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A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

- The public ministry of Jesus is fast drawing to its close.

- In John 10 we catch a glimpse of Jesus' activity during this time.

- Now John proceeds with **the great events** that mark the end of this period:
 - First the **Raising of Lazarus**,
 - Then the **Royal Entry** into Jerusalem.

- It is one of the most precious things to have a home into which one can go at any time and find rest and understanding and peace and love.

- It is open to us all
to make our own homes like that.

- It does not cost money,
and does not need
lavish hospitality.

- It costs only the
understanding heart.

- I pray you have
a dear friend like that.

- And that is the gift which Jesus found in the house in Bethany,
 - Where Martha and Mary and Lazarus lived.

- That was doubly true for Jesus, for he had no home of his own;
 - *Nowhere to lay his head*
(**Luke 9:58**).
 - In the home at Bethany he had just such a place.
 - There were three people who loved him;
 - And there he could find rest from the tension of life.

- It is friendship of the truest kind.
- Yet here is what troubled the hearts of these sisters,
 - Even as it still troubles many a Christian.

- The name Lazarus means God is my help.
 - Lazarus fell ill, and the sisters sent to Jesus that message.
 - It is lovely to note that the sisters' message included no request to Jesus to come to Bethany.

- They knew that was unnecessary;
- They knew that the simple statement that they were in need would bring Jesus running to them.
- But they were wrong.

- The message sent is remarkable.
- It merely states the fact that Lazarus is sick,
 - Although with “*behold*” it emphasizes that fact.
(**John 11:3**)

- It does not say how sick Lazarus is, it leaves that to be inferred.
 - It sends no direct appeal for help.
 - This restraint is remarkable.
 - Yet who will deny that the sisters hoped Jesus would restore their brother to health?

- “*He whom thou lovest,*”
(**John 11:3**)
- Resting the case entirely
on his love,
- Not on their brother’s love,
 - Or on their own
love to Jesus.

- To be a friend of Jesus,
- And yet to lie sick,
- To grow helplessly worse,
 - To die at last.
 - Has Jesus, our Friend, forgotten!

- From the last verses of John chapter 10, we would conclude that Jesus was approximately 20 miles from the home of Mary, Martha, and Lazarus.

- V. 4 The messenger found Jesus,
 - Jesus said,
***This sickness is
not unto death***
 - **but for the
glory of God,
that through it
the Son of God
may be glorified.**

- John does not say that this word was addressed to anyone in particular,
 - Yet unless Jesus gave the messenger some other word to report, this must have been his answer to the sisters.

- It must be noted that **Jesus does not say** that Lazarus will not die
- But only that this sickness **is not the final result**
 - But Lazarus **dies anyway!**

- Note the words “not unto death” .
 - So what does not
 - end in death
- must end in life,
 - for nothing lies between.

- Now let us notice
the words

“for the sake of”

(John 11:42)

- This states the reason
why this sickness
has come to Lazarus.

- It tells,
not of the outcome,
- But of the purpose back
of both the sickness
and its outcome;
- It is the furtherance of
“the glory of God,”

- This is another case like that of the blind beggar in John 9:3.
- God himself intends to use this sickness of Lazarus to reveal Jesus more fully as his own Son.

- The shining forth of the glory of the Son of God is the shining forth of God's own glory.
- V. 4 With great plainness Jesus here once more calls himself the Son of God.

- While her brother lies dead and her heart is broken **Martha's confesses,**

***“I believe that
thou art the Christ,
the Son of God,
who comes
into the world,”***
(John 11:27)

- Lazarus lay dying
- A black cloud hovers
over this home
in Bethany,
- But above it shines
the love of Jesus.

- **John 11:6**

***When therefore
he heard
that he was sick,
he abode at that time
two days
in the place
where he was.***

- Human love
would have
hurried
to Bethany.
- Divine love
acts otherwise.

- On his deathbed
Lazarus probably heard
the words of Jesus
which the messenger
brought back.

- Yet death
soon occurred.

- **John 11:7**

**Then after this
he saith to the disciples,
Let us go into Judea again.**

- **John 11:8**

***The disciples say unto him,
Rabbi, the Jews were but now
seeking to stone you;
and goest thou thither again?***

- V. 9

Jesus answered,

***Are there not
twelve hours in the day?
If a man walk in the day,
he stumbles not,
because he sees
the light of this world.***

- Jesus is speaking of the ordinary working day,

- Implying that his own
earthly working day
is not yet ended.

- And if this is **the twelfth hour for him**, he shall have also that hour for his work,
- And nobody shall be able **to rob him of it** by killing him before the time.

- **John 9:4:**

“We must work the works of him that sent me, while it is day;

• the night cometh, when no man can work.”

- Only Jesus saw every hour of His life with perfect clarity.
- He, therefore, moved amid dangers with an assurance and fearlessness that astonishes us.

- We can only place ourselves into God's hand,
- Doing his will as his Word and his providence work in our lives.

- V. 10

- Jesus reassures the disciples:
 - Though he returns to Judea, his enemies will not be able to cut short his life and work.
 - He will not die until his earthly mission is accomplished.

John 11:11

These things spake he:
and after this he saith unto them,

***Our friend Lazarus
is fallen asleep;***

***but I go,
that I may awake him
out of sleep.***

- This plural
“our”
is noteworthy,
- Jesus always distinguishes
between
“our” and “your,”
and
“your” and “my.”

- V. 15 It is not a word of grief but one of joy which Jesus adds to death of His friend:

- John 11:15

***And I am glad
for your sakes***

***that I was not there,
to the intent you may believe;
nevertheless let us go unto him.***

- Why is Jesus rejoicing over a death that **He could have prevented?**

- Jesus is glad because his disciples

- And not only they shall now see

- the glory of his Father

and of himself as the Son of God revealed in the resurrection of Lazarus.

- The emphasis is **not** on the clause:
- **“that I was not there”**
- But **on** the phrase:
- **“for your sakes,”**
 - Defined by **“in order that you may believe.”**

- When Jesus came to Bethany he knew that whatever was wrong with Lazarus he had power to deal with it.
- But he went on to say that his sickness had happened *for God's glory* *and for His.*

- Now this was true
in a double sense:

1 The cure would
enable men to see
the glory of God
in action.

- **# 2** But there was more to it than that.
 - Again and again in this Fourth Gospel Jesus talks of his glory. in connection with the Cross.
 - **Jesus said:**
"The hour has come for the Son of Man to be glorified"
(John 12:23).

- And it was of his Cross that he spoke,
- For he went straight on to speak of the grain of wheat which must fall into the ground and die.
(**John 12:23-24**)

- In this Fourth Gospel it is clear that Jesus regarded the Cross both as his supreme glory and as the way to glory.
- So when he said that the cure of Lazarus would glorify him,

- He was showing that he knew perfectly well that to go to Bethany and to cure Lazarus was to take a step which would end in the Cross
- And indeed it did.

- With open eyes Jesus accepted the Cross to help his friend.
 - He knew the cost of helping and was well prepared to pay it.

- For Jesus there was no other way to glory than through the Cross;

- Luke 9:23

And he said to *them* all,
***If any man will come after me,
let him deny himself,
and take up his cross daily,
and follow me.***

- There is a gate and then a road.
- There is an initial response and an a daily response.
- Both are necessary!

- The voice that bids us spare ourselves is Satan's.

- Self-pleasing ends in destruction.

- Self-denial and self-sacrifice are the divine path to life.

- Let us be more eager to lose ourselves than to find ourselves;
- More set on the cross than on the glory;
- More eager to promote the well-being of others than our own.

- Had our Lord
not done this
there would have been
no glory.

- And
no cross,

- And
no hope!

- **John 11:15**

Let us go unto him.

- **John 11:16**

***Thomas therefore,
who is called Didymus,
said unto his fellow-
disciples,***

• ***Let us also go,***
that we may die with him.

- **His Hebrew name:**
 - Meaning **twin**,
as well as **duplex**.
- Some regard this as referring to Thomas **as a divided man**
or
Doubting Thomas

- In him the twins,
unbelief and faith,
were contending with
one another for mastery.

- In life
we are often tossed
to and fro.

- James 1:8
***A double minded man
is unstable
in all his ways.***

- One writer used the term
“Facing both ways.”
 - “Unstable”
means unsteady,
fickle, staggering,
reeling like a drunken man.
(Robertson’s Word Pictures)
 - This was
not
the character of
our Lord Jesus.

- Song:

"More Like Jesus"

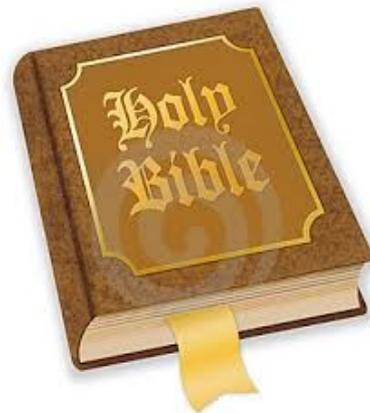
{Invitation Song}

- **Think on these things**
- **Philippians 4:8**

**The doors of the church
are open.**

**The Spirit and the Bride
Say
“Come”.**

Revelation 22:17



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