

Online Grace Bible School

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**Online Grace Bible School
Phase 4
Seven Signs Revealing His Glory
(John's Gospel)**

1) Don't Miss the Real Thing

There are 2 major parts to John's gospel: 1) Jesus' public ministry (the seven signs); 2) The final week of His ministry. These signs are often followed by long discourse, e.g. bread, light, resurrection, etc. They are given so that we may believe that Jesus is the Son of God and that by believing we may have life John 20:30-3).

Jesus is divine; the eternal Logos (Word)

Jn.1:1-3. John makes it clear what it is he wants us to believe, i.e. the person and work of Jesus.

- 1) He is the Logos (Word) of God. Through the medium of the Word, God is revealed to us. He expresses the mind of God perfectly.
- 2) He is divine, i.e. co-equal and co-eternal with God. As long as God has existed He has a mind, expressed by the Logos. He was 'with' God, lit. face to face, i.e. closest possible fellowship, Prov.8:27-3).
- 3) All things were created through Him. Apart from Him not a single thing that exists came into being.

The Word became flesh

- ✓ Jn.1:14. The Word became flesh, but did not cease to be God.
- ✓ The Word became flesh, laying aside His glory and subjecting Himself to our limitations.
- ✓ He is now a man. His glory was veiled by His humanity. This was necessary for our redemption, Jn.1:29.
- ✓ This means the danger of seeing Him only as a man, Jn.10:33.
- ✓ Jn.1:4. But it is vital that we see His glory, because In Him is life, i.e. the right to bestow life, 1 Cor.15:45.

He is the light of the world, shining in the darkness

- ✓ Jn.1:5. Without Him men are in darkness. The darkness = fallen humanity under Satan's rule.
- ✓ The light has shone in the darkness, but the world is hostile to the light, Jn.7:7; 15:18.
- ✓ Hostility to the light is darkness, Jn.13:30.
- ✓ Jn.3:19-20. The darkness hates the light but can never overthrow it or extinguish it.
- ✓ The Cross was the ultimate attempt to overcome the light – but it failed.
- ✓ To remain in darkness is sin, Jn.1:10-11; 16:9.
- ✓ Those who reject Him remain the offspring of the devil, Jn.8:44.
- ✓ Jn.1:12-13. Those who believe in Him are given life. They became what they were not before, sons of God by new birth. These are His own, Jn.13:1; 17:11.
- ✓ For example, Jn.6:69; Jn.1:49; Jn.4:39-41; Jn.9:35-38; Jn.11:45-46), etc.

Don't mistake the witness for the real thing

- ✓ Jn.1:17. The law was given by Moses. Moses and the law pointed to Jesus. Jn.5:39, 40,46-47. Grace and truth came by Jesus. Jn.1:16. Grace upon grace, i.e. wave after wave.
- ✓ Jn.1:18. Jesus is the only begotten Son who is in the bosom of the Father. Intimacy, like a child in a mother's arms, or a woman embraced by her lover.
- ✓ Jn.1:6-8. John the Baptist. John was referred to as the greatest of the prophets. But the least in the kingdom is greater. Greatness is measured by relationship. John was not that light. He came to bear witness of the light, like all preachers, Jn.3:25-30; 10:41.
- ✓ Jesus is the true light, Jn.1:9. All else are witnesses to the light.
- ✓ The difference between Jesus and all other servants of God is that He is the substance of His message.
- ✓ He did not come to show light, He *is* the Light. He did not come to give bread, He *is* the Bread. He did not come to show the way, He *is* the Way, etc.
- ✓ So too the seven signs are not the light; they bear witness to the light.
- ✓ Clearly John writes with the express purpose that we might believe that Jesus is God's Son, our Saviour, and that by believing we might have life, Jn.20:30&31.
- ✓ Unlike the Synoptic writers, who simply tell their story and leave their readers to draw their own conclusions, John seeks to procure a verdict. The verb to believe is used almost 100 times. The result of belief is *life, zoe*, a reference to the sum total of all that is received in salvation (17:3). He gives life abundantly. The life He gives is eternal life, i.e. the quality of life God has.

2) Water into Wine

- ✓ In the first miracle Jesus demonstrated that He would replace the failed OC with a NC.
- ✓ The 6 stone jars normally held water used for ceremonial cleansing, Mark 7:3.
- ✓ They were empty. They needed to be constantly filled because people constantly needed to be cleansed.
- ✓ The number '6' symbolically means 'incomplete'.
- ✓ The miracle symbolized that He was about to change the stone, cold, empty way of man's religion into a living and joyful relationship with Him, likened to a wedding celebration. T
- ✓ The water would be replaced by abundant wine celebrating that under the NC we are now clean.

1) The New Covenant is a covenant of grace

- ✓ It magnifies the grace of God. 'Woman, what have we in common?' Leave it to me.
- ✓ We don't need to pray to Mary so that she might influence or persuade Jesus for us, 1 Tim.2:5.
- ✓ Neither does Jesus exist to do as we want. He is sovereign - I will do it in my way and in my time.
- ✓ This is not passivity but directed activity. What He says, do. You fill the waterpots. He turns the water into wine. You present your humanity to Him; He does supernatural things through you.
- ✓ God does extraordinary things through ordinary people, so that His grace might be magnified, 2 Cor.4:7; 1 Cor.1:26-29.

2) The New Covenant is superior to the Old Covenant

- ✓ The wine was superior to the wine they had served earlier. They had saved the best for last, Heb.8:6.
- ✓ The world shows its best first; God saves the best till last. The new covenant is an ever-increasing glory!

3) The New Covenant is a covenant of abundance

Contrast the old covenant with the new covenant:

- ✓ Israel vs a spiritual nation comprising men and women from every tribe, nation, people and tongue
- ✓ Temporary (now obsolete) vs eternal
- ✓ Fading glory vs increasing glory
- ✓ Written with ink on tablets of stone vs written by the Spirit on hearts of flesh
- ✓ Shadows vs the substance
- ✓ Daily routine vs finished work
- ✓ Continuous offering of sacrifices vs one sacrifice once for all
- ✓ Do vs done
- ✓ Covers sin vs takes away sin
- ✓ Purifies the flesh vs cleanses the conscience
- ✓ Reminds of sin vs no remembrance of sin
- ✓ A ministry of condemnation vs a ministry of righteousness
- ✓ Kills vs makes alive
- ✓ Condemns even the best vs saves even the worst
- ✓ Perfected nothing vs perfected us for ever
- ✓ Cannot justify vs justifies from all things including the things we could not be justified from by the law
- ✓ Cursed vs blessed
- ✓ A day of rest vs a life of rest
- ✓ Don't come near vs draw near with confidence
- ✓ Access through a human mediator vs direct access
- ✓ You need a priesthood vs you are a priesthood
- ✓ You go to the temple vs you are the temple
- ✓ Chosen people anointed vs all anointed
- ✓ Brings bondage vs brings freedom
- ✓ Flesh appealing vs Spirit-empowering
- ✓ Rules to regulate behaviour vs The Spirit to change the heart
- ✓ Married to the law vs married to Christ
- ✓ Conditional promises vs better promises (You shall vs I will)

3) Faith – Artificial or Authentic?

The wine of God's grace is received by faith, Rom.5:2. Faith is our response to God's grace. Faith does not save us; Jesus does. But faith enables us to lay hold on Him.

In this miracle we see the danger of artificial faith and the character of authentic faith.

1) Artificial faith

- ✓ Jn.4:48. Artificial faith is like an artificial life support system, 'Unless we see miracles we won't believe.'
- ✓ 4:44. Jesus was like a prophet without honour. He was only welcome if He performed miracles.
- ✓ We should honor the Son as the Father did, John 5:23. The Father all bore witness to the Son.
- ✓ These did not believe the Father's witness, thus making Him a liar, 1 John 5:10.
- ✓ Like an artificial life support they needed to keep switched on to miracles. They did not honor Him and eventually left Him Jn.6:66.
- ✓ If your Christianity is based on miracles it will need to be sustained by miracles.
- ✓ If you were saved by faith you will be sustained by faith and grow by faith. 'From faith to faith.'
- ✓ God is a God of miracles. He has revealed Himself to us resulting in faith in Him.
- ✓ But for some their faith does not uphold them in day to day life. They need miracles to stay 'alive'.
- ✓ They are 'miracle addicts' who are vulnerable to 'miracle pushers' who feed their addiction.
- ✓ Jesus didn't stop performing miracles but He refused to do miracles on demand, Mt.12:39.

2) Authentic Faith

- ✓ Jn.4:48. In contrast this man came because he did believe. He had authentic faith. Note:
 - ✓ 1) His faith began by bringing his need to Jesus. Many come to God in the midst of their need. Our needs remind us that we were not meant to live independent lives, Matt.11:5, Matt.5:3; Isa.61:1-2.
 - ✓ He did not appeal to Jesus on the basis of his nobility or the loveliness of the child, but on the basis of his need. Not because he was rich or righteous but because he was needy.
 - ✓ The doctor is for the sick, not for those who say they are well.
 - ✓ 2) His faith grew as He trusted in the words of Jesus. Jn.4:49-50. Jesus told him, 'Go home; your son will live.' He wanted Jesus to go with him and when Jesus refused his faith was tested.
 - ✓ He had no evidence that his son was healed other than Jesus' word. True faith needs no evidence. It rests in the word of God. He '*believed the word that Jesus spoke to him*'. NIV: '*the man took Jesus at His word*'. He had no conditions for believing; he just trusted in the bare Word of God, Rom.10:17; Heb.11:1.
 - ✓ He was so sure that his son was healed that he did not hurry home as if he needed to find another doctor. Unlike the Galileans who did not honour Jesus by believing in Him for His own sake, this man honoured him.
 - ✓ 3) His faith reaches maturity when he believed who Jesus is. Jn.4:51-53. He probably thought that his son would begin to gradually recover. But then he discovered that the fever left him the same time Jesus proclaimed his healing.
 - ✓ Jn.4:53. This miracle created faith of the true kind...he and all his household believed. They didn't just believe; they became believers.

4) House of Grace

- ✓ Jesus came to a place called Bethesda, i.e. house of mercy or house of grace.
- ✓ Occasionally something disturbed the pool. People believed that at the time of this agitation, the first person to get in the pool would be healed. Note: the NIV finishes at word 'paralyzed' (Jn.5:3) until Jn.5:5.
- ✓ Did an angel really stir the pool? If you are focused on this you are focused on the wrong miracle!

The poverty of the law to heal

- ✓ Jn.5:7. Many were disappointed at the pool. None more so than this man. He spent 38 years waiting.
- ✓ This demonstrates the poverty of the law. It is powerless to heal.
- ✓ The man was like this for 38 years, the same time the Jews wandered in the wilderness, Deut.2:14.
- ✓ He was at the very edge of healing but all his efforts to get into the pool were unsuccessful. Similarly, the law leaves us at the very edge of salvation but falling short. *'One thing you lack...'* See also Gal.3:21.

What the law could not do grace can!

- ✓ What the law could not do, God did through His Son. Jesus brings us to the true house of grace.
- ✓ Jn.5:6. Jesus saw him. This man was so weak as well as paralyzed. Jesus picked the most hopeless case.
- ✓ After 38 years he lost all his friends. Our helper is the Holy Spirit. People can point us to Christ, but not be a substitute for him. Christ-dependency is the goal of all Christian ministry.
- ✓ Jesus first asked the man if he wanted to be made whole. Maybe when Jesus asked the question the man thought that Jesus was offering to help him in the water.
- ✓ After 38 years hope had probably died. Maybe he was happy in his comfort zone. He was asking, 'Are you ready to change?' Not are you willing to make yourself whole, but be made whole.

The gospel is the power of God unto salvation

- ✓ Instead of saying 'I'll help you into the water' He said, 'Get up; pick up your bed and walk.'
- ✓ Jesus gave a commandment. The gospel is a command to 'Believe!' Evangelism is a command to obey the gospel, 1 John 3:22-23; Rom.10:16; Rom.1:5; Acts 6:7; 1 Pet.1:17; 2 Thes.1:8.
- ✓ Jesus commanded him to do 2 things: 1) Rise, take up your bed, and 2) walk. Rise: a picture of the new birth; take up your bed and walk: a picture of the new life, the new walk. Walk worthy.
- ✓ Jesus asked him to do what he could not do. But because it was Jesus who asked him he could do it.
- ✓ He was to carry that which had carried him for 38 years. He empowers us. 2 Pet.1:3. The power is not in us but in the command. When He said rise and walk the withered sinews and muscles received strength.
- ✓ Likewise, we yield our members as instruments of righteousness unto holiness. The same gospel that saves us, changes us.

Be healed; then walk worthy

- ✓ Jn.5:10-18. The Jews had turned the law into thousands of rules.
- ✓ He who said 'rise up' to a man who has been paralyzed for 38 years has the right to say take up your bed and walk. If Jesus has divine authority to heal He has divine authority to command.
- ✓ He who says to me you are washed, you are clean, you are holy, also says, therefore offer your members as servants of righteousness unto holiness.
- ✓ He who says to me you are righteous, you are complete, you have been perfected forever, also says to me walk worthy.
- ✓ The Pharisees pounced on the little Sabbath violation and ignored the transformation in this man's life.
- ✓ Jesus 'found' the man, i.e. He was looking for him. The two most important things are God and people. To the degree that we are self-righteous to that degree we will be void of love for God and people.
- ✓ He said to him, 'sin no more'. Just like the woman in adultery. First, He says, 'Neither do I condemn you; go and sin no more.' Religion turns that around.

5) The Bread of Life

The feeding of the 5000 is the only miracle mentioned in all 4 gospels. Many had seen Jesus heal the sick and followed Him to see more. Towards evening they were hungry and had nothing to eat. Note:

- ✓ We don't need to go looking for ministry. God brings it to us. But, just like the disciples we can miss it.
- ✓ Jesus, testing Philip, (from Bethsaida) asked where they could get food.
- ✓ The disciples said, 'Send them away.'
- ✓ Andrew presented the 5 barley loaves and 2 fishes (pickled sardines)...but what are these?
- ✓ Philip and the others said: 'I know we can't do it.' Andrew said, 'I don't know if we can.' Jesus said, 'I know we can do it!' See Jn.6:6. They should have said, 'Lord, you know.' That's the excitement of ministry – we don't know what He will do - but He knows!
- ✓ Jesus commanded them to sit down in ranks. Then, as He broke them, He distributed them to His disciples and the 5 loaves and 2 fishes became a banquet for 5,000 men + women and children.

This sign shows that He who met our greatest need will meet every other need, Matt.6:33; Rom.8:32.

- ✓ All blessings come to us through the finished work of Christ; not our seed-sowing, Phil.4:19; 2 Cor.8:9.
- ✓ He gives more than enough (12 baskets of fragments over), 2 Cor.9:8.
- ✓ God is glorified in the meeting of material needs, 2 Cor.9:10-13.
- ✓ The sign was intended to teach us to trust Him for all our needs.
- ✓ Mk.8:19-21. The disciples forgot to bring bread. Jesus wasn't concerned.
- ✓ We remember much that we should forget – e.g. sins, failures, offences, etc.
- ✓ And we forget what we should remember.

This miracle was a watershed of His ministry. Until now His popularity had been growing in spite of opposition from leaders. But now this miracle brought about a crisis point. Surprisingly, after this miracle many of those who professed to be His disciples walked away from Him.

Jn.6:14-15. At the feast time they looked back to their deliverance from Egypt; now they wanted deliverance from Rome. After this sign they wanted to make Him King. Jesus rejected their effort, sent His disciples away then walked on the water to them. When they saw that He was gone they went to other side too. Note:

- ✓ Jn.6:26. They followed Him because of the signs (6:2). Jesus said they didn't understand the significance of the sign. Their desire was only for material benefit. If you offer ordinary bread, e.g. charity, healing, etc, i.e. if that is the focus of your ministry, you'll have a big crowd and no persecution. Vice versa.
- ✓ Jn.6:27. Don't labour for the bread that perishes but for living bread that endures eternally. Jesus shocked them by stating that He is that bread, Jn. 6:34-36. The first of the seven 'I am's' in John. Man does not live by bread alone. Bread nourishes the body; but Christ nourishes the soul, Jn.6:48-50.
- ✓ Jn.6:28-29. What are the works (labour) we need to do? Believe on Me. Even this is a gift by God.
- ✓ Jn.6:37-40. And those who come will never perish. These ones don't need coercion, bribery, threatening. They are drawn by God and taught by God. Grace always accomplished what it sets out to achieve.
- ✓ And if we seek His kingdom not only will all our other needs will be met, (Matt. 6:31-33), but also we will never again feel that emptiness that tells us there's more to life than just material things, Jn.6:35.
- ✓ Jn.6:30-31. 'Show us your credentials. Don't say the feeding of 5,000 because Moses did greater than this. Moses brought bread from heaven; you haven't. You made more bread from bread'.
- ✓ Jesus replied: 1) It was not Moses but God; 2) That bread was only a symbol of the true, living bread.
- ✓ This bread can do what ordinary bread cannot. Give spiritual life, nourish the soul and even impact the body, i.e. raise it up at the last day never to die again.
- ✓ Without Him one may exist, but not live. Bread can give nourishment; Jesus gives life.
- ✓ Eat His flesh and drink His blood is figurative language. Unless we understand that it by the Spirit it makes no sense. See Jn.3:4,9; 4:11; 6:42; 6:52-57, 63.
- ✓ Many walked away from Him. People will let Jesus be anything, but Lord.
- ✓ Peter: we have tasted this bread of life – we cannot go anywhere else. There is something greater than following Him for the loaves and fishes...it is to give the bread that does not perish to others.

6) Walking in the Footsteps of the One Who Walks on Water

After the feeding of the 5,000 Jesus sent the disciples across the lake. A storm came up, making conditions dangerous and rowing difficult, Mk.6:48. The boat was tossed by the waves. Then Jesus came to them walking on the water! He got into the boat, the wind ceased and they immediately reached the other side.

This was another sign in which Jesus revealed His glory so we can trust in Him. The message: There are situations which left to ourselves we would sink or drown; but that which is over our head is under His feet.

1) Jesus saw them before they saw Him

- ✓ Jesus put them in the boat and sent them across to the other side. He sent them across the lake knowing they would be sailing into a storm. The storm came to those who were in the will of God.
- ✓ When the storm came He saw them straining on the oars (lit: toiling, tortured, tormented, distressed).
- ✓ When the set time came He went to them and delivered them.
- ✓ They exerted much effort and made little progress. Sound familiar? Totally exhausted in body; distressed in mind, they were afraid. We become afraid when our perceived needs exceed our perceived resources.

2) That which threatened to be over their heads was under His feet

- ✓ That which threatened to be over their heads was under His feet. He came to them walking on water.
- ✓ The thing they feared was a pathway for Him to come to them.
- ✓ Doctrine: *'And He put all things under His feet, and gave him to be the head over all things to the church'* (Eph.1:22), i.e. with reference to the church, or for the benefit and well-being of the church.
- ✓ What does it mean that He has put all things under His feet? *'All'* (Gk. *pas*) means all without exception.
- ✓ Under (Gk. *hupo*) means literally in a position below or beneath something; to be totally under the power, authority, and control of something or someone. As a military commander, proceeding even through his own country, has power to requisition everything needful for his army, and deal with all property as may be required for military purposes, so Christ has the whole creation at his disposal.
- ✓ Feet. First prophecy spoke of His triumphant feet, Gen.3:15.
- ✓ The disciples might have thought that He was taking a break in the mountain; but He wasn't. He was praying and all the time was conscious of their needs. Symbolic of when Christ ascended. He is seated at God's right hand, active right now, ruling all things for the sake of his church. His heavenly ministry.
- ✓ He is the Advocate for our righteousness when we sin, Rom.8:33-34; 1 John 2:1-2.
- ✓ He gives aid to those who are tempted and tested, Heb.2:17-18; Heb.7:25.
- ✓ Peter walked on the water. Paul's argument in Ephesians isn't just that all things are under Jesus' feet. He ends the epistle in ch.6 with a call to arms! We are *'in Christ'*. He has incorporated us into His victory.
- ✓ Believers are also called the woman's seed, Rev.12:17. We have authority over Satan and his wiles by resisting him and *'steadfast in the faith'*, 1 Peter 5:9. When we do this he will *'flee from you'*, Jas. 4:7.
- ✓ We don't yet see all things put under him, Heb.2:8. Because God wants us to learn to experience all things under our feet, Rom.16:20; i.e. He wants us to exercise the authority He has given us over Satan.
- ✓ What's the point of having a Saviour Who walks on water if we do not follow in His footsteps?

3) Jesus told them not to be afraid

- ✓ They were frightened of Him. Jesus calmed their fears.
- ✓ The one who fears is not made perfect in love. When Adam sinned he feared God, hated God and fled from Him. Fear-inspired and guilt laden preaching leads to dead works, fear, hatred and withdrawal. God reveals His love to us in Christ. The goodness of God leads to repentance. His love takes away fear of Him so that we will draw near to Him. Only His love can inspire us to live godly + triumphantly.
- ✓ When He got into the boat the wind ceased. *'They were greatly amazed in themselves, beyond measure, and marveled'* (Mk.6:51). Because they did not understand about the loaves.
- ✓ Remember, He told them to go before Him. *'I'll meet you on the other side.'* In the same way He sees you and me and will come to us in our need, Matt.10:29; Lk.12:6-7. They did cross the lake, and so will you because all that is over your head is indeed under His feet.

7) Once I was blind, but now I see!

John 8:59. The Jews took up stones. As He passed by He saw this blind man.

1) To the disciples he was a case for theological speculation

- ✓ Who sinned? Jewish theology: only sinful people suffer. Or he sinned as an embryo or in a previous life
- ✓ Jesus didn't endorse that theology. Tower of Siloam.
- ✓ For Him it was an opportunity for the glory of God and to do someone good. We are ministers of Mount Zion, not Sinai. We are called to bless, not to see that people get what they deserve.

2) To the neighbours he was 'he that sat and begged'

- ✓ It appears they didn't know his name
- ✓ And they weren't sure if it was him. Opinions divided. 'This is him.' 'It's not.' 'It looks like him.' 'It's me!'

3) To his parents he was a threat to their standing in the religious community

- ✓ If they were seen to be siding with Jesus they could have been excommunicated. This was serious.
- ✓ Persecution and ostracism from the religious community is promised to the disciples, Jn.16:2.
- ✓ When people are cast out of the temple, the Lord of the Temple comes to them.

4) To the Pharisees he was a tool for their purposes

- ✓ The Pharisees had been telling people that Jesus was a deceiver. Now what will they say?
- ✓ They said, 'He has violated the Sabbath, therefore He is a sinner. The miracle is from the wrong source.'
- ✓ There was a division among them. 'How can a sinner do such things?' Jn.9:16.
- ✓ They asked the man: 'What do you say about Him?' 'He is a prophet'. A man with a message from God.
- ✓ They then called his parents. 'Was this, your son, born blind? How was he cured?' 'Yes he is our son and he was born blind. How he was cured, we don't know. Ask him.'
- ✓ They said the man: 'Give glory to God. This man is a sinner.'
- ✓ 'Whether He is a sinner or not, I don't know. What I do know is that once I was blind but now I see.'
- ✓ 'How can a sinner do such signs? Unparalleled miracle. Why do you keep asking? Why are you so concerned about this miracle? Do you want to be His disciples?'
- ✓ They replied they are disciples of Moses but he of an unknown man, a sinner. He was excommunicated.

5) To Jesus he was the reason He came to earth

Jesus' mission: 'I must work the works of Him who sent me while it is day'.

- ✓ 9:4. **I must...** 'Woe is me if I preach not...' Unless there is that imperative there will be little impact.
- ✓ I must **work the works of Him who sent me**. Not just, 'I must do something'. His work was chosen for Him. If you don't know what God wants you to do, you will end up doing what others want you to do.
- ✓ This man was healed because he encountered Him who was **sent** by the Father (used more than 40 times in this gospel). Siloam – sent. Water of life sent into the world.
- ✓ Our works, too, have been chosen for us. They are works chosen before the foundation of the world.
- ✓ I must work; some must speculate, isolate, don't want to get involved; others must find fault. We must do the works of Him who sent us.
- ✓ Limit of time – **while it is day**. We cannot write a postscript or appendix. We must work now.

Jesus comes looking for the excommunicated

- ✓ If anything has happened to grieve us Jesus has heard about it. He sought out this man.
- ✓ This was a sign, Jn.15:24, so that God's glory might be seen. Clay parallels the creative act of God.
- ✓ Jesus asked him: 'Do you believe in the Son of God?' This is the crucial question. A divine Saviour will more than compensate even if the whole world would excommunicate you.
- ✓ See this man's progress from darkness to light. 1) 'The man they call Jesus' (in reference to his healing) (v.11); 2) '...a prophet' (17); 3) '...from God' (v.33); 4) '...Son of God' (v.35); 5) '...Lord' (v.38).
- ✓ This event is about a man who came out of darkness into light and those who went further into darkness by their rejection of Him. We are blind or we see, in proportion to our ability to see Christ's glory.

8) The Last Enemy is Death

- ✓ John 11:3. Not 'the one we love', but 'the one you love' is sick, Jn.11:36. They did not tell Him to come; just informed Him of the situation and appealed to His love. You can tell Jesus your suffering.
- ✓ Jn.11:4. Jesus sent back a message: '*This sickness is not unto death, but for the glory of God.*' But he did die. Prayer is making our requests known to God and leaving Him work out His will in the circumstances.
- ✓ Jn.11:6. For 2 days He remained. He does not respond in our time but His. He had 2 purposes in this:

1) That God and His Son be glorified through it

- ✓ Jesus being glorified meant going to the cross, Jn.12:23; Jn.7:39; Jn.12:16. Our main purpose in life is to live for His glory. '*...that in all things God may be glorified*' (1 Pet.4:11). 1 Cor.10:31; 6:20.
- ✓ Jn.11:8-9. Going to Bethany to raise Lazarus would lead to His death and would bring glory to God.
- ✓ Jesus said that we must travel in the daytime, i.e. walk in the light; to do the will of God. If we walk in God's will, we never need worry about our lives being taken prematurely from us.
- ✓ Jn.11:11. Lazarus 'sleeps'. This is a Christian term for death, Acts 7:60; 1 Thes.4:13; 1 Cor.15:6.
- ✓ The word is never used about the soul, or the body, but the person. The word is appropriate because: 1) A person who is asleep has the appearance of one who is dead, and vice versa; 2) It is not meant to portray unconsciousness, but inactivity in the program of this present world. They from their labours.
- ✓ This cannot possibly be a state of unconsciousness, Rich man and Lazarus; Lk.23:43; Phil.1:23; 2 Cor.5:8.
- ✓ Jesus would raise him from the dead. This would lead to His own death and by this He would be glorified.

2) That their faith might be strengthened

- ✓ Jn.11:14-15. Jesus sets such high value on our faith. Untried faith may be true faith but it is little.
- ✓ Jn.11:17-19. There were 7 days of intense mourning.
- ✓ Jn.11:20-26. Martha: '*If you had been here my brother would not have died. But even now I know that whatever you ask God He will give you.*' She believed in His intercession'. 'Your brother will rise again.'
- ✓ 'I know he will in the day of resurrection.' She believed what most Jews believed – in the resurrection.
- ✓ Jesus: 'I AM the resurrection!' The answer to our problems is a greater understanding of who Jesus is.
- ✓ '*Do you believe this?* When depressed or distressed don't look to the circumstances. Ask: What do you believe? Faith is not so much an issue of believing what He will do, but what He has done and who He is.
- ✓ Jesus wants to strengthen *your* faith! Faith is often defective because of lack of knowledge. Faith cannot believe what it does not know, 2 Pet.3:18.
- ✓ Shall never die. 'But Christians do die'. Death, for the believer, is not a penal sentence. It is to vacate the body. That's why the Bible often use the word 'sleep', 2 Cor.4:16; Rom.8:10. Do you believe this?
- ✓ When we pass away we don't cease to exist. We are very much alive, 1 Thes.5:9-10.
- ✓ '*Precious in the sight of the LORD is the death of His saints*' (Psa.116:15); the body is buried but the soul is carried by angels to paradise (Lk.16:22). It is very much awake to the world it has entered and in a state of bliss. '*Blessed are the dead who die in the Lord from now on. "Yes," says the Spirit, "that they may rest from their labors, and their works follow them"*' (Rev.14:13).

The last enemy is death

- ✓ As Jesus confronted this enemy He was filled with 2 emotions: Jn.11:33. 1) He groaned in His spirit, i.e. was moved to anger, Mk.14:5. Face to face with sin, Satan and death; 2) Jn.11:35. Tears of love and compassion. Love made Him weep. He is our Great High Priest.
- ✓ Jn.11:38-39. He was still under the influence of these two emotions.
- ✓ 11:42-44. He cried with a loud voice. Can be paraphrased: 'Lazarus! This way out!' See Jn.5:28.
- ✓ 11:45-53. This miracle was the final straw for the Jewish authorities. Now we have to kill Him.
- ✓ Note Jn.11:48. They openly admitted that He performed signs. They feared losing their lifestyle through a new movement resulting in Rome coming to crush it and take away their temple and city.
- ✓ See the high priest's prophetic utterance: Jn.11:50.