

John 11:1-17

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Date: 16 August 2026

Preacher: Nathan Raynor

[0:00] Amen. Please take your copy of God's word and join me in John chapter 11. As you turn there, I'd like to share with you two points of gratitude this morning.

Firstly, I am thankful for Zachary - that's a hard name to say - and his preaching over the past last 3 weeks. Not only did that preaching break give me some time to catch up on some other work I also believe that his leadership in three portions of 1 John was very helpful to us all.

If you were at all helped by him over these past weeks, be sure to express your appreciation for him, the work that he put into that for our sake, and join me in praying that God will grant him wisdom and discernment as he seeks out future ministry opportunities.

If you, in any measure, would like to see him stay here with us, call your rich friends. I am told it turns out that he can be bought.

I love you, Zachary. Thank you for your help in preaching. Secondly, I am really thankful to be back in the pulpit and back in John's gospel account.

[1:22] It is a blessing to spend my week engrossed in a text for our benefit. It benefits me. I then, in turn, hope that it benefits you as we spend these next moments together.

And I just want to thank you for making that reality a possibility in my life. Now, it's been a little while since we've been in this book together. And at the conclusion of our last study of John, Jesus has brought his public ministry to a close.

And we enter now into the portion of the book often called his private ministry. He's not speaking to crowds any longer. And he's traveled from Jerusalem northeast.

And you'll see in chapter 10 and verse 40, he went away again across the Jordan to the place where John had been baptizing at first. And there he remained. So he's in a remote place once again.

And now John tells us a profound story of Jesus's life. And we will spend, Lord willing, three weeks studying this story.

[2:32] Today's text is so particularly profound, especially on the heels of Zachary rooting Christian love for one another in the love of Christ.

We have thought over these past weeks about what it means to love one another. And he has said to us that it begins with the example of the impulse for that love is the love of Christ, the way that Jesus loves his people.

And this text helps us to understand the nature of Jesus's love for us. So pay attention to that theme as we read our text and we'll discuss it further.

We're going to look at verses 1 through 17. And before I read, let me pray on our behalf. Father God, thank you for the gathering of your church this morning.

It's so good to be together with these people, many of whom have professed faith in Christ by your grace to them. Many who have not. Little ones amongst us.

[3:38] Guests, perhaps. We pray, Lord, you would work mighty works in our hearts today. If we've already experienced the love of Christ, that you give us an enlarged vision for it.

If not, perhaps this day, the very first time someone would see how Jesus loves and turn in faith to him. We humbly recognize that we need your help to do this.

We won't be able to believe this text promises or obey its commands or have affection for you as its author if you don't help us. And so we pray that you will this end.

Amen. John chapter 11, beginning in verse 1. Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha.

It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill. So the sister sent to him, saying, Lord, he whom you love is ill.

[4:40] But when Jesus heard it, he said, this illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it.

Now Jesus loved Martha and her sister and Lazarus. So when he heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this, he said to the disciples, let us go to Judea again.

The disciples said to him, Rabbi, the Jews were just now seeking to stone you, and are you going there again? Jesus answered, are there not twelve hours in the day?

If anyone walks in the day, he does not stumble because he sees the light of this world. But if anyone walks in the night, he stumbles because the light is not in him. After saying these things, he said to them, our friend Lazarus has fallen asleep, but I go to awaken him.

The disciples said to him, Lord, if he has fallen asleep, he will recover. Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. Then Jesus told them plainly, Lazarus has died.

[5:51] And for your sake, I am glad that I was not there so that you may believe. But let us go to him. So Thomas called the twins, said to his fellow disciples, let us also go that we may die with him.

Now when Jesus came, he found that Lazarus had already been in the tomb four days. Now, just on the outset, before we jump into any part of the context of this, you may be scratching your head because your Bible probably divides verses 1 through 16 and then puts 17 with the next section. And the reason we went to the verse 17 is because this is chiastic. Because verse 1 corresponds to verse 17. You will notice the mention of Lazarus in verse 1 and then the mention down in verse 17. And it draws our attention to these words that Jesus speaks in verse 9 and verse 10. And I'm not going to spend a lot of time on the literary structure this morning, but I just wanted you to understand why we stopped at 17 today.

Now, most of us are very familiar with this story. And knowing how the story ends can actually keep us from feeling the weight of its beginning.

[7:08] Because for Mary and Martha, this is not a resurrection story. Try to plant your feet in this part of the text today. We know that Lazarus is raised.

But they do not know this. At this point, it is a suffering story. Their brother is sick. Apparently, he is very sick.

In just a few days, he's going to die. And they know someone who can do something about it. The remedies are not working.

They are desperate for something to help their brother. They know Jesus. More importantly, they know that Jesus loves them.

And yet, Jesus does not come. Again, we might get lost in the fact that we know he does eventually come.

[8:11] And he does raise Lazarus from the dead. But here is their brother. And they are desperate that their brother might be healed. And they are going to see their brother suffer to the point of death.

Now, then, there are few things in the Christian life more difficult to reconcile than these truths. Jesus loves me.

If I am in Christ, Jesus loves me. Jesus has the power to prevent or stop my suffering, my anguish, my discomfort, my anxieties, etc., etc.

And yet, often, he doesn't. Perhaps you have lived long enough as a Christian to know just exactly what I mean.

You prayed for healing, and the healing did not come. You prayed for a wayward child, and the child continued to wander. You prayed to be married, for work, for relief from some great loss.

[9:23] You prayed for some burden to be removed. And yet, felt unsatisfied in your prayers.

And you know that God is sovereign. He is omnipotent. He can do anything that he desires to do.

You know that Christ loves his people.

You know he is able to do exceedingly abundantly beyond everything that we ask or think. And yet, you are still suffering. And perhaps, that leaves you confused.

In this chapter, John wants us to see that the love of Jesus does not always look the way we think the love of Jesus should look.

But, it is so much better. The first point. Jesus' love has a greater aim than our immediate relief.

[10:26] Jesus' love has a greater aim. We will see this in the first six verses. At the beginning of the chapter, John introduces us to a man named Lazarus who lives in Bethany with his sisters, Mary and Martha.

As John takes a moment to identify Mary for us, this is the Mary who will later anoint Jesus with ointment and wipe his feet with her hair.

This has not happened yet. I think it is to be assumed that his original readers would have been so familiar with the story. Or perhaps, John is leaving us to wonder what is going on with this woman. And we will find out later the great intimacy of that moment. The great love that Mary had for Jesus that she would do such a thing for him. It comes in chapter 12.

The emphasis being here that she loves him and then he's going to be clear that he loves her. He wants to know exactly who these people are.

[11:33] These are not simply another part of the crowd that Jesus encounters in the course of his ministry. Jesus knows this family. Jesus is close to this family.

Stays with them. Eats with them. Jesus loves this family and they. Love him. Verse 3 says that the sisters send word to Jesus.

There's a messenger. Lord, he whom you love, Lazarus, is ill. Notice what they do not do.

They do not tell Jesus what to do. They do not say, Jesus, get back here immediately. We need you in Bethany. They do not send him a diagnosis and then recommend a treatment plan.

They simply tell him the problem. I think these sisters know exactly who Jesus is. Lord, the one you love is sick.

[12:37] There's something beautifully expectant about this. Something wonderfully simple about it, isn't there? They know that Jesus loves Lazarus and apparently that is enough reason to tell Jesus about their trouble.

Beloved, this is a lesson there for us. Christ loves you and he cares for your every concern.

You do not need to persuade Christ to become compassionate toward you. If you belong to him, you will come to the one who already loves you.

Lord, here is the problem. Lord, my child is wandering. Lord, my body is sick. Lord, I am frightened.

Lord, I do not know what to do. Lord, the one you love is hurting.

Lord, I do not know what to do.

[14:00] In fact, by the time Jesus reaches Bethany, Lazarus will have been dead for four days.

This does not mean that Lazarus will not experience physical death.

He means death will not have the final word in this illness. Jesus says that this illness is for the glory of God, that the Son of God may be glorified through it.

Now, if you have been with us in our study of John, this should sound familiar to you. Back in John chapter 9, Jesus and the disciples met the man who had been born blind.

And the disciples wanted to know whose sin had caused his blindness. Jesus told them they were asking the wrong question. This had happened so that the works of God might be displayed in him. And now we discover something very similar here. The disciples see the sickness. Mary and Martha see the sickness.

[15:06] Lazarus is suffering the sickness. Jesus sees rather an opportunity for glory. He knows what he's going to do.

He knows exactly how he's going to do it. And says all of it is taking place that God and the Son of God would be glorified. Jesus sees a greater opportunity through the suffering of Lazarus.

God's glory. And then we arrive at verses 5 and 6. I think these may be the most important in this first section.

Verse 5. Now, Jesus loved Martha and her sister and Lazarus. John could not be clearer at this point.

Jesus loves them. There is no question about that. There should never be any suggestion that what comes next happens because Jesus is indifferent to this family.

[16:05] He loves Martha. He loves Mary. He loves Lazarus. And so we see at the beginning of verse 6 a conjunction. So. Therefore.

Because. This is what John is communicating to us. Because Jesus loved Mary and Martha. And Lazarus. This is what he does.

When Jesus hears that Lazarus is sick. He stays where he is. For two more. Days. John does not say. Jesus loved them.

But he waited. The logic here is much more startling than that. Jesus loved them. So. So. He waited. The delay of Jesus is not evidence against his love. The delay of Jesus is somehow an expression of his love. Now. I think we. Need to feel how difficult that is.

[17:07] Because I'm quite certain that Mary and Martha did not experience those two days as an expression. Of love. I would imagine that they were confused.

They have sent word to Jesus. And Jesus. Does not come. Lazarus has become. Weaker. Jesus does not come. His condition is growing worse.

Jesus does not come. And finally. Their dear. Brother. Dies. And Jesus. Still. Has not come. Lazarus. Is the. Greek rendering. Of the Hebrew. Name. Eleazar. Which means. God is my. Helper. And these sisters.

Received. No. Help. For the death. Of their brother. If Mary and Martha. Judge the love of Jesus. Purely.

[18:07] On the basis. Of their circumstances. They might. Reasonably. Conclude. That Jesus. Does not love them. Why would he not come. And help us.

They could question. And John. Says the opposite. John says he does. Love them. So he. Delayed. That is why he.

Waits. So here is something. That we. Need to know. We need to meditate. On. About the love. Of Christ. Jesus loves.

You and I. Too much. To make. Our immediate. Comfort. His highest. Priority. He loves us. Too much. To make. Our immediate. Comfort. Our every whim. Our every desire. His. Highest. Priority. We very often.

[19:03] Define love. This way. If you love me. You will remove. Whatever hurts me. If you love me. You will give me. What I ask for. If you love me. You will fix. This circumstance. Immediately.

If you love me. You will make me feel. Fulfilled. And sometimes. Jesus answers. Our prayers. Sometimes. He works. In the way. We would most like him.

To work. But sometimes. We pray. God answers. Sometimes. We pray. He does not. Not always. Do what it is. We think. He. Should do. And this is because. Jesus is committed. To something. Greater. Than our immediate. Comfort.

Jesus loves us. So much. That he is not. Primarily concerned. With our temporal needs. But he is primarily. Concerned. With our highest.

[20:00] Good. That's what biblical love is. The object of your affection. You do all that you can. Even at expense. To yourself. To seek. That object's.

Highest. Good. It's not always the good. That we think. We need. It's our. Highest. Good. And beloved. What we need.

Is an. External. Excuse me. An eternal. Experience. Of God's. Glory. We need. God. Himself. That is. The highest. Good. Sometimes. We experience that. Through the prayer answered. The gift given. And sometimes.

We best experience it. By the withholding. Of the blessing. We think. We deserve. Jesus. Waits. Because he intends.

[20:54] To do something. Greater. To provide. Something. Greater. To love them. And us. Maximally. By showing them.

God's glory. Mary. Mary. And Martha. Want Jesus. To keep Lazarus. From dying. Jesus. Intends. To let Lazarus. Die. And then. Raise him. From the dead.

They want healing. Jesus. Intends. Resurrection. Their plan. Is good. His plan. Is. Exceedingly. Better. And sometimes.

Beloved. The most difficult. Act of faith. Is believing. That the plan. Of Christ. Is better. While you are living. Somewhere. Between. The prayer. And the answer.

So we can learn. From this text. Meditate on. This reality. Jesus's love. Has a greater aim. Than immediate. Relief. Secondly.

[21:53] We can note. That Jesus's obedience. Is governed. By the father's. Time. We see. Starting in verse 7. After. Two days.

Jesus. Says to the disciples. In verse 7. Let us go to. Judea. Again. Mentioning. Let's go back. To Jerusalem. Let's go back. To that place.

Where I had been. Threatened. To be stoned. To death. And the disciples. Respond. Exactly the way. We might expect. I think the way. We would have. Responded. Rabbi. The Jews. Were just now. Seeking to stone you. And are you going there. Again? Don't think this is paranoia. On the part of the disciples. They have. Recently watched. People pick up stones. With the intention. Of killing. Jesus. And now. Jesus says. Let's go back. And the disciples say. In essence. Why would we do that? This seems like the place. That we.

[22 : 46] Should stay. And Jesus. Answers them. With this. Language. About. Twelve. Hours. In. The day. The day. Was marked out. In that. Regard.

Summer. Or winter. They were marking the day out. In twelve hours. Daytime. And. Nighttime. And he. Picks up this metaphor. The one who walks. During the day.

Does not stumble. Because. He sees. The light. The one who. Walks. The night. Stumbles.

Because the light. Is not. In. Him. Jesus. Here. Speaking.

About. Walking. In. The father's. Will. Fully. Dependent. And. Fully. Obedient. John. Picks up this metaphor.

In his. Later. Writing. This is in. First. John. Chapter one. Verse. Five. And. Following. This is the message. We have heard from him. And. Proclaimed to you. That God is light. And in him.

[23 : 41] Is no darkness. At all. If we say. We have fellowship. With him. While we. Walk in darkness. The way of our life. Is not the way of God.

We lie. And do not practice. The truth. But if we walk. In the light. As he is in the light. We have fellowship. With one another. And the blood of Jesus. His son.

Cleanses us. From all. Sin. Fully dependent. And. Fully. Obedient. Is what's being communicated. Here. By these words. We have seen.

The idea of Jesus. Absolute submission. To the father. All throughout. John's gospel. Up to this point. And we'll see it. Continued. On. Jesus lives. According. To a divine.

Timetable. He goes where he's told to go. He says what he's told. To say. He has repeatedly said. That his hour. Has not yet. Come. His enemies.

[24 : 36] Have repeatedly. Tried to seize him. And John tells us. They could not. Because his hour. Had not yet. Come. Jesus is not. Controlled. By the fear of man. Jesus is not.

Controlled. By political circumstances. He is not. Controlled. By his enemies. He's not even.

Ultimately. Controlled. By the threat. Of death. He walks. In the day. Appointed to him.

By his father. There's a fixed purpose. Mission. Fixed. Hour. And until that hour. Arrives. Jesus will accomplish.

Everything the father. Has given him. To. Accomplish. He sets in the middle. Of this text. An example. For the way. His followers. Are to function.

Jesus is going. To Judea. Eventually. Because that. Is where. Obedience. Takes him. This is important. For us. Because we have. A tendency.

[25 : 31] To assume. That obedience. To God. Should make life. Safer. Sometimes it does. But not always. Sometimes obedience.

Takes you directly. Toward. Difficulty. Sometimes obedience. Costs. Something. At times.

Everything. Sometimes doing.

The right thing. Makes your life. Harder. Rather. Than easier. We should reject. That very popular. Idea. That if we are living. In the will of God.

Everything will somehow. Work out. Comfortably. Have you not read. The Bible. Beloved. It is a tragic.

Day. That there are. People meeting. All over. Professing the name of Christ. I hope truly. In Christ. That have no. Theology. Of suffering. Just take up.

[26 : 24] And read. The will of God. Led Joseph. Into a pit. And then into a prison. The will of God. Led Moses. Back to Pharaoh. The will of God.

Led Daniel. Into Babylon. Into a lion's den. The will of God. Led Paul. Into beatings. And imprisonments. And shipwrecks.

And the will of the father. Is leading Jesus. Back. Toward Jerusalem. Obedience. Is not. Always safe. It is. Always. Right.

And Jesus. Knows. Precisely. Where. This road. Ends. The disciples. Are concerned. That going back. To Judea. May result. In his death. They have no. Idea. How right.

They are. Because in the providence. Of God. What Jesus. Is about to do. For Lazarus. Will become. One of the events. That intensifies. The determination. Of his enemies. To kill him. [27 : 20] Jesus. Is walking. Toward. The tomb. Of Lazarus. But he is. Also. Walking. Toward. His very own. Cross. And he does it. Knowingly.

He does it. Willingly. He does it. Obediently. We have that. Set for us. As this. Example. Of faith. The kind. Of faith.

That he is trying. To work. Into his disciples. And into us. Thirdly. Note. That Jesus. Uses. Suffering. To strengthen. The faith. Of his people. Verses. Eleven. Through sixteen. Jesus. Says. In verse. Eleven. Our friend. Lazarus. Has fallen asleep. But I go.

To awaken him. And the disciples. Misunderstand him. We see this. Right here. In the text. And to be fair. If I were standing there. I probably would have. Misunderstood him. As well. I think. Jesus. Means.

[28 : 14] Lazarus. Is literally. Asleep. Right. And that. Sends like. Good news. To them. If a sick man. Is sleeping. Then maybe his body. Is. Recovering. It's a. Very good thing. When I'm sick. That I get to fall.

Asleep. So they say. Lord. If he has fallen asleep. He will. Recover. He's getting his rest. That is. Good. But John. Explains. That Jesus. Speaking about.

Lazarus's. Death. This is. One of the ways. Scripture. Sometimes. Describes. The death. Of God's people. Death. Is like. Sleep.

That does not mean. That. Death is imaginary. It does not mean. Death is insignificant. And it certainly does not mean. That the loss of someone we love. Should not. Grieve us.

Jesus himself. Was going to weep. At Lazarus's. Tomb. Death is an enemy. But for the person. Who belongs to Christ. Death is also.

[29 : 10] Temporary. This is the entire. Point. Of this. Pericope. We will study it at length. Next week. But we do well. To look forward.

For just a moment. To verses. 23. Through 27. So look there. In John 11. Jesus said. To Martha. Your brother.

Will rise. Again. Martha said. To him. I know. That he will rise. Again. In the resurrection. On the last day. Jesus said. To her.

I. Am the resurrection. And the life. Whoever believes. In me. Though he die. Yet. Shall he live. And everyone. Who lives. And believes.

In me. Shall never die. Do you believe this? She said to him. Yes. Lord. I believe. That you. Are the Christ. The son of God. Who is coming. Into the world.

[30 : 04] That's the point. Of all of this. Future. Resurrection. Talk about it at length. Lord willing. Next. Week. That future.

Resurrection. Of our Lord. Jesus. And for those. Found in him. By faith. Us. A future. Resurrection. That awaits us.

And that is why. Jesus can speak. Of Lazarus. As. Sleeping. This is a temporary. Death. That he's experiencing. Think about this. If your child.

Is asleep. In the next room. You. Do not panic. Why? Because you expect them. To wake up. First time parents. You. Watch that monitor.

Like crazy. I can remember. Going in. To check on the boys. And they didn't seem. Like they were breathing. And you put your little hand. On their back. To make sure that they are. By the time you get.

[30 : 57] To the third. You just go. Ah. It's going to be alright. It's going to work out. Right. You lay him down to sleep. You expect them. To wake back up. Jesus speaks. Of the death of Lazarus.

As sleep. Because Jesus knows. Exactly. What he is about. To do. I'm going to wake him up. He says. The disciples. Still do not understand. So verse 14.

Jesus tells them plainly. Lazarus. Has. Died. And then Jesus says. Something that is perhaps. Even more. Startling than. His delay. That I mentioned.

Earlier. He says. And for your sake. I am. Glad. That I was. Not. There. So that. You may. Believe. Jesus is glad. Not because death is good. Not because Mary and Martha's grief. Is enjoyable to him. Not because he is indifferent. To human suffering. Again.

[31 : 53] In just a few verses. Jesus himself. Will. Weep. Jesus is glad. Because he knows. What God is going to accomplish. Through. His death. And notice.

For whose sake. Jesus says. This has. Happened. To his disciples. For. Your. Sake. Why has. Jesus. Allowed.

Lazarus. To die. One of the answers is. Because Jesus. Loves. His disciples. And intends. To strengthen. Their faith.

And these men believe. Right. They're disciples. They've left everything. To follow him. They've seen him. Turn water into wine. They've seen him. Heal the sick. They've watched him. Feed thousands. They've watched him. Walk. On the sea.

They believe. In measure. But their faith. Needs to grow. Their faith. Needs to be. Strengthened. Because they're approaching. Events. That will test. Their faith. Beyond. Anything.

[32 : 47] They presently. Imagine. Very soon. They're going to watch. Jesus. Arrested. They'll see him. Beaten. They'll see him. Crucified. They'll watch his body. Taken down from a cross.

And placed in a. Tomb. And when that happens. They're going to need. To remember. That they follow a savior. Who has authority. Over death. Jesus.

Preparing them. They cannot see it. Jesus. Certainly. Can. This suffering. Is preparing them. For suffering. They have not. Even. Encountered. Yet.

And Jesus. His purpose is to give them hope. Beyond. The suffering. And God does this. Exact. Thing. In the life. Of all Christians. There are things.

God teaches us. In suffering. That we simply. Do not learn. The same way. Anyway. Else. You can know. Intellectually. That God is sovereign.

[33 : 42] And then you suffer. And you learn. To trust. His sovereignty. You can know. Intellectually. That God is sufficient. And then everything. You thought you needed.

Is stripped away. And you discover. That God. Actually. Is. Sufficient. You can know. Intellectually. That Jesus. Will never leave you. Or forsake you. And then everyone.

Else. Leaves. You discover. That Christ. Has remained. Theology. Learned through tears. Is most regularly.

Most dearly. Held on to. God loves us. Enough. To put us. Through it. So that we can have. More of him.

God puts truth. Deep in the hearts of his people. Through suffering. So that we will trust him. We'll believe his promises. Hope in future glory. Look. More. Like.

[34 : 35] His son. Perfectly trusted. Perfectly obeyed. Jesus says. I am glad. For your sake. That I was not there. So that you may.

Believe. Beloved. It is entirely possible. That the thing. You are presently. Asking God. To remove. Is something. God is presently. Using to deepen. Your dependence.

Upon him. That does not mean. That you should stop. Praying for relief. Mary and Martha. Were right to sin. For Jesus. Paul was right. To pray. That his thorn. Would be removed.

Jesus himself. Prayed in. Gethsemane. We pray. We plead. But having prayed. We trust.

And faith. Eventually learns to say. Father. I know what I want you to do. But I trust what you. Intend. To do.

[35 : 32] That is. Mature. And maturing. Christian. Faith. A settled. Confidence. In our God. Then Thomas.

Speaks in verse 16. And poor Thomas. Is remembered. Throughout church history. Primarily as. Doubting. Thomas. But. He should get a little credit. Here. Thomas. Understands.

The danger. Of going to Judea. He is convinced. That going back. Towards Jerusalem. May get Jesus killed. And apparently. He thinks. They may be killed. As well. And Thomas says.

Let us go. That we may die. With him. There is something. Wonderfully. Ironic here. Thomas.

Thinks. The disciples. Are going with Jesus. So that they can die. With him.

What Thomas. Does not yet. Understand. Is that Jesus. Is going. So that he can die. For them. So that they will be. Resurrected. With him. I think. That's really cool.

[36 : 28] Jesus. Will not. Finally. Save his people. By asking them. To lay down. Their lives. For him. Jesus. Will save his people. By laying down. His life. For them. Remember.

What we learned. In chapter. 10. The good shepherd. Lays down his life. For the sheep. And now. The good shepherd. Begins walking back. Toward Jerusalem.

A last point. And in brief. In closing. Jesus. Is never. Late. Verse 17. Now. When Jesus came.

He found. That Lazarus. Had already been. In the tomb. For. Days. Lazarus. Is not. Newly. Dead. He has been. Buried. The mourners.

Have come. The funeral. Has taken place. Mary and Martha's. Worst fear. Has been realized. Humanly speaking. The situation. Is over. Jesus. Is too.

[37:23] Late. Humanly speaking. That's how it appears. And next week. Lord willing. We will hear both. Martha and Mary. Say essentially. The same thing. To Jesus. Lord. If you had been here. My brother.

Would not have. Died. In other words. Jesus. You could have stopped this. And they're right. Jesus could have stopped it. He could have healed Lazarus. He could have healed him. From a distance. Jesus could have kept Lazarus alive. But. He didn't. And here's the truth. That John wants us. To begin. Seeing. As we. Look toward. Next week. Jesus is not late.

He has delayed. But he is not late. Jesus is never late. The promise of the gospel. Is that for everyone. Who belongs to Jesus Christ. Death itself. Will finally be. Reversed.

Lazarus's resurrection. The one we'll read about. In chapter 11. Is. Temporary. He's going to die. Again. And then have a. Final. Eternal resurrection. What happens here.

[38:21] In this chapter. Is a sign. It's pointing us. To someone. Someone. Greater. Jesus does not merely. Have the ability.

To give life. Jesus is himself. The resurrection. And. The life. And we'll dive into that. Next week. So in.

Summary. Reminder. Number one. Jesus's love. Has a greater aim. Than our immediate. Relief. Number two. Jesus's obedience. Is governed.

By the father's. Timing. Number three. Jesus uses. Suffering. To strengthen. The faith. Of his people. And number four. Jesus.

Is never late. Let's pray together.