



March 5, 2023

*“The Final Nail in His Coffin”*

*SS 9:30, Service at 10:30 with King’s Kids.*

News:

**Wednesday Evening Classes 6:30-8:00**

330 N. Somers Rd. (Mail: PO Box 10626) Kalispell, MT 59904~ (406) 755-1776

Visit the website ~ [www.myaletheia.com](http://www.myaletheia.com)

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How often is our trust in Jesus juxtaposed by our \_\_\_\_\_ in Him?

Intellectual faith, even experiential faith, is far different than \_\_\_\_\_ faith.

It’s the difference between believing in Jesus and \_\_\_\_\_ that belief. It is the difference between what you believe, and \_\_\_\_\_ you believe it.

**John 11:28–32 ~**

Here we see the same inner conflict in Mary that we just witnessed with her sister Martha. They both \_\_\_\_\_ Jesus for not being there when they needed Him most.

**John 11:33–37 ~**

Both Mary and the “Jews” were “weeping,” which \_\_\_\_\_ Jesus in four stated ways.

- 1) He was deeply moved in spirit.      2) He was troubled.      3) He acted by asking with purpose, “Where have you laid him?”      4) He wept.

4) The word used for the “weeping” of Mary and the “Jews” is κλαίω (klī-ō), which is an intense form of crying or sobbing. The word used of Jesus is δακρύω (dä-křü-ō), a dramatically \_\_\_\_\_ form of gentle weeping.

1) Jesus “was deeply moved in spirit.” It is the verb ἐμβριμάομαι (ēm-břē-mä-ō-mī), which means to roar in \_\_\_\_\_.

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*God Bless You!*

2) Jesus “was troubled,” ταρασσω (tä-räs-sō). It literally means to “\_\_\_\_\_” and so, be unsettled.

3)The \_\_\_\_\_ of all of this was Jesus essentially said, “Enough! Where’s the tomb.”

Jesus was not mourning the loss of Lazarus. He mourned the \_\_\_\_\_ of loss that the others were experiencing. He was grieved that they were grieved.

He was also \_\_\_\_\_ at the situation, at the sin-caused plight of man. He was saddened by the human toll and perhaps even more by the \_\_\_\_\_ of faith so prevalent.

We’ve seen misunderstanding upon misunderstanding and all of it had to do with a worldview that continually \_\_\_\_\_ Who Jesus is and what He was doing.

In verse 37 we get an adversative. The “Jews” watched the exchange with Mary and saw Jesus shed a tear and \_\_\_\_\_ a simple human reason for His emotion. The adversative tells us that the comment, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?” is \_\_\_\_\_ a comment of faith.

### **John 11:38–40 ~**

Upon arriving at the tomb Jesus was again, “greatly disturbed.” So, He ordered the tomb opened, to which Martha strongly \_\_\_\_\_.

What’s striking is Martha’s complete \_\_\_\_\_. Her protest reveals her conviction that she will never see her brother again on this side of Heaven. Jesus rebuked her sternly.

### **John 11:41–46 ~**

Jesus and the Father were in constant \_\_\_\_\_, so He had no need whatsoever to put on a show.

In addition, this is one of those areas where Jesus provides a perfect \_\_\_\_\_ for Christians to model. We, just like Jesus, should be in a continuous state of open communication with God.

Jesus, the Word of Almighty God, commanded Lazarus to report. Lazarus had \_\_\_\_\_ but to instantly obey by returning to his body and immediately making his way to Jesus. (John 5:25, Revelation 20:11&12).

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Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

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the gospel of

# JOHN

ΕΝΑΡΧΗ Η ΝΟΛΟΓΟΣ ΚΑΙ Ο ΛΟΓΟΣ ΕΗΝ ΠΡΟΣ ΤΟΝ  
 ΘΝ ΚΑΙ ΘΕ ΤΗ ΝΟΛΟΓΟΣ ΕΥ ΤΟΣ Η ΝΕΝΑΡΧΗ ΤΙΡΟΣ  
 ΤΟΝ ΘΝ ΠΑΝΤΑ ΔΙΑ ΤΟ ΥΕ ΓΕΝΕΤΟ ΚΑΧΩΤΙΣ



Last week we saw the encounter between Jesus and Martha the sister of the newly deceased Lazarus. Hopefully, we were able to see ourselves in her.

She was full of contradictory emotions and beliefs. She loved Jesus. She thought of Him as a friend to both her and her family. She believed that He was uniquely connected to God. She trusted Him and yet, He had failed her in dramatic fashion. Her bitter rebuke, “Lord, if You had been here, my brother would not have died,” says it all.

How often are we in her sandals? How often is our trust in Jesus juxtaposed by our disappointment in

Him? On the one hand He is God made man, our one and only Lord and Savior, our Master, and our friend. On the other hand, He is easily able to help us in our tribulations and yet oftentimes, He's seemingly absent. We know that it can't be true, but His apparent inattentive, perhaps even uncaring, inaction on our behalf is difficult to take psychologically and emotionally.

Why is this happening? Lord, I beg of You, please help. Where are You? I can't take it anymore. "Why have You forsaken me?"

Intellectual faith, even experiential faith, is far different than emotional faith. It's the difference between believing in Jesus and living that belief. It is the difference between what you believe, and how much you believe it.

See what I mean? I can believe with every fiber of my being that Jesus is my God and my friend, but when something doesn't go the way that I think that it should go, we find out how much I believe that Jesus is my God and my friend.

Martha was struggling, which should give us tremendous comfort for two reasons. First, this famous Biblical character who knew the physical Jesus personally, was human. Life is not easy, it is full of pain and, so, fear. Martha struggled with her faith, but second, Jesus was ever faithful to her. He corrected her because He loved her.

That's us. We may struggle with our faith, but Jesus is ever there, with the perfect timing and the perfect solution, whether we see it or not. He will never forsake or abandon you and nothing can wrest you from His hand (Hebrews 13:5, John 10:28-30).



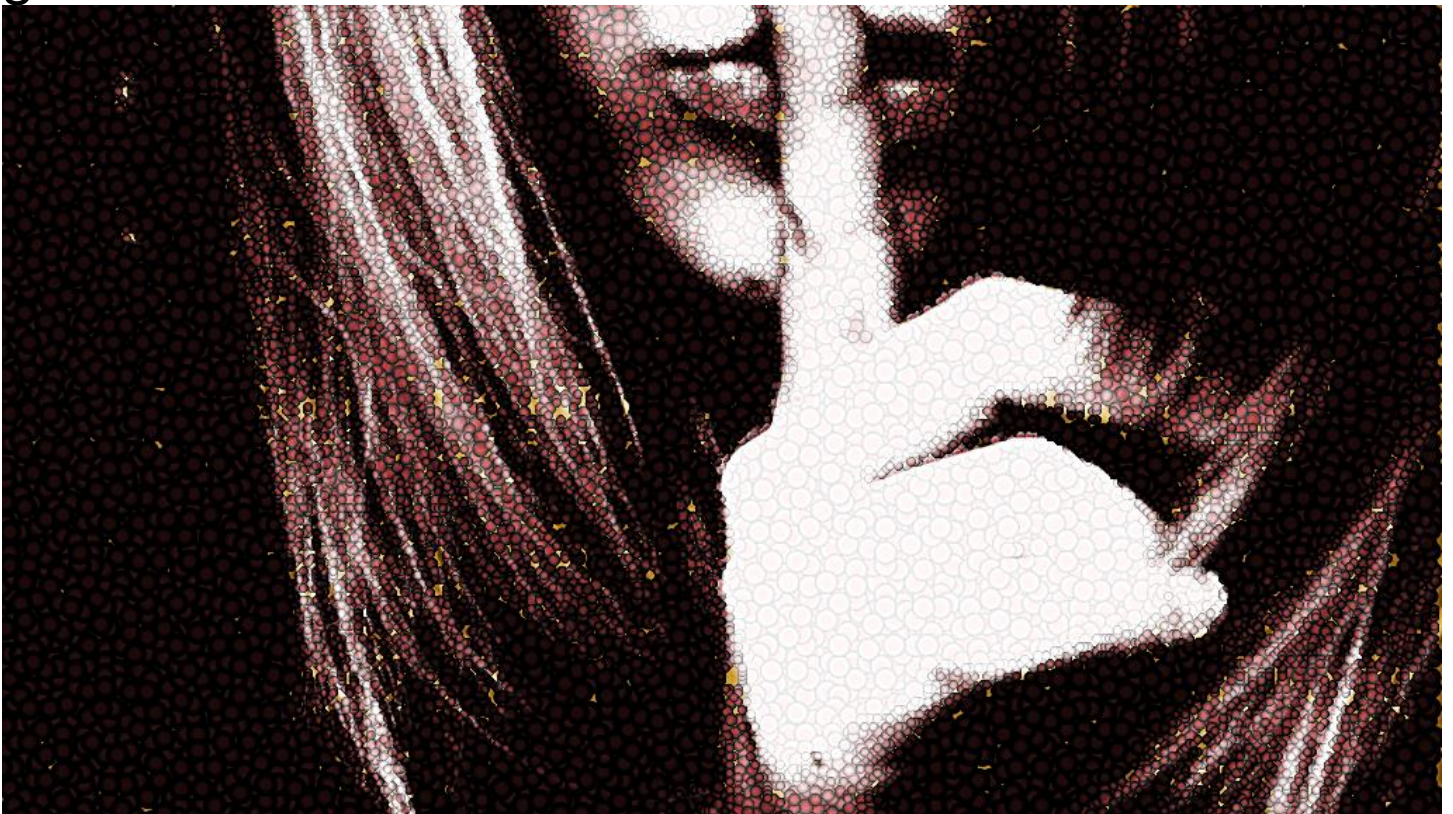
John 11:28–32, 28When she (Martha) had said this, she went away and called Mary her sister, saying secretly, “The Teacher is here and is calling for you.” 29And when she heard it, she got up quickly and was coming to Him. 30Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. 32Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”

Here we see the same inner conflict in Mary that we just witnessed with her sister Martha. The two women deal with their emotional turmoil in keeping with their respective personalities, but what they both said was identical.

They both rebuked Jesus for not being there when they needed Him most, Martha standing, probably with her hands on her hips and Mary throwing herself on the ground at Jesus’ feet, but both distraught, both angry, both disappointed, both deeply sad.

After Martha's initial expression of disillusionment and grief, Jesus responded to her with a firm kindness that allowed her to get her emotions under control and she went, as instructed by Jesus, to fetch Mary.

As noted last week, Jesus sent word to Martha ahead of His arrival. She met Him privately on the outskirts of Bethany. This was to avoid the drama of showing up unannounced at the house where all the mourners, including the "Jews" who were against Jesus, had gathered.



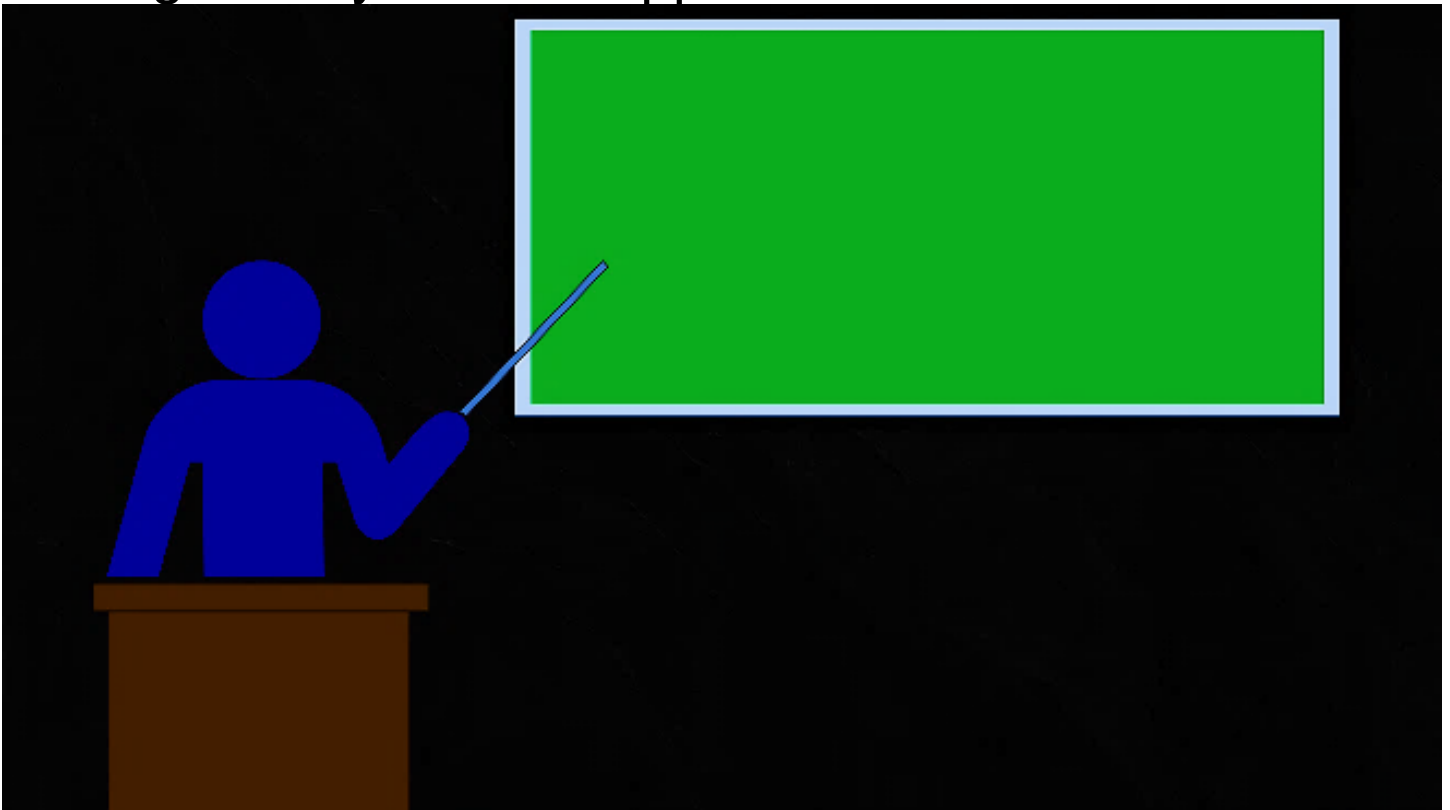
Now, we get to see some more of Mary's personality and why I don't think that she knew where Martha had gone earlier. Martha "secretly" whispered the message



from Jesus to her sister. The obvious idea was that Mary was supposed to slip away without anyone noticing, much like Martha had just done.

Mary was a spontaneous free spirit. She got up and went to Jesus “quickly,” which means abruptly and without adequate concern about how others would take her sudden departure.

Several of the “Jews,” the enemies of Jesus, whom Jesus was trying to leave out of the equation at least for now followed Mary in her indiscreet haste. Now Jesus had an audience besides His own disciples waiting nearby. A less supportive audience.



It's worth noting that Martha called Jesus "The Teacher." That's far less than Son of God, or Anointed One of God, or even her earlier used title of "Lord." It's significant as a distancing measure.

We've already seen and will see again soon, that the "Jews" also avoid using Jesus' name and instead call Him "this man." Is that the intent... to show us that Martha was still angry with Jesus and so called Him, "The Teacher"? Or is it possible that she didn't use a more honorific title or His actual name in case the "Jews" in the house overheard her whispering to her sister? It's interesting is all.

Anyway, Mary falls at Jesus' feet in a heap and through her tears rebukes Him in precisely the same way, using the same words, as Martha did earlier.



John 11:33–37, 33When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34and said, “Where have you laid him?” They said to Him, “Lord, come and see.” 35Jesus wept. 36So the Jews were saying, “See how He loved him!” 37But some of them said, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?”

Everyone was crying and so even Jesus got into the act... Or did He?

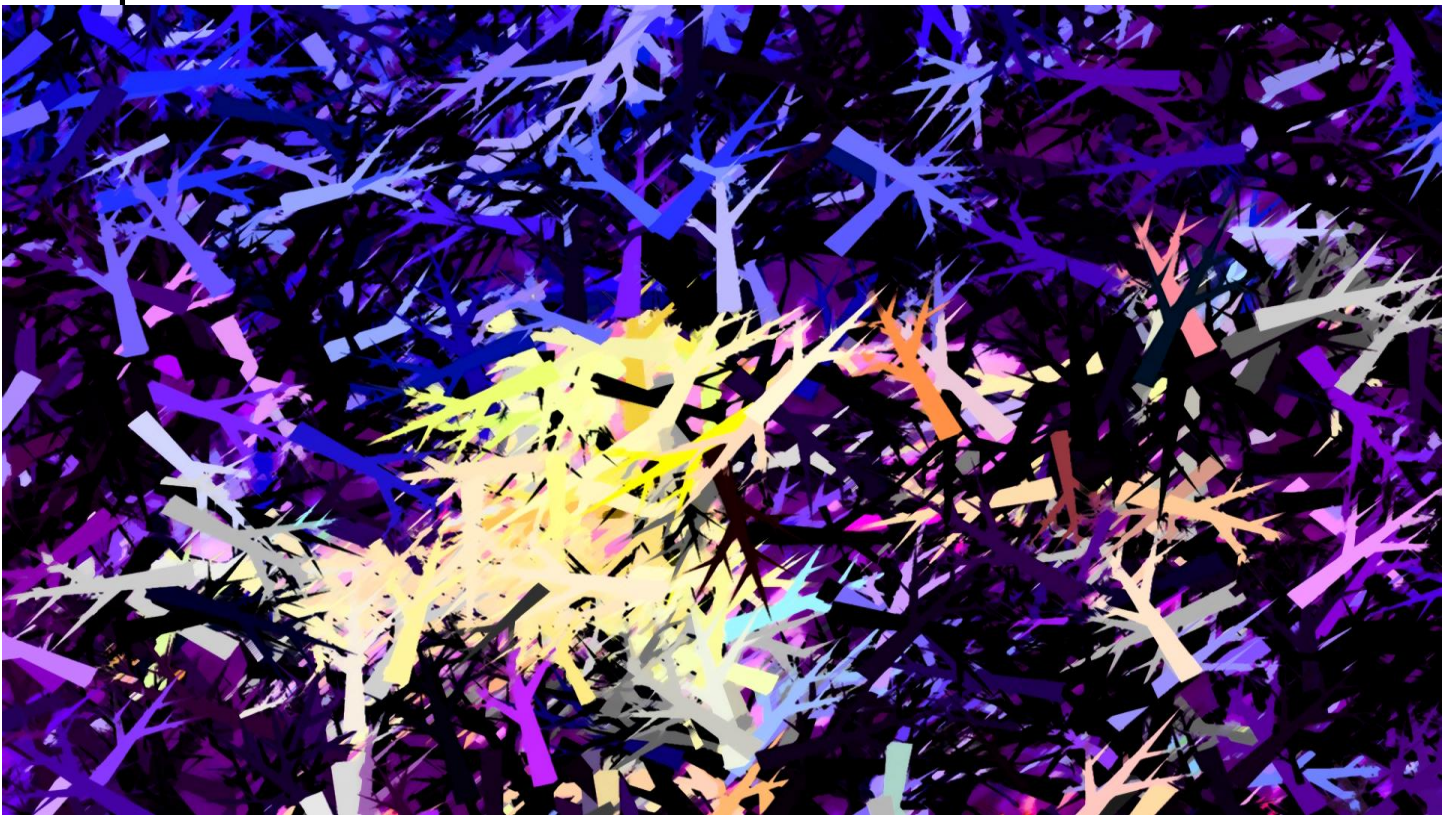
Both Mary and the “Jews” were “weeping.” That’s the final trigger affecting Jesus in four stated ways. 1) “He was deeply moved in spirit.” 2) He “was troubled.” 3) He took action by asking with purpose, “Where have you laid him?” 4) And He “wept” seemingly mourning in the same way as the others.

The word used for both the “weeping” of Mary and the “Jews” is κλαίω (klī-ō), which is an intense form of crying or sobbing that we would call a meltdown. If it can be translated as “weeping,” and I don’t think it can, it is only the type of weeping that results from deep emotional trauma. It means to mourn, to wail, to “lament, implying not only the shedding of tears, but also every external expression of grief” (Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*). Mary and the “Jews” were demonstrably grieving and physically mourning the loss of Lazarus.

Taking the final effect of this on Jesus first, we have “Jesus wept.” It is the shortest verse in the English translation of the New Testament. This is an extremely rare situation where the Greek is actually longer than the English rendering. What is the Greek? It’s ἐδάκρυσεν ὁ Ἰησοῦς (ě-dä-křü-sěn hō yē-ā-süs). The verb δακρύω (dä-křü-ō), is a dramatically lighter form of

weeping. It is to have your eyes well up with tears, or to shed a tear, or to have tears run down your face. It is like gentle weeping compared to the bawling, sobbing, and blubbering that the others were doing.

Even more important than the definition of the words is the fact that John intentionally distinguished what Jesus was doing from what the others were doing. Now we have a clue about how to proceed with a proper interpretation of the scene.



Back to the first recorded reaction where it says that Jesus “was deeply moved in spirit.”

If you look at all the English translations (and I probably looked at 20 of them) you’ll find that they run a range

all the way from the NlrV, “His spirit became very sad,” all the way to the Message Bible, “a deep anger welled up within him.” That seems different to me. The difference between Jesus being moved to sadness and Jesus being moved to anger.

Most translations leave it more ambiguous as they straddle the gulf between the two interpretations. The best translation of these three Greek words is the NRSV, “he was greatly disturbed in spirit.” The main bit of the verb ἐμβριμάομαι (ěm-břē-mä-ō-mī), means to roar in anger, the prefix means to be in that state of roaring with anger. Depending on context it can mean to severely chastise, blame, rebuke, and admonish someone. Again, depending on context, it can also mean to strictly adjure someone as in Matthew 9:30, “And their eyes were opened. And Jesus sternly warned them (ἐμβριμάομαι), saying, “See that no one knows about this!” Exclamation point.

There’s a good example in an apocryphal book called the Acts of Pilate, “Nicodemus says to them: Perhaps, too, the procurator has become his disciple, because he defends him. Has the emperor not appointed him to this place of dignity? And the Jews were vehemently

enraged (ἐμβριμάομαι), and gnashed their teeth against Nicodemus” (Acts of Pilate 5:2).

Essentially it means to be agitated, angered, and offended. “Greatly disturbed,” works well given the present context because His emotion results in shedding tears, not yelling, and throwing things.

When translators try to narrow down an emotion to either sadness or anger, they make a choice that doesn't need to be made. Just like we saw with Martha and are now seeing with Mary, there can be a whole gamut of emotions roiling within a person all at once.

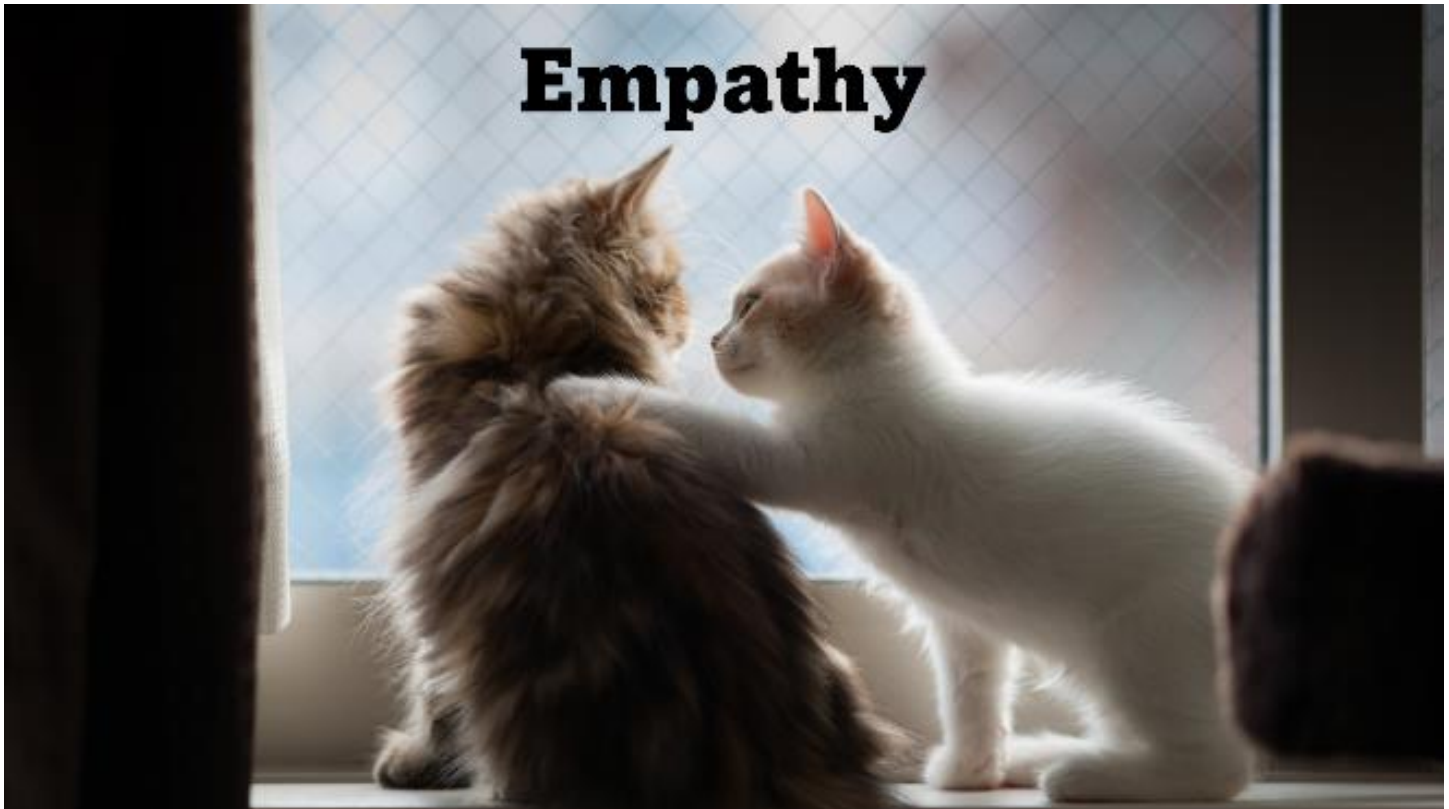


Jesus was deeply disturbed by what was taking place and to further emphasize His emotional turmoil, John added that He “was troubled,” ταραάσω (tä-räs-sō). It literally means to “stir up” like at the Pool of Bethesda the sick man said to Jesus in John 5:7, “Sir, I have no man to put me into the pool when the water is stirred up (ταράσω). Figuratively, as here, it means to be emotionally stirred up and so, unsettled, or upset.

The result of all of this was Jesus essentially said, “Enough! Where’s the tomb.”

With the context carefully accounted for, what we have was Jesus experiencing a range of considerations and emotions that moved Him to tears. Clearly, though, it wasn’t for the same reasons that the others were crying. That’s made obvious, especially with the thorough description of Jesus’ feelings, words, and actions.





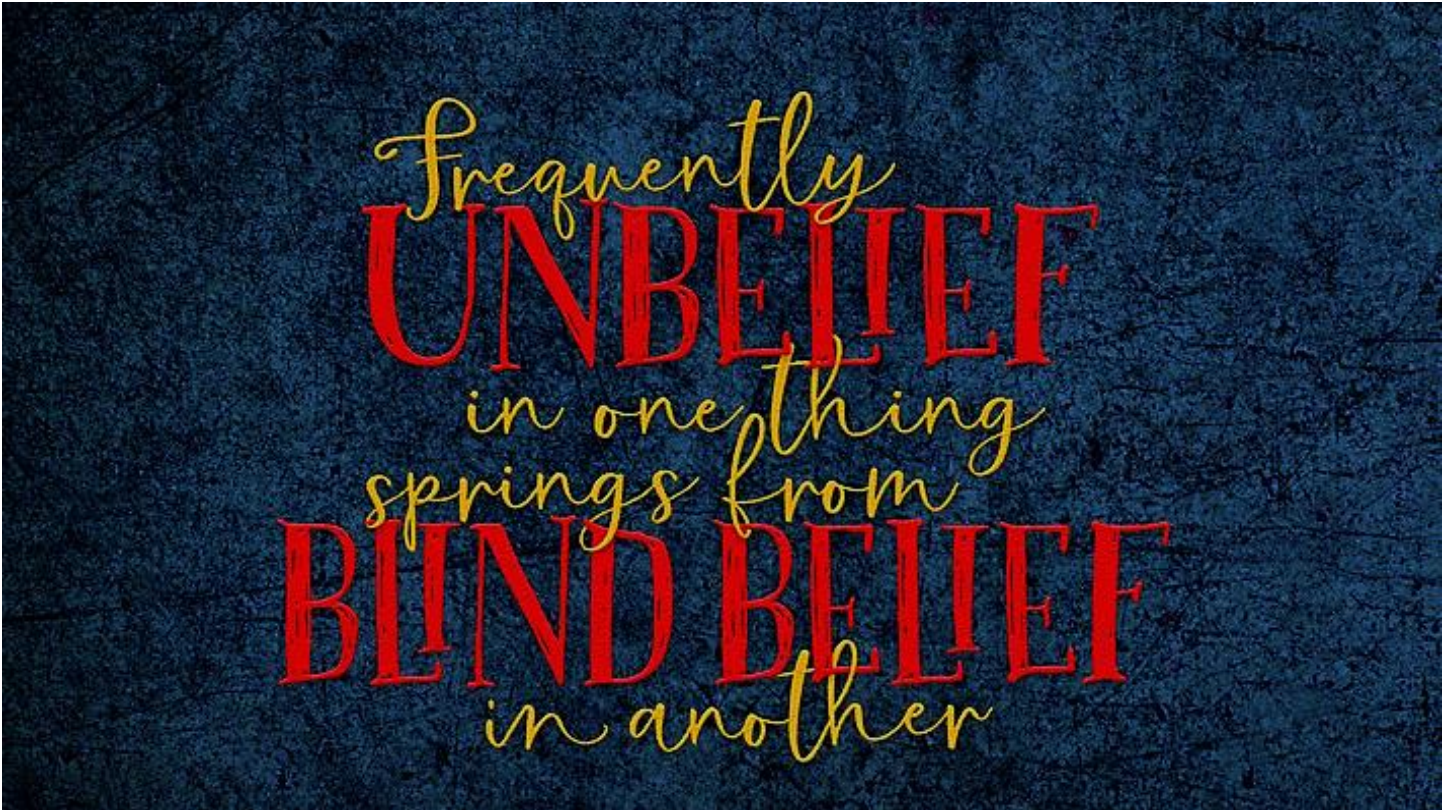
Jesus was not mourning the loss of Lazarus. He already knew that Lazarus would be having supper with them a little later that night. Even if He wasn't going to raise Lazarus, Jesus still would not have mourned because to Jesus, death of one of His friends, is merely a means by which they pass to an infinitely better reality of unimaginably greater relationship with Him. There's nothing to mourn except the person's temporary absence.

If a Christian knows in their heart what Jesus knew in His, then the mourning of a Christian loved one's passing is purely the process of adapting to their physical absence and the lamenting of that short-term

separation from them. It is a time of uncertainty, of readjustment, and sadness, not for the deceased, but for yourself, and for others.

In that vein, Jesus did mourn the loss of Lazarus for the others, particularly for Martha and Mary. He was grieved that they were grieved.

In addition, Jesus was angry at the situation, both that which was playing out in front of Him at the moment, and the culmination of all that had happened over the last few days. He was angry at the sin-caused plight of man. He was upset at the resultant pain, suffering and death. He was saddened by the human toll and perhaps even more by the lack of faith so prevalent.



We've seen misunderstanding upon misunderstanding and all of it had to do with a worldview that continually denied Who Jesus is and what He was doing. A continued rejection of His person and His mission even by those closest to Him. He was frustrated at the grief and anguish, and at the disillusionment and despair, caused by people being so set in their thinking that they could not see the Truth.

At that time, no one on the planet believed in Jesus more than Martha and Mary, and yet, they did not believe enough to truly trust that with Him, with the I AM made flesh, "all things are possible." "Jesus wept."

As Jesus wept the “Jews” observing Him assumed that He was mourning Lazarus’ passing. In verse 37 we get an adversative. We’ll see another one soon enough. Here the adversative is, “But some of them said.” It’s important to see what’s going on here or we’ll get the wrong impression.

The “Jews” who are opposed to Jesus, watch the exchange with Mary and see Jesus shed a tear and assume a simple human reason for His emotion. He loved the man. They basically said, “Well, say what you want, He really did care about Lazarus.” Now, since they didn’t like Jesus, they naturally carried that thought a bit further, “It’s probably not true concern for Lazarus or his sisters. He’s probably shedding a tear because He’s feeling guilty after being called out in front of us for not being here sooner.”

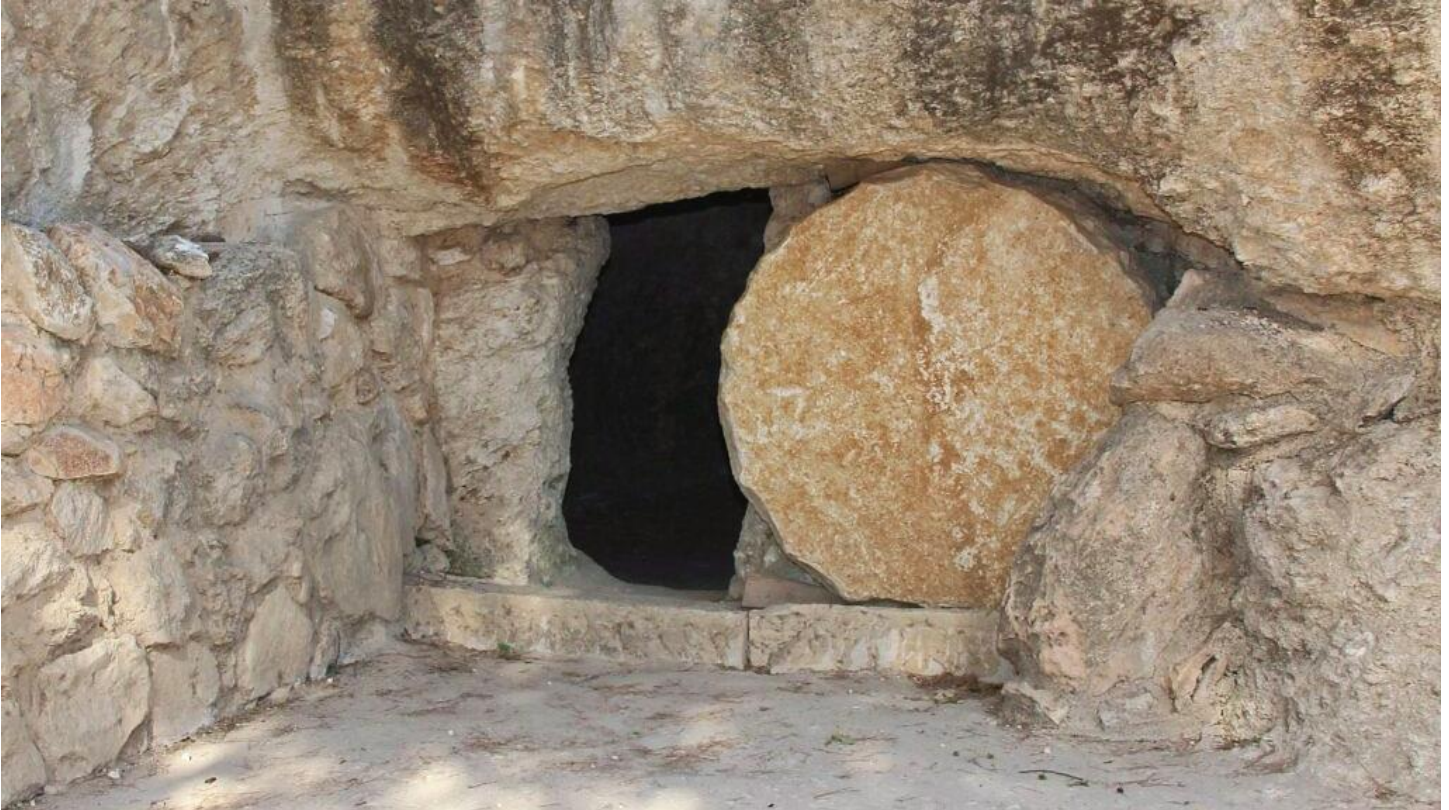
The adversative, the context, and the tone, tell us that the comment, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?” is not a comment of faith.

It’s a sarcastic and mocking rebuke of Jesus that essentially means... the reason Jesus was four days too late, was because He could not have healed

Lazarus. or brought him back from death within the three-day window where it was theoretically possible. He intentionally delayed so that He wouldn't be put on the spot.

The refusal to name Jesus, but instead call Him "this man," is a deliberate derision and shows that they did not believe that Jesus gave sight to the blind man and certainly that He could not have done anything for Lazarus either.

You may note that they also call Lazarus, "this man." In the context that is grammatically appropriate. There may be a hint in it that John has inserted to indicate where the "Jews" will end up concerning Lazarus, but in general there is a big difference between Calling Jesus, Who is standing there "this man" and calling Lazarus, who is dead in a tomb, "this man."



John 11:38–40, 38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. 39 Jesus said, “Remove the stone.” Martha, the sister of the deceased, said to Him, “Lord, by this time there will be a stench, for he has been dead four days.” 40 Jesus said to her, “Did I not say to you that if you believe, you will see the glory of God?”

What we’re not told is that in the process of moving from the eastern outskirts of Bethany to the tomb, one way or another, the people back at the house, including Martha, assembled at the tomb.

Upon arriving at the tomb and seeing all the people mourning there replete with wails of anguish and great sobbing, Jesus was again, ἐμβριμάομαι, “greatly disturbed.” Now, as a little note here, I don’t want anyone to think that I’m making light of the devastating tribulation that the death of a loved one causes. Nor that Jesus was unhappy with the people at the tomb who were in genuine distress.



In our culture, we tend to bottle up those feelings far more than other cultures. We don’t want to seem unaffected, so a certain amount of sadness, crying, and dishevelment, is expected, but embarrassing displays of grief-driven hysteria are considered

inappropriate as they make others feel uncomfortable. Grieve, but not too much, is the western way.

Well, not for the Jews back then. They let it all out publicly and, if they could afford it, they even hired professional mourners to help lead the others in getting those feelings out. To us, it would have been quite a spectacle. Whether it is our way, or the ancient Jewish way, or the American Indian tradition of self-harm, or the party-like wakes marching along Bourbon Street in the French Quarter of New Orleans, or any other method of dealing with death – the emotions are the same, and they are real and neither Jesus, nor I would make light of that pain.

What Jesus was responding to, in part, was the sadness of what caused so much pain... Not death itself, but the cause of death, which is mankind's proclivity for rebellion against God. Our seemingly inexhaustible unbelief.

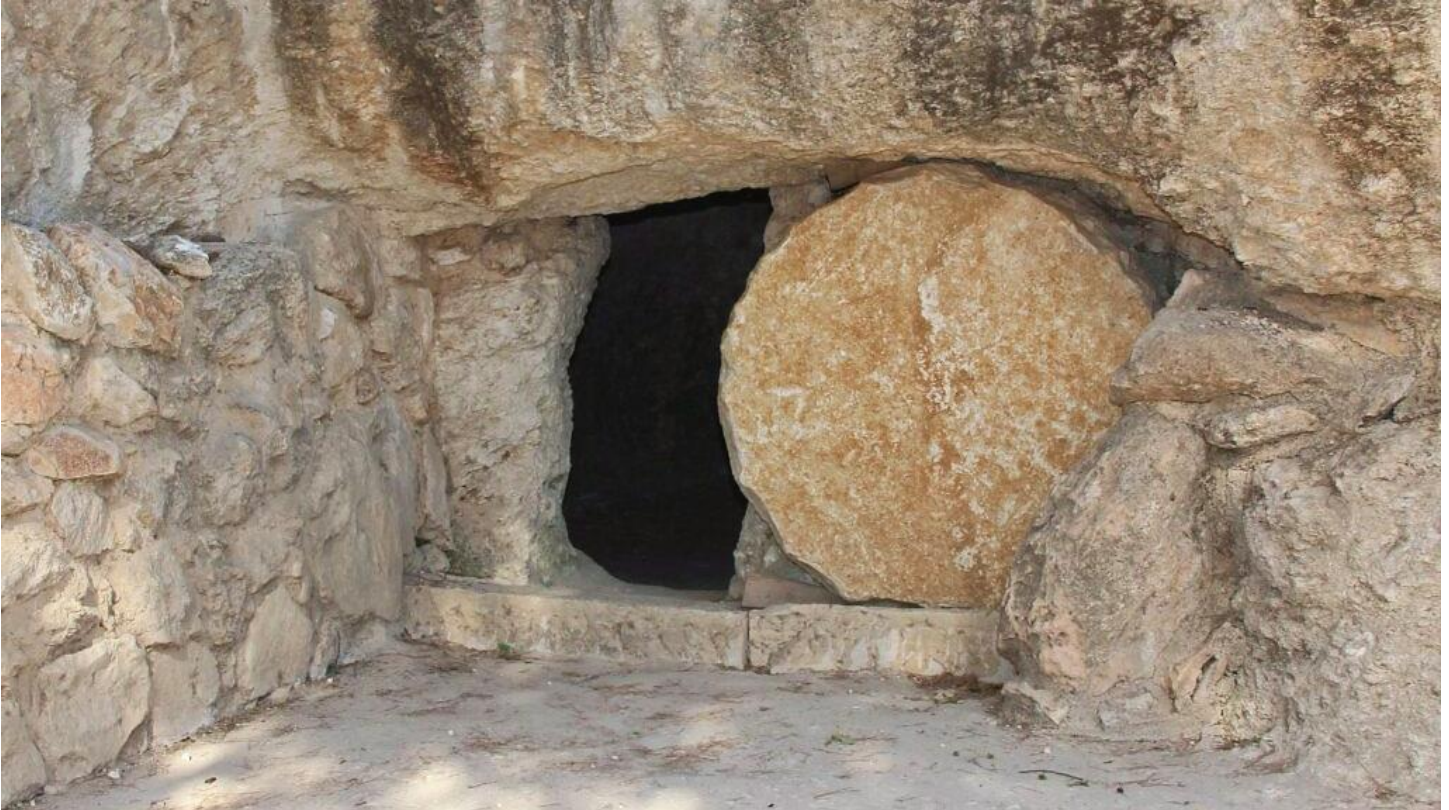
The traditional burial method in those days was to cover the body with rock in order to hide the body from



the living and to keep larger animals away.



If you were poor, you covered the body with a bunch of smaller rocks to a reasonable depth for the purposes.



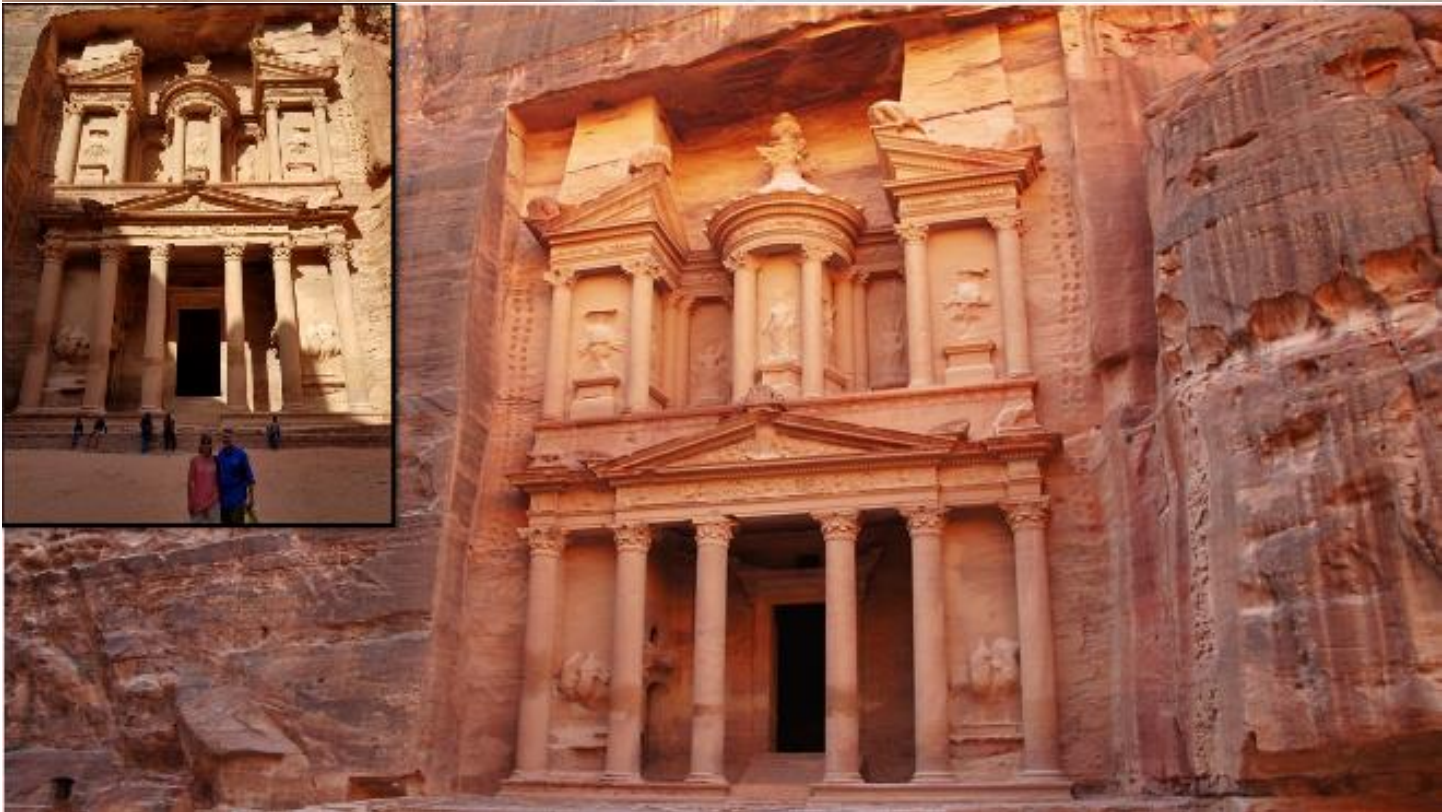
If you had modest means, as in this case, you bought a natural cave with a cover stone. The cave would be somewhat modified inside depending on finances. Many had benches carved into the sidewalls upon which the bodies were laid.



If you were very wealthy you had a tomb cut into bedrock, often with ornate carvings on the entrance. They often had a little room where people could sit and visit the deceased and then several shafts where the bodies were deposited.









Jesus ordered the tomb entrance uncovered and Martha strongly protested. This was not a gentle reminder that there might be a bit of a smell. This was a full-on objection because opening the tomb would cause her embarrassment as everyone's grief would turn to disgust over the decomposition smells of her brother.

In English we add the word "he" to her protest, but what she really said was more like, "Lord, already there is a stench, it has been four days." Within that is a disassociation of her brother and the corpse. That's customary for them after four days. For them, after that

length of time, Lazarus was gone for good, and all that remained was a decaying body.

What's striking is Martha's complete unbelief. Jesus had already said that Lazarus' illness would not end in death. He had said I go to awaken Lazarus. He had just told her that her brother would rise from the dead and then declared to her "I AM the Resurrection and the Lifeforce."

Her protest reveals her absolute conviction that she will never see her brother again on this side of Heaven. Jesus rebuked her sternly, "Did I not say to you that if you believe, you will see the glory of God?"





John 11:41–46, 41So they removed the stone. And Jesus raised His eyes, and said, “Father, I thank You that You have heard Me. 42But I knew that You always hear Me; nevertheless, because of the people standing around I said it, so that they may believe that You sent Me.” 43And when He had said these things, He cried out with a loud voice, “Lazarus, come out!” 44Out came the man who had died, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, “Unbind him, and let him go.” 45Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. 46But some of them went to the Pharisees and told them the things which Jesus had done.

Jesus had known full-well what was going to happen for days and He and the Father were in constant communication, so He had no need whatsoever to put on a show. Think about that. First a real miracle from God does not require any human shenanigans. No special prayers, not frenzied movements, no secret incantations, just “Father, I thank You that You have heard Me.”



In addition, this is one of those areas where Jesus provides a perfect example for Christians to model. We, just like Jesus, should be in a continuous state of open communication with God. In prayer all the time. Sometimes more focused and intentional, but always in fellowship, ever listening, forever in communion with the Father through Son in the power of the Holy Spirit.



Jesus, the Word of Almighty God, commanded Lazarus to report. Lazarus had no choice but to instantly obey by returning to his body and immediately making his way to Jesus.

Remember back in John 5:25, Jesus said, “Truly, truly, I say to you, a time is coming and even now has arrived, when the dead will hear the voice of the Son of God, and those who hear will live.” Here we get a taste of that Truth.

Verse 44 is awesome, “The dead man came forth.” Again, what choice did he have when the Life generating and sustaining force called him by name?

What choice will you have when it's your turn? That's whether good or bad.

Revelation chapter 20, “11And I saw a great white throne and the one sitting on it. The earth and sky fled from his presence, but they found no place to hide. 12I saw the dead, both great and small, standing before God's throne” (Revelation chapter 20:11&12). What it means is that when Jesus calls, the majority of the physical and metaphysical creatures will desperately try to flee, try to hide, try to escape, but there is no escaping His call. All will stand before Him and be Judged.

Many of the onlookers believed in Jesus as a result. Now, we have the other adversative I mentioned earlier... “but.” But unlike those choosing to believe in Jesus because of what they saw, others had the opposite reaction and ran to inform their leaders.

Jesus basically said that no miraculous sign would be enough to change the opinion of those who are arrogantly opinionated and here we have proof.



The One Who gives Life is calling your name gently right now. Calling you into right-relationship with Him, calling you into deeper and more abiding fellowship with Him. Voluntarily respond positively to His gentle call now, because like it or not, soon, and very soon, you will not be able to resist His call and then it will be too late to change your relational status with Him.



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Jesus and the Father were in constant communication, so He had no need whatsoever to put on a show.

In addition, this is one of those areas where Jesus provides a perfect example for Christians to model. We, just like Jesus, should be in a continuous state of open communication with God.

Jesus, the Word of Almighty God, commanded Lazarus to report. Lazarus had no choice but to instantly obey by returning to his body and immediately making his way to Jesus. (John 5:25, Revelation 20:11&12).

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Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

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Name \_\_\_\_\_ Address \_\_\_\_\_  
 Phone \_\_\_\_\_ Email \_\_\_\_\_