



Teachers Manual - cp 11

# The Word Made Flesh

*the word of God brought to life*

Pastor Del Phillips

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# The Resurrection

*I am the resurrection and the life*

## Lesson Eleven

John 11:1-57

### Background

**When:** The timestamp is set during the Preparation for Passover—during the third year of ministry for Jesus-Messiah. (John 11:55)

**Who:** Lazarus—the brother of Mary and Martha. He was from a town called Bethany, in the kingdom of Judea. Only two miles outside of Jerusalem. The introduction of the sisters is captured in the Gospel of Luke. (Luke 10;38-42) Martha is characterized to be focused on active service to the needs of others, while her sister Mary was content to listen and learn about the Torah.

Jesus-Messiah challenges Martha to choose the greater good of becoming intimate with the words of God instead of her service work that held less value. The challenge was a direct invitation for Martha to become a student of the Torah and learn from Him like the other disciples.

The family home in Bethany became a place of refuge for the Messiah. A place for establishing a bond and close relationship between them. (Matt. 21:17, Mk. 11:1, John 12:1)

The third year in the Messiah's ministry will also yield a key miracle following the pattern of the first and second year; specifically, the resurrection of Lazarus from the dead. The conditions of the third-year miracle has similarities to the man born blind. Lazarus becomes sick and the sisters send the message to Jesus-Messiah expecting his response to be prompt and immediate. The sisters inviting the Messiah to come and heal their brother indicates their acknowledgment that his sickness was not unto death. Lazarus did not have to die. Allowing him to die created another opportunity for God's glory to be manifested. (John 11:4)

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

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

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

## Lesson Notes

(John 11:1-2) – Lazarus (Eleazar) was a common Hebrew name which means: “*God has helped*”. It is the name of the beggar in the parable Jesus used in Luke to illustrate the distinct outcomes between the Godless rich men and God-fearing poor. The text carefully identifies a certain Lazarus specifically as the brother to Mary and Martha. They are the sisters that hosted Jesus-Messiah and the disciples in their home. Mary was noted as the sister that sat to listen to Torah instruction while Martha was busy serving. (Luke 10:38-42) Mary is also celebrated for her example of selflessness when using her hair to wipe the feet of the Messiah. (John 12:3)

(John 11:3) – Lazarus took ill in the family home. His sisters communicated his status to the Messiah. The sisters sent the message to their close friend because they had faith that their brother’s illness was reversible—they believed Jesus had the power to heal him.

**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.

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

## Lesson Notes

(John 11:4) – Days later after receiving the news of Lazarus’ sickness, Jesus tells the disciples that the man is sleeping. The disciples thought that Lazarus’ sleeping meant he was resting from his sickness. Jesus had to say them clearly that Lazarus was now dead as a result of his sickness. (John 11:13) The death of Lazarus creates a paradox, because initially Jesus stated that sickness of Lazarus was not unto death.

Mary and Martha also knew that the sickness of Lazarus was not unto death. They sent the message to Jesus-Messiah, because they knew that the sickness of Lazarus could be cured by a healing miracle—they did not expect Lazarus to die. Lazarus did not die because of the sickness in his body; he died because his death would provide a greater opportunity for the glory of God to be witnessed.

(John 11:5) – The Messiah’s delay to travel to Bethany was not malicious; he loved Lazarus and his sisters. However, His love for the family could not over-rule the opportunity to reveal the greater work of God. When God does not respond to expected time-tables, it is not a signal that He does not love those in need.

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

## Lesson Notes

(John 11:6) – Jesus is in Jordan because the Pharisees have been trying to stone Him. (10:39) They would not accept His claim that He was the Son of God (God actively present on the earth.) Even after all the great works already witnessed by the Pharisees—including opening the eyes of a man born blind, a miracle known to be an act of God—a greater miracle was needed to bring God glory and establish evidence that Jesus was His son.

After hearing that Lazarus was sick, Jesus remained in Jordan for two days. When He arrived in Bethany, Lazarus had been dead four days. The distance from Jordan to Bethany is approximately twenty miles, a journey that would take five to six hours. Jesus wanted to do more than heal Lazarus. He allowed Lazarus to die so that men might witness the work of the Son of God (God actively present on the earth)—the resurrection of a dead man.

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

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

**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.

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

**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.

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

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

**John 11:14-** Then said Jesus unto them plainly, Lazarus is dead.

**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.

## Lesson Notes

(John 11:7-8) – The Messiah informs the disciples of His decision to make the journey to Judea and they are not enthusiastic about the idea. They quickly remind their Teacher of the peril that awaited Him in Judea. The last miracle performed in the Judean province invoked a plot to stone Him.

(John 11:9-10) – The response from the Messiah is to oddly (metaphorically) rehearse the number of daylight hours in a given day. He uses the twelve hours of limited daylight to express that His time in the world is scheduled for a limited time. He was not born to live forever in a temporal world. He is not afraid of the threats against His life because He came to this world to give up His life. Night will come after His task is complete and His light will live on inside those who believe in Him, but those who do not will continue to stumble in spiritual darkness.

(John 12:35)

(John 11:11-13) – He continues on with His thoughts, while the disciples express that their friend Lazarus is sleeping and that He must go to Judea to wake him. The fearful disciples, not moved by the reminder that Lazarus is a friend to them as well as the Messiah, reject the need to travel, because he is doing well if he is only sleeping.

They are unaware that their Teacher is illustrating the temporal nature of His death to come and the supernatural power He possesses to raise him up.

(John 11:14) – The Teacher plainly explained to them that Lazarus was dead and lifeless. Any restoration of his life would be the result of a supernatural miracle.

(John 11:15) – The Teacher further expresses His joy for not being on site when Lazarus died. The opportunity with Lazarus' death was similar to the man who was born blind. The death of Lazarus would also be used to bring glory to God's work and it would strengthen the faith of His disciples.

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

## Lesson Notes

(John 11:16) – Thomas, the twin also known as Didymus, is in agreement to make the journey, but not for the reason validated by the Messiah. Thomas, the doubter, does not express any confidence in the resurrection of Lazarus, but instead believes that death will be the destiny for them all.

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

**John 11:18-** Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

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

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

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

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

## Lesson Notes

(John 11:17) – Lazarus laid dead four days in a grave before Jesus-Messiah arrived. The delay provided an opportunity to demonstrate a miracle greater than healing Lazarus of the illness that attacked his body. The Messiah would perform another miracle that God alone could accomplish.

(John 11:18-19) – Jews from nearby Jerusalem traveled 15 furlongs (just under two miles) to come and grieve with the family. The outside visitors would witness the great miracle and take the news to share with members of the Jerusalem community, including the local religious leaders.

(John 11:20-22) – Martha left her house to meet Jesus before He arrived in her home village. For four days, Martha and her sister Mary had waited for Jesus to respond to them, without any message explaining His delay. At this point, Martha wants to confront the Messiah for failing to arrive before the death of her brother.

Without hiding feelings of disappointment, she comments, “if thou hadst been here, my brother had not died”. A person facing the dread of loss is incapable of finding solace in a delayed response from heaven. The limitations of human perspective are ill-equipped to see that God has a much greater plan than what we want or expect from Him.

Relenting to her respect for the Messiah, she follows her commentary acknowledging that whatever He will ask of God— she is confident will be given to Him.

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

**John 11:24** Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

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

**John 11:26-** And whosoever liveth and believeth in me shall never die. Believest thou this?

**John 11:27-** She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

## Lesson Notes

(John 11:23-24) – In consolation, the Messiah tells Martha, “Thy brother shall rise again.” Resurrection into eternal life was a tenant of the Pharisee Jewish sect— in opposition to the Sadducees, who believed life did not exist beyond death. Martha responds with acknowledgement of the promise believed within her Jewish faith, that gives them hope in an afterlife, but the Messiah expressing Pharisaic views about the afterlife were not enough to inspire her to see the loss of her brother differently. She knew that eternal life awaits those who die in the present world. Martha affirms that Lazarus will arise in the last day, but not in the present world. From her perspective, there is nothing more that God can do about her loss in the present world. The eyes of faith are often cast only into the future. Some issues in the present world can appear to be irresolvable, leaving a person with the hope to find their resolve in the world yet to come.

(John 11:25) – With clarity and immediacy Jesus tells Martha: “I am the resurrection and the life...” He wanted Martha to be aware of His immediate intentions. In Greek, the word to express “*I am*” is [εἰμί] “*eimi*”. The term is used to define something that has always existed and will continue to exist. The Messiah’s response is intended to express that He was the resurrection in that moment and has always been and will continue to be the resurrection and the life into the future. As God, He can bring life back into the present world as well as transfer men into the eternal world to that is to come.

(John 11:26) – Death represents the end of life or the end of an event that will cease to exist. All those that believe in the Messiah will be triumphant over death. They will never die. For them, death will become a transition process to eternal life in the presence of God.

Martha is forced to acknowledge her disbelief in the revival of life in the present world. The Messiah challenged her faith to believe that He is more than a family friend, Rabbi, or Prophet. Hearing the truth does not matter without believing the truth that is heard. The truth is only effective when the truth is believed. The Messiah asked Martha, “Believest thou this”?



(John 11:27) – Martha responds by declaring: “I believe that thou art the Christ, the Son of God, which should come into the world.” This is the same truth that Jesus had fought to prove to the Pharisees, who perpetually refused to believe Him. She makes the same affirmation as Peter, when he spoke up on behalf of the other disciples after many walked away and followed the Messiah no more. (John 6:69) Her belief in the Messiah was unquestionable, but she believed His resurrection power was limited to the world to come.

**John 11:28-** And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

**John 11:29-** As soon as she heard *that*, she arose quickly, and came unto him.

**John 11:30-** Now Jesus was not yet come into the town, but was in that place where Martha met him.

**John 11:31-** The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

**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.

## Lesson Notes

(John 11:28-31) – The encounter with Martha ends as she departs to secretly inform her sister Mary that the Messiah is nearby. Mary, along with other family, is engaged in the Jewish mourning tradition of “*sitting shiva* (seven)”, the seven days and nights to grieve on behalf a departed loved one. (Job 2:13) Martha secretly informs her sister of the Messiah’s presence on the outskirts of their village home. Mary’s abrupt departure made those grieving with her believe she was going to the graveside of her brother Lazarus to weep.

There was no attempt by Jesus-Messiah to reach the family residence where they were mourning. It is apparent that He wanted to engage both sisters outside of the parameters of their grief. The life application demonstrated by this encounter reveals the necessity for a person to be drawn away from a physical or emotional place of grief before hearing words that will empower them to overcome loss.

Mary quickly responded to the invitation to walk away from her grief filled residence and she was joined by the other mourners gathered in her home. Mary finds the Messiah at the same place Marth had her encounter.

(John 11:32) – Humbling herself, she falls at the feet of her Master and rehearses the same grief and despair spoken by her sister Martha— expressing her hope that the Messiah would have arrived sooner.

Although her words of grief are the same, Mary’s posture is much different than her sister Martha’s. Here, her body language speaks louder than the words spoken.

**John 11:33**- When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,  
**John 11:34**-And said, Where have ye laid him? They said unto him, Lord, come and see.

**John 11:35**- Jesus wept.

**John 11:36**- Then said the Jews, Behold how he loved him!

**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?

## Lesson Notes

(John 11:33-34) – Seeing her weep, along with the tears of the villagers that followed her, the Messiah offers no rebuke or inquiry about her belief in the way He did with Martha. Instead, He groaned in His spirit with her and was troubled. The Messiah himself was stirred up with emotion— co-experiencing her loss.

Ready to fulfill the great miracle that had drawn Him to Bethany, He asked where they laid the body of Lazarus.

(John 11:35-37) – The Messiah weeps along the way as He is led to the burial site. Some of the commentators expressed how much he loved Lazarus, as they saw the volume of His tears. Raising ridicule, others interpreted the Messiahs emotions differently as they questioned His ability to heal Lazarus of his sickness in the aftermath of giving sight to a man born blind.

The weeping of the son of God, (God actively present on the earth) raises questions to understand what could cause God to weep? The single answer can only be: “to express His grief over the faithlessness of men.

**John 11:38** -Jesus therefore again groaning in himself cometh to the grave.  
It was a cave, and a stone lay upon it.

**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.

**John 11:40** - Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

**John 11:41** - 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.

**John 11:42** - 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.

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

**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.

## Lesson Notes

(John 11:38-39) – The family of Lazarus was clearly disturbed, by the delay of Jesus-Messiah. To them His delay signaled nothing could be done to save Lazarus from inevitable death. They failed to understand His power to give men life physically and spiritually in their immediate world. They believed Lazarus journeyed to the place of death, from which no one could return. The Messiah groaned within Himself, disturbed by the tremendous unbelief among His audience. The audience was completely unaware of the great miracle that awaited them.

He instructed them to remove the stone covering the tomb. Martha reverted to her posture of unbelief and questioned the validity of moving the stone. She limited herself to the laws of physics which calculated her brother's body was decomposed and smelled of death.

(John 11:40) – The Messiah questioned her faith and challenged her expectations, asking her if she believed she would see the glory of God? In compliance to the Messiah's request, the stone was finally moved from the place "*where the dead are laid.*" Lazarus was laid in a sepulcher, a collective burial site where "*the dead are laid.*" It was a small room or crypt generally carved into the mountainside. The interment was a resting place for multiple bodies of the dead.

Jewish law would have required the body to be buried within twenty-four hours, or as soon as possible after his demise. Martha exacted the number of days he was dead to be four, meaning that he has been buried up to three days. By the time the Messiah arrives, the family has already begun the required seven days of grieving (*shiva*: seven); the immediate family sitting nearby for seven continuous days to honor the loss of their family member. The first three days of "*shiva*" are noted to be the most intense. The Messiah arrived during the intense highpoint of sitting "*shiva.*"

(John 11:41-42) –With the stone removed, the Messiah lifted His gaze and voice towards heaven, crying out in thanks for the confidence He had knowing that God could hear Him. He verbalized His confidence in God so the people could hear and know that God the Father (God actively present in Heaven) would hear and that He was sent by Him.

(John 11:43) – His attention turned toward the burial site, as He called Lazarus by name to come forth (*exo*: out). The sepulcher that contained Lazarus, contained many other dead bodies also. If the command to come out had been spoken without specifically identifying a single entity, everything dead would have responded to the authority of the Son of God like the last trumpet (or voice) of God that will call forth all the dead in the last days. (I Cor. 15:52)

The text emphasized the manner with which Lazarus was called: "*with a loud voice.*" The Greek word for loud used in the text is "*megas*" which describes much more than the volume. The word "*megas*" includes the measure, mass, and intensity that something has upon the space it occupies. The voice that commanded light to come forth from darkness, trees to sprout up from the dirt, and birds to come forth from the depths of the waters *was the same loud "megas"* voice that called Lazarus from the dead. (Gen. 1:3, 11, 20)

(John 11:44) – Lazarus, who was dead, responded to the voice that commands life. He was raised, still bound in grave clothes. The Messiah commanded witnesses of the great miracle to remove the bindings. When life is restored to one who was, there is a responsibility upon the living witnesses to assist those returned to life by releasing them from impediments that would prevent them from freely moving forward. The illustration should be applied to believers who witness new converts coming into life—spiritual life. Those already walking in relationship with Christ should be ready to assist others by helping them to remove the grave clothes of the former life that would impede their ability to walk in the newness of life.

**John 11:45** - Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

**John 11:46** - But some of them went their ways to the Pharisees, and told them what things Jesus had done.

**John 11:47** - Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

**John 11:48** - If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

## Lesson Notes

(John 11:45-47) – The resurrection miracle had the intended outcome. Many believed that Jesus-Messiah was the Christ. Some that witnessed the miracle went back as spies to inform the Pharisees about the miracle that returned Lazarus to life. The impact of the miracle influenced the Chief Priest and the religious council to convene to discuss what could be done against a man that did so many miracles—specifically concerned about miracles that qualify Him to be more than an ordinary man, Prophet, or Rabbi.

(John 11:48) – The Pharisees feared if they did not act against Jesus-Messiah, that all Jews under their influence would believe in Him as the Christ. The danger of that outcome would have disrupted their status and relationship with the Romans—destroying any hope for Israel to be restored as a nation.

**John 11:49** - And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

**John 11:50** - Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

**John 11:51**- And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

**John 11:52** - And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

**John 11:53** - Then from that day forth they took counsel together for to put him to death.

## Lesson Notes

(John 11:49) – Judea was a newly established Roman province during the life and ministry of Jesus-Messiah. The Romans assigned prefects (local administrators) to oversee each province. Prefects were empowered to appoint High Priests as pseudo co-leaders in handling the affairs of the Jews living in the Judean province. Caiaphas was a Sadducee. He was appointed by a Roman Prefect who preceded Pilate, named Valerius (in 18 AD). His father-in-law, Annas, served a term prior to him during the early childhood of Jesus-Messiah (from 6-15 AD). (John 18:13).

Responding to the fearful hesitancy by members of the Sanhedrin council, Caiaphas chastised them with accusations of being less than intelligent in determining how to handle the Messiah crisis.

(John 11:50-51) – Caiaphas offered a solution that would unknowingly bring God's plan into fruition. He described the benefit of one man's life being offered to prevent the nation from perishing. Prophetically, he proposed that Jesus the man should die for the nation of Israel. The results of the sacrifice would gather the children of God together beyond the boundaries and borders of Israel.

(John 11:52) – Caiaphas intended to do harm to Jesus the man, but his actions set into motion the divine steps of a plan that is much greater. Indeed, the death of Jesus, who is more than a man, will preserve the future of Israel—not allowing them to perish. His unique sacrifice will inspire the evolution of the Church age that will reunite lost souls beyond Israel's borders, reaching into Gentile nations to draw all of God's children together, heeding the truth of the gospel.

(John 11:52) – From that day forward, Caiaphas would be the chief agent to engineer a plot to bring the life of Jesus the man to an end using whatever means necessary.

### **Student Review Question: Who is Caiaphas?**

**Note:** According to Josephus, **Caiaphas** was **appointed** in AD 18 by the Roman prefect who preceded Pontius Pilate, Valerius Gratus. According to John, **Caiaphas** was the son-in-law of the high priest Annas, who is widely identified with Ananus the son of Seth, mentioned by Josephus.

**John 11:54** - Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim (near Mt. Gerizim in Northern Judea) , and there continued with his disciples.

**John 11:55** - And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

**John 11:56** - Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

**John 11:57** - Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

## Lesson Notes

(John 11:54) – Fully aware of the Sanhedrin council's intention, Jesus-Messiah did not walk openly in Judea. The measures taken by Him were not out of fear of the plot waged against him, but to demonstrate that He was still driven by a divine timeline notwithstanding the devices of men.

He took shelter north of Judea in Ephraim, a city near Mt. Gerizim, leading into the borders of Samaria. The disciples joined Him, taking comfort in the relationship already forged with the Samaritans in that region. (John 4:1-2)

**Student Review Question:** Who are the Samaritans?

**Note:** *\*The Samaritans are the remnant of northern Israel.\** The Samaritans on Mount Gerizim **represent the smallest, most ancient, living ethnic community in the world**, bound together by a profound and rigid religious belief. The Samaritans have believed for more than 3600 years, that Mount Gerizim is a sacred mountain.

(John 11:54-55) – Many of the Jews were leaving the area where He chose to steal away unnoticed. They traveled to Jerusalem for the purification rituals in preparation for Passover.

(John 11:56-57) – The Pharisees and Sadducees surveyed the Jews that entered the temple city to determine if the man Jesus was among them. Officially, they made a public edict that required anyone to report knowledge of His presence to members of the Sanhedrin, so they could take Him into custody.

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Teacher Notes

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