

Good morning, brothers and sisters. I'm happy to be here today again to see everybody. It's becoming like home.

It's a good thing. You know, thank you. I love you guys, and I thank you for... Thanks for that special offering you sent out to us a couple weeks ago.

It was very perfect timing. God is always on time. When you're in a need, it just comes from places you wouldn't even expect.

At any rate, we thank you. Thank you for your prayers for our family. God is good, and he's working, and he's always with us.

John 11, I want to read a couple of verses today. We're going to look at the passage. It's lengthy.

I'm not going to read the whole thing now, but we'll try to get through most of the chapter. I don't want to leave anything out because there's an awful lot here that just kind of goes along with this account of the raising of Lazarus. But I wanted to read.

I'm going to pick different verses as we go along, so you can follow as you like, and then we'll get back and try to go through it. Beginning in verse number one, it says, A certain man was sick named Lazarus of Bethany, the town of Mary and her sister Martha. That was the Mary which anointed the Lord with the ointment and wiped his feet with her hair, whose brother Lazarus was sick.

Therefore his sister sent unto him, saying, Lord, behold, he whom thou lovest is sick. When he heard that, Jesus said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Verse number seven, the words of Christ here again.

Let us go on to Judea. His disciples said, Master of late, the Jews have sought to stone me. And you go there again.

Jesus would go where he was going without worrying about what the consequences was because he had a mission and he wasn't worried. Then number, I want to jump down to number 11. Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.

Verse number 14, where Jesus said, Lazarus is dead and 15. And I'm glad for your sakes that I was not there to the intent that you may believe. Nevertheless, let's go on to him.

Turn with me to verse 23, talking to Martha concerning her brother who passed on. Jesus says, Our brother shall rise again. Verse number 25, he said unto her, I am the resurrection and the life.

He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this? And then verse number 34, we can just kind of see what's going on here.

Jesus comes to the place where he was and he said, where have you laid him? Verse number 39, take away the stone. And verse number 40, after Martha confronts Jesus and says, you know, look, he's been dead for quite a while. He says, didn't I tell you that if you would believe, you would see the glory of God? Verse 41, again, just the words of Christ at the end.

Father, I thank thee that thou has heard me. And I know that you hear me always. But because of the people which stand by, I said it, that they may believe that

thou has sent me.

Verse number 43, Lazarus come forth. And then 44 at the last part of the verse is where he gets the church involved in helping the sick, loose him and let him go. Let's pray and ask the Lord to help us as we look at this amazing passage, this amazing miracle of the Lord Jesus Christ.

His love for his brethren, his friends, people in general. And we just we see so many things about Christ in this passage. So let's pray.

Father, we're grateful for your goodness. And I ask that you bless our time in your word. We thank you.

We have record of all that Jesus did and said. And even in the last of this book, John said, if the world could hold the books. That of the of the things that Jesus did, it would not be able to.

So Jesus did many more things. But we have so much of the record here in even in the gospel of John. So we thank you for it.

Bless our time in your word. In Jesus name. Amen.

So this is probably the greatest miracle that he had performed. It reveals many truths about the about life, about suffering, about death, about the king of the world, about the king over those things, about Jesus Christ, about his compassion for people, about his love for people and different things. So back to the text again.

Verse number one. A certain man was sick, named Lazarus of Bethany, of the town of Mary and her sister Martha. Bethany was a town and a place where Jesus kind of in going in and out of Judea, in and out of Jerusalem.

They would stop there about two miles to the east, apparently of Jerusalem. And there was times when they would stop there. It was a rest over.

It was a rest. But it was a family that took him in at different times. And and it was a place where where Mary anointed the Lord.

And we can read that in the following chapter. We can see what happened there. But his sister sent now Lazarus is sick.

They send to Jesus and they said this. And I just you know, I love this. It says, Lord, behold, whom thou lovest is sick.

And so they they recognized Jesus, loved Lazarus. They love they saw that. And it's just a wonderful thing that they they recognize that Jesus loves people.

And you can see that if you look at him through the scriptures, he loves you as a matter of fact. He loves you so much that he gave his life for you. And he loves to have communion with you.

He loves to intercede on your behalf. He loves he just he's he's loved and he loves people. And this is just a great testimony about him.

Lord, behold, he whom you love is sick. When Jesus heard it, he said this sickness is not unto death. This is an interesting thought here again.

But for the glory of God, that the son of God might be glorified. Jesus has power over sickness. He has power over death.

He knows from a distance that this sickness is not something that's going to finish this man by any stretch of the imagination, because Jesus knew he was dead and he knew how long he had been dead. When he gets there, finally, he holds off for two days, but he shows up. But he just he knows he puts a limitation on sickness.

This sickness is not going to be the end of Lazarus. This is so Jesus is in control of all things on this earth. God is in control.

We call it the sovereignty and the providence of God. If you're sick, God has a limitation to that. God has a purpose in that.

Although we find it hard to believe at times, hard to understand. We may not like it, but God often uses pain, sickness, sorrow, even bereavement. He uses it for good purposes for his people.

Romans 8 28. We know that all things work together for good to those who love God. And those are the called according to his purpose.

So sickness, ill health, all of these things. But there's a limit to them. And speaking of limits, there's a limit on what the devil can do, because I like to say he's like a dog on a leash.

He just can only go so far. He can go so far because Jesus allows him to go so far. He wants to pull him back.

He can pull him back. He's in control. There's a book that I that I read, and it's very good by Erwin Lutzer.

It's called God's Devil. It's an interesting thought. And he's one of the pastors that's up at Word of Life often.

And it's just it's a it's a very interesting thought. And it's a great book because it gives you a different perspective on the devil. He's not he's not an opposing force.

He's he's a created being. He fell. He fell.

But he's no match for God. And he's on a leash. So keep in mind that he can only do what he's allowed to do.

He can't do any more. And you remember the story of Job when the when the sons of men presented themselves before God, Satan was with them. And he said, consider your servant Job.

And God said, OK, you can have you can do this, but you can't do that. You can do this, but you can't do that. You can take this, but you can't take that.

He's on a leash. He has bounds. The same with sickness.

This sickness is not unto death, but for the glory of God. God is glorified by our sicknesses. He's glorified by the recovery.

But he's glorified through it because people learn and grow closer to God. When you're sick, you're called nearer to him. You spend more time with him.

You call out to him more often. I have a friend that we had in our church. He's been gone now for probably 10, 15 years.

Don Silva. He was his mom was in a elderly community behind our church in Dartmouth, behind Dartmouth Baptist Church. Emily Silva.

She was an elderly woman, about 85, 90 years old. And I went and we were knocking doors and she let me in and spent some time with her after weeks, letter to Jesus. And she says, you need to go tell my son about this.

Well, her son was Don Silva, who was 70 years old, who was in a nursing home after a stroke. So I went to visit Don and God had him eaten out of my hand. I mean, he was, he was this big, proud, tough Navy SEAL who had his legs knocked out from under him.

And now he was nothing. He was laying on his back and he's looking up. And his testimony was, God knocked me down so I could only look up.

He got saved. He was no longer this proud, tough guy anymore. He was on his back.

He said, I had nowhere to call. And God sent me by. God will use you if you are open.

And Don Silva got, he got saved, gloriously saved. And, and we used to call him Don the Baptist. He was a fearless evangelist.

And he, he PO'd a lot of people, but he was, his intentions were good. He was always out trying to tell people, tell people about Jesus in that elderly community. Anyways, the sickness was not unto death, but for the glory of God.

And Don's testimony was, I got sick. I'm glad I had a stroke because I would have never met God. I'm glad I was, my whole economy was ripped out from under me.

My physical, my, my wellbeing, everything was torn away from me. I'm glad I wound up in a hospital bed because now I know God. And so he really, he really got it.

So this sickness is not unto death. Look at verse number five. And we, we, we see that sickness is under God's control.

He allows it. He lets it go so far. And then he can do what he want with it.

But ultimately, God is glorified through it. In this case, in Lazarus' case, God's going to get glorified because Lazarus is going to come up. He's going to come up from the grave.

God's going to get glorified. But Jesus is doing all of this that people would believe. All of the miracles, all of the speaking, all of his parables, all of the Sermon on the Mount, all of the things that Jesus did was that so people who were watching would believe.

So that people who were listening would believe. Yes, he loved Lazarus, but he wanted those people to believe. He wanted to increase Martha and Mary's faith.

He wanted to do many things. And the people that were surrounding them, he wanted them to understand who he was. He had a personal attachment to his friends.

I mentioned that when sickness comes, Jesus is well aware of it. It says we don't have a high priest who has not been touched with the feeling of our infirmities. He's our high priest today.

He's prophet, priest, and king. He's right now in two of those offices. He's our high priest.

He was our high priest because he became the sacrifice, the sacrificer, and he's our intercessor. He's doing priestly intercession for us today. He loves us.

He prays for us. He intercedes for us. And if you want to see how he prays for you, look at John 17 and read all about it.

And he says there at one point, I don't pray for these only, but for those who will believe on me through their speaking. And so that's us. God, Jesus has prayed for us way in advance.

So he comes into this place. And then in verse 5, this is now Jesus loved Martha and her sister and Lazarus. He loved them all.

When he heard, therefore, that he was sick, he abode two days still in the same place. Then after that, he said, let's go to Judea again. So it's an interesting thing.

He hears that he's sick. He knows he's dead. They hear he's sick.

He knows he's dead. He wants to make sure that these people understand beyond a shadow of a doubt that this man is dead. He's not three days.

He's four days by the time Jesus gets there. They don't understand. Even she said, Lord, if you would have come quicker, he may have lived.

She didn't get it. People didn't get it. He wanted him totally out so he could bring him totally back.

And it's an interesting passage of the resurrection and the king of the resurrection that we have here. We'll let that finish and then we'll continue. Don't worry.

It happens to all. I remember one time Baron told me he was here preaching and his phone went off and he picked it up and he said, God. I'm like, yeah, that would be him.

But I bet his phone don't ring anymore. Right. I don't even have my pocket.

It's not me when you're speaking. Anyways. After that, it says he said, let's go to Judea again.

So he stayed in the same place that he was. He waited a little bit. They didn't understand.

And we don't understand many of the things that Jesus does. But he let's say this. He's on God's timetable.

There was a day and a time appointed that he would go to Bethany and raise him. It wasn't two days prior. Jesus is on time.

Always on time. Never late. Never early.

Just when he's supposed to be there. And that's when he shows up just at the right specific time so that God gets the glory. They fully understand he's dead.

Something is miraculous if he comes up and we see that's what's going to happen. Jesus tells him, you know, are there not 12 hours in the day? If a man walk in the day, he stumbles not because he sees the light of this world. And then these things

said he in verse number 11, after they said unto him, our friend Lazarus, he said, our friend sleeps, but I go that I may wake him out of sleep.

So at this time, sleep was used as a term for death. And there's two different ways that it was used for the pagans, the nonbelievers. Sleep was the end of a terrible, terrible thing.

Death was terrible, is terrible for the nonbeliever. It's brutal because at the dying moment, there's no confidence of where you're going. And I would imagine when you're dying or close to it or very near the end, everything floods your mind now.

What have I done? Who's God? Am I related to God? Do I know him? Is there two places? Where am I going? And death is a horrible thing for the unbeliever. It's a tragic thing. And so they call it sleep because he's just sleeping forever and ever and ever, and it's over with.

But we know it's not that way. Jesus used it in the New Testament. And in Christians, we call it sleeping because death is not the end of a believer.

This sickness is not unto death. This sleeping is not unto death. When we sleep, we will rise again.

Amen? In this term. When we die, so a Christian doesn't necessarily die. He lives forever.

And if you believe that he resurrected, as he told Martha, you will live forever as well. So we don't die. We sleep.

And I've been at the bedside of many believers who died, and it was glorious. It was wonderful. They were comforted.

They weren't struggling. They weren't losing a grip. They weren't hanging on.

They weren't just trying to fight through this thing that was dragging them out. No death for the Christian is asleep, if you will. We don't believe in soul sleep.

We know that when you're absent from the body, you're present with the Lord. And I'm going to mention this before I forget. In verse number 35, it says this.

We'll jump there quick and then come back. But Jesus said, verse 34, where have you laid him? They said, come and see. They bring him to the grave.

And on the way there, it says, Jesus wept. Smallest verse in the scripture. Most powerful, powerful thought about Jesus, his compassion for people.

His hatred of sin and death. It makes him cry that people have to die. Because when we were created, we were created to live with God eternally.

But then sin came in and destroyed it. Sin brought death. The wages of sin is death.

But the gift of God is eternal life through Jesus Christ our Lord. Jesus wept there. He wept at the grave for many things we can think of.

Many things. He wept along with his brothers and sisters that were there. He wept along with the family.

He was having compassion. And that's why I called it the compassion of Jesus. Compassion means to suffer with.

He's suffering with Mary and Martha. He's weeping with them. He wept with them.

And you have to understand, Jesus never wept at the cross. He never wept in the court trials. He never wept when they were beating him.

He never wept when he thought about any of these things. He never wept in the garden when he prayed. He sweat great drops of blood.

He wasn't crying. He's crying now. His heart breaks for humanity.

His heart breaks because death has to come. But he's come to do something about it. He's come to turn it around.

He's come to make it something different. For a believer, death is not the end. It's an entrance.

Amen? It's an entrance. It's an entrance into eternal life. And by the way, once you give your life to Jesus, you're in eternal life now.

So you might as well enjoy it. Just might as well start enjoying it. Because this life that we have, that he's given us, lasts forever.

And nothing can separate us from the love of God, which is in Christ Jesus, our Lord. Not even your sleep. And so, he says he's sleeping.

Our friend Lazarus in verse 11 is sleeping. But I go that I may wake him out of sleep. Again, I want to go back to his weeping.

I thought of this. And I was reading Warren Wiersbe on this. And I never thought of this.

And I've read this passage and probably preached it many times in 30 years. I never thought of this fact that perhaps he was weeping for Lazarus because Lazarus had to be called back from glory. Did you ever think of that? I never once ever thought of that when I read theology, read this passage, read what people said.

Never once, never once. Do we believe absent from the body is present with the Lord? Okay. So Lazarus is going to be called back from heaven.

And perhaps Jesus is weeping because Lazarus has to come back to this sin-ridden world again. Get up in a body that was already corrupting. And die again in the physical plane.

He'd have to go through that one more time. Amazing. Maybe that's why.

Who knows? Several reasons. It could be one of them. And then, you know, you always like to try to put yourself into the situation, what was going on.

I'd love to hear what Lazarus said. When they took the grave clothes off, I could just see him saying, Dude, wrap me up, put me back in there. It was better.

What? I'm back here now? You got to be kidding me. Right? What a conversation. What would he have said? Who knows what he said? It's not recorded, but I can imagine.

You imagine. I'm back? It's not like, I'm back. No.

I'm back? Oh, my God. I have to do this again? Maybe that's why Jesus was weeping. He knew Lazarus would one day have to go through that thing again.

He'd have to go through that death again. But thank God for us, it's a sleeping. Thank God this sickness is not unto death.

Thank God he's in control. And thank God when you give your life to him, everything changes. Everything changes.

So Jesus says to them, they didn't understand. Verse number 12, his disciples said, Lord, if he sleeps, he does well. How be it Jesus spoke of his death, but they thought.

See, he spake, they thought. How many times, do you know that this is not too many days before the cross? This is not too many days before he goes into Jerusalem and presents himself as the Messiah. It's not too many days beforehand.

They've been with him a long time now. They've been with him for three years almost at this point. And they still are so carnally minded that they can't figure him out.

They can't figure his speech out. They can't figure out what he's doing. Lord, if you go there, you know, they tried to stone you.

Don't worry about me. Okay, don't you know who I am? Don't you know who I am? And then here we have, you know, if he's sleeping, he's okay. That means he's going to get better.

No, no, no, guys, you still don't get it. You still don't get it. Even to the last supper, they just, they didn't know.

They didn't figure it out. If you remember, I think James and John were arguing over who's going to sit at the right or the left. And he must have been, oh my God, I am showing them my death in this meal.

I'm showing them I'm going to die and they're worried about who's going to be where. They're not running with me. They still haven't figured it out yet.

They still don't really believe what's going on. They still don't know. And here in this passage, they said, well, he'll do well if he sleeps.

No, no. And then he has to clarify what he said to them. He said, Lazarus is dead in verse number 14.

But notice again, and I mentioned this, but I'm glad for your sakes that I was not there to the intent that you might believe. Nevertheless, let's go on to him. So they must have thought, wow, this is crazy.

He's dead. We thought he was sleeping. We thought he was sick.

We thought he was going to be okay. You lingered for a couple of days. Now you're telling us he's dead and we're going to him.

We're going to go see him. I don't know if I want to be in that company. We're going to go see Lazarus.

Yeah, that's what we're going to do. We're going to go see Lazarus. And so they go.

And Thomas, you got to give him credit. Thomas was the doubting Thomas. Notice Thomas here in verse 16.



Thomas, which was called Didymus unto his fellow disciples. He said, let us also go that we will die with him. Thomas was a man of courage, at least.

Okay, at least. He may have doubted, but he was a man of courage. Let's go then.

If he's going, let's go. Let's go with him. And God needs people of courage to do this work.

Amen. Not to be afraid to just go ahead and do the things that he has for us. And so.

Here we see, Jesus said, I'm glad for your sakes, that I was not there to the intent that you may believe. Once again, this whole scenario, so that people would believe. Your life is not about you, your life is for others.

That Jesus can be glorified through your life, and others can believe through you. Okay? We are so self-centered, that we think it's about us, it's not about you, it's about others. It's about you, aligning with God's purpose for your life, and being used by him, to reach others for him.

That's what the purpose is. It is not about me, it's not about any of us at all, but we live in this generation, in this day, and it's nothing new, self-centeredness is always there, but now we're living in the selfie generation. Everyone's taking pictures of... pictures of myself eating, pictures of myself drinking, pictures of myself going to the beach, pictures of myself sitting down, pictures of myself playing music, pictures of myself at the movies, just self, self, self, self, self, self, self, self, self.

It's a selfie generation, is it not? And people are consumed with self, instead of with Jesus. And if you can switch yourself around, and understand that you're not here for yourself, you're here for someone else. That's our purpose.

We're here to be used of Christ. And in this passage, I love it, at the end of it, where he raises him, and he says to the people around, okay, now you help. Take the grave clothes off him.

Get him something to eat. You have a purpose in this ministry. I want you to work along with me.

Paul said that we're co-laborers together with Christ. He wants us to be a part of his miracles. And by the way, God still does miracles.

And if you don't believe that, I'm sorry for you. Because my God is a miraculous doing God. He does miracles.

He didn't stop one day. He does miracles. Do you know that in Arab countries and Muslim countries, people are being hacked for believing in Jesus? It's not easy to preach the gospel.

There's no Bibles being circulated. You know how people are getting saved? They're seeing dreams and visions of Jesus. How do you like that? Oh, you mean now? Oh, yeah, now.

They're seeing dreams and visions of Christ, and they're getting saved. How do you like it? Just go and look on Voice of the Martyrs, or look on any website that promotes anything about what's going on in the dark countries of the world where there's Muslim domination, and how can these people be reached? Jesus will reach

them. If we can't get the gospel into there, behind that door, Jesus will show up, and he's showing up to people today.

He's, you know, they're seeing people. They're seeing miracles that would blow your mind, and the devil don't do those. God does it, because the devil doesn't have power over life.

Only Jesus has power over life. Jesus can raise the dead. You think he can do it today? You're darn right.

My God can do anything. My God can do whatever he pleases to do, and if it pleases him to raise someone, he'll do it. Amen? Don't limit what God can do, because you're going to limit what he can do for you and what he will do with you, because one day he's going to want to use you in one of his miracles to be a part, to take the grave clothes off, to give a meal, to do something, to be a part of it.

Amen? So, here, he says, I'm glad for your sakes that I was not there to the intent that you might believe. Let's go to him. So, Jesus, all of this happened so that people would believe.

I'm glad I wasn't there so that you would believe. I'm glad I wasn't there. I'm glad he died so that you would believe.

I'm glad this all happened so that you would believe. And that word believe, in this chapter, six times it's used. I guess it's a strong word.

And really, the key here is believing in Jesus Christ. Believing in him. You have to believe.

And if you believe in him, you can have everlasting life. You will live forever and ever and ever if you believe in the Lord Jesus Christ. And then, what do you believe about him? I believe that my God is sovereign.

I believe he's a God of providence. I believe that he's a God that orchestrates the affairs of man. I don't believe that ISIS and Al-Qaeda and these things come up on their own and do their thing on their own.

No, God's in control. How can you justify that? I can't reconcile God. He's irreconcilable.

I can be reconciled to him, but I can't figure him out on a line. You're in trouble if you think you've got him figured out. Communist Cuba, 90 miles off of Miami.

Why? When you know that he sets up leaders and he puts them down. Amen? Why? Shall the clay say to the potter, Hmm? Why have you made me like, you know, that's the question. That's how stupid we look when we question these kinds of things.

So, what I like to do is just, well, Jesus said, let God be true and let every man be found a liar. Let's not argue about what God can do because he'll blow your mind. Amen? God can do everything.

We're talking about someone who spoke in six literal days. Now, could he have done it in six nanoseconds? Oh, yeah. Why literal days? So we could learn.

There's so many things in the first couple of chapters of Genesis that are so foundational to life. Principles. Life principles.

Daytime, nighttime, seasons. Everything is there. Man, two genders.

So many things are there in the first couple of chapters. So many, many things. That's why six days.

Because as he built the creation, he built and laid the foundation for the total thing that was going to continue on and continue on and continue on. And I love it. Day and night are not going to cease until he says it's over with.

We'll never nuke the world. No, he's going to. When he's good and ready.

Mankind is not going to destroy his earth. No, because it's his. And mankind's too puny to do it.

I remember one time the Greenpeace movement, and they were all upset about people driving cars. Too many cars on the road. Too many cars on the road.

And they thought that we could stop this pollution. Meanwhile, trees thrive on CO2. They need it.

They produce oxygen. God had it all figured out. Man would burn fossil fuel.

The trees would like it and produce oxygen for man to breathe. He was not surprised. He was not surprised how this whole thing was going to go.

But I was listening to Rush Limbaugh, and maybe some of you remember him. And he said he was just talking about the idiocy of the Greenpeace movement. And he said, let's get everybody in the United States to drive west at 12 o'clock today.

Because I think if we do that, we can shift the earth's axis. That's about how stupid he said. So here, we stop.

We get zero emissions in the United States. Guess how much percent emissions India, China. Okay? We'll never change what God has going here.

We're to respect it. We're to enjoy it. And by the way, we find that in the first chapters again.

He gave us a biblical mandate to tend to the earth, to take care of it, and to use it for our good. Not abuse it, but use it for our good. So he gave us a mandate to till the ground, you remember.

Anyways, here, he's the king of all of these things. Here we see, we'll look at quickly the conversation now after, when he goes to Bethany. Verse 17, then Jesus came and he found he that had lain in the grave four days already.

Now, Bethany was near Jerusalem, about 15 furlongs off, about two miles or so. And many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard Jesus was coming, went out to meet him.

Mary sat still in the house. And Martha said to Jesus, if you had been here, my brother had not died. But I know that even now, whatever you ask of God, he will give it thee.

That's the type of faith that we need. Whatever Jesus asks of the Father, God will give it to him. That was a great faith that she displayed.

That was a real great faith. And she was the one that was always working too hard and hustling and serving and doing all of this. And she's running out to meet him and all of this.

But what a great statement she makes. Martha said, oh, that he shall rise again in the resurrection at the last day. She knows prophetically, she knows the prophecy that we're going to rise again.

Even in Job it says, I shall see him in my flesh. He knew he would resurrect. Job knew there was a resurrection.

She understood there was a resurrection. I know in the last day there'll be a resurrection. Notice what Jesus does when he comes.

He shows her resurrection now. Not in the last day, but right now. Today, you're going to see resurrection.

That thing that we talked about, we're going to do it right now. I'm going to give you a foretaste of it. He says, I'm the resurrection and the life.

He that believeth in me, though he were yet dead, he shall live. Whosoever lives and believeth in me shall never die. Do you believe this? And that's what we have to understand.

If you live in Jesus, you'll never die. You'll be with him forever. She said, Lord, I believe that you're the Christ, the Son of God, which you commit to the world.

She's another one. Peter said, you're the Son of God. And Jesus said to him, flesh and blood didn't reveal that unto you, but my Father, which is in heaven, told you that.

And so he or she has a good concept of who he is. I believe anything you ask of God, he'll do for you. I believe that you're the Son of God that was supposed to come.

She knew the scriptures. She knew it. She knew Messiah was supposed to come.

And she went away in verse 28 and called Mary and said, this master's come. Mary ran out to see him. Let's skip up to 34.

We'll just check out this great, great, great resurrection that he performs. Where have you laid him? In verse 34, they said unto him, come and see. Jesus wept.

Then said the Jews, behold how he loved him. And some of them said, could not this man which opened the eyes of the blind cause that even this man should not have died? Jesus there again, groaning within himself, because they still didn't get the drift. Of course he could have stopped him from dying.

But nowhere do you see Jesus stopping anyone from dying. You see him a couple of times raising people who were dead. Amen.

You don't see him at the sickbed of someone's dying dead. Then he does something. Then God is glorified.

And here he says, I'm the resurrection and the life. Again, in verse number 34, where have you laid him? Verse 35, Jesus wept. Verse 39, take away the stone.

Martha, the sister of him that was dead, said unto him, Lord, by this time he stinketh, for he's been dead four days. Jesus said, didn't I tell you, or said I not unto thee, that if you would believe, you would see the glory of God? Stop with the questions. Just run with me.

Okay? Just obey me. Just take the stone away. Just do what I ask.

Then they took the stone away from the place where the dead was laid. Jesus lifted up his eyes and now he brings the father into it with him. And he says, Father, I thank thee that you have heard me.

And I know that you hear me always. But because of the people which stand by, I said it. You see there? He's even praying publicly to God for the people that were standing by.

Because he wants everyone to be saved. He wants everyone to believe in him. He wants everyone that's there to see him, see him as he is, the son of God glorified.

I knew that you hear me always. But because of the people which stand by, I said it, that they may believe that you have sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

And I read some old Puritan preacher said, it's a good thing he singled out his name because there could have been hundreds of millions of people coming up if he just said, come forth. But Lazarus, come forth. Okay, he singles him out.

Just him. You guys stay. You'll get yours.

Amen. That was pretty cute, I thought. And he says, Lazarus, come forth.

He that was dead came forth bound hand and foot with grave clothes, and his face was bound with a napkin. And Jesus said, loose him and let him go. And so he wants them to help.

Take the grave clothes off of him. Loose him and let him go. Notice this.

Here's the result of the miracle. Many of the Jews which came with Mary and had seen the things which Jesus did believed on him. They believed, many.

But notice this, and I underline. There's the many of verse 45, but there's some of verse 46. Some of them went their ways to the Pharisees, and they told them what things he had done.

Do you know that further down in this passage they said, if anyone knows anything about his whereabouts, take him. Arrest him. Did you know that they wanted to kill? They consorted together.

Verse number 10 of chapter 12. But the chief priests consulted that they might put Lazarus to death also. They were so angry that Jesus was upsetting their religion.

Okay? Religion, as I preached here before, is damning. It's blinding. It's brutal.

It's captivating. It's problematic. Jesus is above religion.

He's Jesus. Amen? What religion are you? I'm a Christian. That's my religion.

Amen? I don't claim any denomination. I'm a Christian. I'm a Christ follower.

And so, look, some of them went their ways, and they told, they ratted on him. They saw him raise Lazarus. They still didn't like it.

They accused him of being a devil. You know, you do these things by the power of Beelzebub, they said at one point. But notice, the chief priests consulted together that they might put Lazarus also to death.

They were gunning for Christ. Even his disciples said, Lord, if we go to Judea, man, they tried to stone you already. Don't worry.

I'm going there because we're getting Lazarus up. Amen? I have a work to do, and no man's going to stop it. And we're going to go raise this man up, and people are going to see it, and people are going to believe.

And the ones who don't, I will cry for. I'm sorry for. And the only other time that you see Jesus wept in the Bible was when he was up on the descent coming into Jerusalem on the day of that Passover feast where he gives himself as the Messiah.

He looked over the city, and he wept. There was joy. There was jubilation.

There was festivity. There was eating and drinking. They were having fun.

They were frolicking. They were having a great time. And he looks at it, and he's weeping because they won't have him.

He came unto his own, and his own received him not. He came unto his own, and his own received him not. He came for the Jews, and they wouldn't have him.

But they will have him. Amen? Because we believe what the Bible says in Romans chapter 11, and so all Israel shall be saved. Amen? And I've mentioned this before.

If there's one shred of anti-Semitism in you, rip it out. By all means, cut it out. Chop it off.

Get rid of it because your Messiah is Jewish. And when he comes again, he's not coming to Chicago or to L.A. or to New York. He's coming to stand foot on Mount Zion.

Amen? And when he steps foot on it, that mountain's going to cleave in two, and there's going to be a valley from the north and the south, and it's going to be an amazing thing, and the nations are going to flow to Jesus Christ. They're going to flow to Jerusalem. Why do you think Jerusalem is so hot always in the news? Because it's God's place.

Because God's coming back there again. Because God's put his name on those people. They're his people.

That's why the world hates them, not because of their character, no, because of their God. They hate them because of their God. And if you notice in the news today, there's so much anti-Semitism.

It's on the rise. It's phenomenal. And now we have a communist mayor in New York City who's fomenting anti-Semitism publicly, and two people were stabbed the other day in New York City outside of a synagogue.

It's happening everywhere. But God sees all of this, and, you know, people are going to have to give an answer for what they do, but he's coming back. He's the king of life, death, suffering.

This sickness is not unto death. Tell yourself that the next time you get sick. Okay? Catch a Bible verse from Jesus.

This sickness is not unto death. I will rise again. Your brother will rise again.

Amen? Ye will rise again. He's the resurrection and the life. If anyone believes in him, you'll have everlasting life.

And so Jesus, compassionate Jesus, loving Jesus, king Jesus, Lord Jesus, God almighty, amen, maker of heaven and earth, the God over life and death and all things, loves you. And he came in the person of Jesus Christ to die for you, to give his life for you, that you may have eternal life. And without him, you will not have eternal life.

You'll have an eternal life separated from the love of God, separated from all that is good, separated from all that is good and all that is God, in a place called hell. We don't wish anyone there. That's why we preach.

That's why we want people to come to know Christ. And so here's our compassionate Jesus. He loved Martha, her sister, and Lazarus, and you.

Amen? He loves you. Tell yourself, he loves me. Amen? Sometimes you hate, I, sometimes I hate myself and I have to remind myself, but he loves me.

That trumps it. Because it don't matter what I think. He loves me.

Amen? Let's pray. Father, thank you for your goodness. And we thank you for this great passage of scripture where it is seen that you, it's even said, the one that you love is sick.

And then another passage, it says, behold how he loved him because he cried at the grave. And then, Lord, we have the great, great prophetic I am statement where you said you are the resurrection and the life. We thank you for that.

We thank you that we have a great, great future in store. And, Lord, when we come to our end, we do enter into sleep. We don't enter into this horrible death.

We enter into a sleep where our body goes into the grave, but our soul and spirit goes to be with you immediately and forever. One day there will be a bodily resurrection and, Lord, we'll leave that in your hands. We're not going to fight and discuss over what happens then because we won't be worried about it.

We'll already be with you. So, Lord, I just pray as we leave today, we'd be more encouraged with your love, your compassion, your power, and your sovereign control over all things on this earth. In Jesus' name, amen.