love** does.

But, even though Yahweh had nothing to do with Lazarus being sick, his wisdom was to take advantage of it in order to help the people understand more about himself and Jesus. And the FAITH of Mary, Martha, and especially Lazarus was seen when they sent for him!

So, because of **Lazarus' faith**, Father God would heal him! But he'd do it in his timing! His desire was to show everyone that no matter how much time has gone by, he could still raise people from the dead and heal them of what killed them in the first place! And because he doesn't take any more time than what's necessary to reward our FAITH; that means the TIME that he WAS taking WAS necessary! That's also true for us today.

**John 11:32-36**, 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**. When Jesus therefore **SAW** her **weeping**, and the Jews also weeping which came with her, he **GROANED** in the **spirit**, and was troubled. And said, Where have ye laid him? They said unto him, Lord, come and see. **Jesus wept**. Then said the Jews, Behold how he loved him!

**Groaned defined 1690, to sigh with chagrin** [anger at being let down: a feeling of vexation or humiliation due to disappointment about something].

**Thought 1**. Mary had sat at his feet and heard him teach God's word. (Luke 10:38-42) And he knew she should've been stronger. He was there now! And was disappointed in her because she didn't realize all would be well! Her weak faith troubled him, just as it does those of us who teach and preach God's word today. But, like him and others after him, we remain faithful: cooperating with God as he improves the MINDS of his people.

**John 11:37**, And some of them said, Could not **this man**, which opened the eyes of the **blind**, have caused that even this man should not have died?

**NOTE:** The attitude of such men as the ones quoted in this verse may afford another explanation of the indignation discussed under John 11:34. Those **hypocrites** who had so stoutly opposed admitting that any miracle had occurred in the **healing** of the **blind man** appear here as perfectly willing to admit it if it can be made a tool of slander in the present case. There were **two classes of witnesses**: **(1)** Some said, "Look how he loved him!" **(2)** Others said, "Well, here is certainly a man he could not heal, no matter about the man born blind!"

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=joh&ch=11#1>)

**John 11:38**, Jesus therefore again **groaning** (**snort with anger**); **have indignation on, sigh with chagrin** [anger at being let down] in himself cometh to the grave. It was a cave, and a stone lay upon it.

**NOTE:** Being moved with **indignation** (**anger**) in himself ... is again the marginal reading (English Revised Version (1885)) for the first clause; and its being mentioned so closely in connection with the **attitude** of those quoted in John 11:37 is a strong suggestion that such was the cause of it, or at least **partially so**.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=joh&ch=11#1>)

**John 11:39**, Jesus said, Take ye away the stone. **Martha**, the sister of him that was dead, saith unto him, **Lord, by this time he stinketh**: for he hath been **dead** **four days**.

**NOTE: Take ye away the stone** - He desired to convince all those who were at the place, and especially those who took away the stone, that Lazarus was not only dead, but that putrescency had already taken place, that it might not be afterwards said that Lazarus had only fallen into a **lethargy** (profound [deep] SLEEP, from which a person can scarcely be awakened... ); but that the greatness of the **miracle** might be fully evinced (made evident). **He stinketh** - The body is in a state of putrefaction. The Greek word οἴω signifies simply to SMELL, whether the scent be good or bad; but the circumstances of the case sufficiently

show that the latter is its meaning here. Our translators might have omitted the uncouth term in the common text; but they chose literally to follow the Anglo-Saxon, and it would be now useless to attempt any change, as the common reading would perpetually recur, and cause all attempts at mending to sound even worse than that in the text.

**For he hath been dead four days** - This is the fourth day, i.e. since his interment. Christ himself was buried on the same day on which **he was crucified**, see John 19:42, and it is likely that Lazarus was buried also on the same day on which he died. See on John 11:17. (Source: <http://www.studyight.org/commentaries/acc/view.cgi?bk=joh&ch=11#1>)

**John 11:40**, *Jesus saith unto her, Said I not unto thee, that, IF **thou wouldst believe**, thou shouldst **SEE** the **glory of God**?*

**NOTE:** This word of his to her was not before recorded; it is probable that he said it to her when she had said (v. 27), **Lord, I believe:** and it is enough that it is recorded here, where it is repeated. Note, (1.) Our Lord Jesus has given us all the **assurances** imaginable that a **sincere FAITH** shall at length be crowned with a blessed vision: "If thou believe, thou shalt see God's glorious appearances for thee in this world, and to thee in the other world." If we will take Christ's word, and **rely on his power** and **faithfulness**, we shall see the glory of God, and be happy in the sight. (2.) We have need to be often reminded of these sure mercies with which our Lord Jesus hath encouraged us. Christ does not give a direct answer to what Martha had said, nor any particular promise of what he would do, but orders her to keep hold of the general assurances he had already given: **Only believe.** We are apt to forget what Christ has spoken, and need him to put us in mind of it by his Spirit: "Said I not unto thee so and so?" (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/john/11.html>)

**Thought 1.** One of the duties of the Holy Spirit is to REMIND us, as well as teach us.

**John 14:25-26**, These things have I spoken unto you, being yet present with you. But the Comforter, which is the **Holy Ghost**, whom the Father will send in my name, **HE** shall TEACH you all things, and bring all things to **your remembrance**, whatsoever **I have said** unto you.

**John 16:12-15**, I have yet many things to say unto you, but ye cannot bear them now. Howbeit when **HE**, the **Spirit of truth**, is come, **HE** will **guide you into all truth:** for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and **HE** will **shew you things to come.** **HE** shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall **shew it** unto you.

**John 11:41-42**, *Then **they took away the stone** from the place where the **dead** was laid. And Jesus lifted up his eyes, and said, Father, **I THANK thee** that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by **I said it**, that **they may BELIEVE** that **thou hast SENT ME.***

**NOTE: Father, I thank thee** - As it was a common opinion that **great miracles** might be wrought by the power and in the **name** of the **devil**, Jesus lifted up his eyes to heaven, and invoked the **supreme God** before these unbelieving Jews, that they might see that it was by HIS POWER, and by his only, that **this miracle** was done; that every hindrance to this people's faith might be completely taken out of the way, and that **their faith** might **stand, not in the wisdom of man**, but **IN** the **power of the Most High.** On this account our Lord says, he spoke because of the multitude, that they might see There was **no diabolic influence** here, and that God in his mercy had visited his people. (Source: <http://www.studyight.org/commentaries/acc/view.cgi?bk=joh&ch=11#1>)

**Thought 1.** In this regard, Jesus' intention, reminds me of Elijah's prayer on Mt. Carmel.

**1 Kings 18:36-39**, And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be **known** this day that thou art **God** in Israel, and that I am **thy SERVANT**, and that **I have DONE all** these things **at THY WORD**. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Hear me, O LORD, hear me, that this people may know that thou art **the LORD (Jehovah [Yahweh]) God (the supreme (highest)God)**, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. And when all the people **SAW it**, they fell on their **faces**: and they said, **The LORD (Jehovah [Yahweh])**, he is the **God (the supreme (highest)God)**; the LORD, he is the God.

**John 11:43**, *And when he thus had spoken, he cried with a **loud voice**, **Lazarus, come forth**.*

**NOTE:** On one other occasion only did He this-on the Cross. His last utterance was a "**loud CRY**" (Matthew 27:50). "He shall not cry," said the prophet; nor, in His ministry, did He cry. What a sublime contrast is this "**loud cry**" to the **magical "whisperings"** and "**mutterings**" of which we read in Isaiah 8:19-20. As Grotius well remarks, it is second only to the grandeur of that **voice** which shall **raise ALL the dead** (Jn. 5:28-29; 1 Thess. 4:16). (Source: <http://www.studylight.org/commentaries/jfu/view.cgi?bk=joh&ch=11#1>)

**Isaiah 8:19**, And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that **peep**, and that **mutter**: should not a people seek unto **their God?** for the living to the dead?

**Thought 1.** As he stood before the cave, another consideration for him calling Lazarus by name is that if there were other bodies inside, the person would not respond. But, only Lazarus would leave Abraham's bosom where he was and rise to be reunited with his body.

**John 11:44**, *And 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**.*

**NOTE:** Swathed about with rollers - These were long slips of **linen** a few inches in breadth, with which the body and limbs of the dead were swathed, and especially those who were **embalmed**, that the **aromatics** might be kept in contact with the flesh. But as it is evident that Lazarus had not been embalmed, it is probable that his limbs were **NOT swathed together**, as is the constant case with those who are embalmed, but separately, so that he could come out of the tomb at the **command of Christ**, though he could not walk freely till the rollers were taken away. But some will have it that he was swathed exactly like a mummy, and that his coming out in that state was another miracle. But there is no need of multiplying miracles in this case... (Source: <http://www.studylight.org/commentaries/acc/view.cgi?bk=joh&ch=11#1>)

**John 11:45-46**, *Then MANY of the **Jews** which came to Mary, and had **SEEN** the things which Jesus did, **believed on him**. But SOME of them went their ways to the Pharisees, and told them what things Jesus had done.*

**NOTE:** They saw that the miracle was **incontestable**; and they were determined to **resist** the truth no longer. Their **friendly visit** to these distressed sisters became the means of their **conversion**. How true is the saying of the wise man, It is better to go to the house of mourning than to the house of feasting! Ecclesiastes 7:2. God never permits men to do any thing, through a principle of kindness to others, **without making it instrumental of good to themselves**. He that watereth shall be watered also himself, Pro. 11:25. Therefore, let no man withhold good, while it is in the power of his hand to do it. Proverbs 3:27. (Source <http://www.studylight.org/commentaries/acc/view.cgi?bk=joh&ch=11#1>)