

Date: January 27th, 2026

John Section: John 11:1-57

Key Text: John 11:25-26

Main Idea: Jesus is the Resurrection and the Life

Genre: Theological Narrative

Author: John

Audience: Primarily second-generation believers, Jews, and Gentiles, needing encouragement and clarity about Jesus' identity.

Setting: Likely written from Ephesus, AD 85-95, in a context of synagogue opposition and emerging false teachings.

Quote of the Week: "Jesus' death on the cross hasn't fixed the world's sin, but He's made a promise that He will, that He will make all things right, and that He will establish His kingdom and we won't suffer anymore."
-Connor Shady, He Must Increase Podcast

3:30

John Preview:

Highlight:

The Gospel of John is a unique New Testament account of Jesus' life, written by the Apostle John, the beloved disciple. John's Gospel is not merely a biography but a theological portrait, revealing Jesus as the eternal Son of God who became flesh to bring life and light to the world. Unlike the Synoptic Gospels, John emphasizes signs and discourses that unveil Jesus' divine identity and mission. From the opening words—"In the beginning was the Word"—to the climactic resurrection appearances, John presents Jesus as the one in whom God's glory is revealed, calling all to believe in Him for eternal life. This Gospel is rich with imagery (light, life, bread, water, shepherd, vine) and repeatedly centers on the theme of belief.

Focus of John:

- **Purpose of John:**
 - John tells us his purpose plainly: "But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (John 20:31).
- **Themes in John:**
 - Jesus is the Word made flesh
 - Jesus reveals God's glory
 - Eternal life is found in Him alone
 - Belief is the way to life
 - Life flows only from union with Christ
- **Our Response to this Truth:**
 - Believe in Him – Abide in Him – Live by His Word – Trust in His promises – Love as He loved

Recap:

John 11:1-27 The Death of Lazarus - Ben

- We are thrown directly into the conflict of sickness and death presented in this popular gospel account. Lazarus, brother of Mary, had fallen ill and died. Jesus' message in verse four is plain as day:
 - "4 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.'"
 - This was the word of comfort that Jesus sent back to Martha and Mary, that while Lazarus may be dead, his death is only temporary. And, better yet, his momentary death would be used to the glory of God through the exaltation of the Son.
 - What is unique about this situation is that Jesus could have simply healed Lazarus from a distance, as He did in Matthew 8 with the healing of the paralyzed servant. In that case, Jesus just told the centurion, "Go; let it be done for you as you have believed." And the servant was healed.
 - Not only does Jesus not heal Lazarus from afar, but He also waits multiple days before acting at all:
 - "5 Now Jesus loved Martha and her sister and Lazarus. 6 So, when He heard that Lazarus was ill, He stayed two days longer in the place where He was."
 - **Why would Jesus intentionally avoid healing Lazarus from a distance, and why would He wait two whole days before beginning to make His way to Lazarus?**
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- Jesus then tells His disciples that they should head to Judea. The disciples understandably find this insane because the Jews were just seeking to stone Jesus. To the Jews, this sounded like suicide.
 - "9 Jesus answered, 'Are there not twelve hours in the day? If anyone walks in the day, he does not stumble. 10 But if anyone walks in the night, he stumbles, because the light is not in him.'"
 - By commanding His mission this way, Jesus is emphasizing that what He is doing is about more than just His physical safety, but about His divine timing. The Father has a timetable for Jesus, and He is being obedient to that plan.
 - Jesus is reminding His disciples that there is no danger in walking in the light, because the light Himself is with them. The true danger is not found in faithful obedience, but in stepping outside of it.
 - Verses 14-16 back up this idea of obedience in the face of danger. Jesus plainly tells His disciples that Lazarus has died. But Jesus also says that He is glad He was not there, for their sake, so that they may believe (same idea we just talked about in the opening of chapter 11). Jesus states that they shall go to Him now.

- The statement by Thomas, speaking for the group, displays how the disciples would rather die with Jesus than live without Him. They were not so much afraid to die for the Savior as they were uncertain as to how they could live for Him.
 - We now reach the section of our story where Jesus arrives in Bethany and finally meets Martha and Mary. They greet and console one another, but Martha quickly says something significant:
 - “**21** Martha said to Jesus, ‘Lord, if you had been here, my brother would not have died. **22** But even now I know that whatever you ask from God, God will give you.’”
 - **Is Martha’s statement an accusation, a confession of faith, or both? Why?**
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- In the next few verses, we read one of the strongest passages in the Bible: Jesus proclaiming that He *is* the resurrection and the life. This is the fifth of the seven “I am” statements in John’s gospel.
 - Martha is displaying a good understanding of what Jesus has done in the past and what will be done in the future for believers. This is affirmed when Jesus states, “Your brother will rise again.” But what Martha is missing is an understanding of the present reality of Jesus standing right before her.
 - Martha believes in life after death. Jesus claims to be the source of resurrection and life Himself. There is no resurrection apart from Christ, and there is no eternal life apart from Christ.
 - Jesus does not just give life; He *is* life. Therefore, death has no ultimate power over Him. Martha’s statements are essentially saying, “It’s too late to help Lazarus, so now we must wait out the time before we see him again in heaven.”
 - But Jesus is not bound by death nor time. This is what we will see in the next section, as Jesus does the impossible and raises Lazarus.
 - In conclusion, Jesus is showing Martha that resurrection is not an event; it is a person. Martha’s statement of belief in verse 27 comes from a place of not only belief, but also trust.

John 11:28-57 Jesus Raises Lazarus - Josiah

- We continue this story with Martha alerting Mary of Jesus’ presence. Mary goes to meet Jesus where Martha met Him. The Jewish leaders went along with her, thinking she was visiting the tomb of Lazarus (verse 31).
 - Note: The Jews in this passage who are with Mary and Martha are likely there to support and mourn with the family and community of Lazarus. They are not necessarily bent on arresting and killing Jesus at this point. This group of Jews is likely a conglomeration of locals, elders, Pharisees, synagogue members, and more (verse 45).

- Mary weeps and tells Jesus, “Lord, if you had been here, my brother would not have died.”
 - Mary is not questioning Jesus here. Instead, she notices Him and treats Him as God, the Son of Man, while also voicing her deep sadness.
 - How does Jesus respond to her sorrow?
 - “He was deeply moved in spirit and greatly troubled” (verse 33)
 - “Jesus wept” (verse 35)
 - I don’t say this to be cliché, but the shortest verse in the Bible reflects a vital aspect of Jesus’ character.
 - The creator and sustainer of the universe is seen weeping. He sees and notices Mary and Martha’s sadness, and He empathizes with them.
 - **Why do you think Jesus is troubled and is seen crying? What is the significance of this? Why might this be unexpected?**
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- In light of Jesus’ sorrow, the onlooking Jews doubt Jesus, saying, “Could not he who opened the eyes of a blind man also have kept this man from dying?” The answer to this is yes, but Jesus had something else in mind. Instead of preventing death, He decides raise someone from the dead.
 - Jesus asks for the stone to be removed, and even though Lazarus has been dead for four days, Jesus calls him out of the tomb, and Lazarus rises from the dead.
 - **What purpose did it serve that Jesus thanked God before he raised Lazarus? Why did Jesus do this?**
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- Significance of four days:
 - It may appear as a small detail that John included that Lazarus was in the grave for four days, but in this first-century Jewish context, some details amplify the power of Jesus and also foreshadow His death and resurrection.
 - In the Jewish culture, there was a concept called a “four-day man,” being someone who had been dead for longer than 3 days. They believed a person’s spirit or soul is upon their body up until the 4th day, which is also the time when a corpse will start rotting, decaying, and smelling horribly. The fact that Jesus rose a “four-day man” suggests that

He is not only raising the rotting physical body of someone who is dead, but He has control over their soul.

- This also foreshadows Jesus' resurrection, in that He was only in the grave for 3 days and He rose with a perfect body. This ultimately fulfilled Psalm 16 when David writes that the Holy One will not see corruption, and both Peter and Paul mention this later in Acts as well (Acts 2, 13).
- One last thing to note before we move on, Jesus **calls**, and the dead and decayed body of Lazarus rises out of his tomb.
 - We saw this theme last week with the good shepherd, Jesus, calling His own and His own know His voice. Jesus did not call Lazarus and wait for Lazarus to hear Him and respond. Jesus' call to action was the action that raised Lazarus from the dead. Dead men cannot raise themselves. This parallels the theme we saw in chapter 3. Nicodemus couldn't have rebirthed himself; we don't have control over such things. God calls, and His call is **irresistible**; our hearts are innately changed to follow Him, and our hearts begin to love, enjoy, and grow in faith.
 - Do not rely on the amount of faith that you maintain throughout your walk, but realize that you were once dead and now you are alive. Look to Christ for your sanctification and for your assurance.
 - Hebrews 9:13
 - "For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the **living God**."
- In light of this miracle, many of the onlookers are amazed. Many Jews saw and believed. Yet, some went to tell the Pharisees, and the council of religious leaders deliberated on what to do with Jesus.
 - This brings us to possibly the most ironic passage in the whole Bible. While deliberating on how to deal with Jesus, the high priest at the time, Caiaphas, begins to speak and plots to kill Jesus while also unknowingly prophesying the will of God.
 - John 11:49-51
 - "But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all. Nor do you understand that it is better for you that one man should die for the people, not that the whole nation perish." He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation."
 - This is ironic for multiple reasons. First, Caiaphas ultimately got what he wanted: Jesus was crucified. Despite that, the Romans tyrannically ruled over Israel, which was the reason Caiaphas wanted to kill Jesus in the first place. Second, Caiaphas unintentionally portrays a powerful gospel image. One man dying for the nation, but instead of this death saving Israel from political slavery, Jesus' death saved them from spiritual slavery, freedom from sin.
 - It was better than one man die, than the whole nation perish, just not in the way Caiaphas hoped it would.
 - Genesis 50:20

- “As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive.”
 - The story of Balak and Balaam (Num. 22-24).
 - Balak calls upon Balaam, an oracle, to curse the people of Israel, but the Angel of the Lord descends and intervenes. Balaam continues to prophesy four separate times and blesses the nation of Israel. Most famously, Numbers 24:15-24, which reads, “A star shall come out of Jacob, and a scepter shall rise out of Israel.”
 - The chapter concludes with Jesus avoiding and hiding from the religious leaders. Some amount of time passes, and we resume again at the Feast of the Jews (Passover).
 - The Pharisees question whether Jesus will be there or not. They intend to find and kill Him. The remaining chapters of John will all take place within months of Jesus’ death. This miracle signifies that the end is coming near and a much mightier resurrection will take place.
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Upcoming Events:

- **Bible Study Basics meets tomorrow at 6 PM. All are welcome!**
- **Mac and Cheese Cook Off at WBC is on February 7th, everyone is welcome, whether or not you bring a dish.**

Other Helpful Resources:

- He Must Increase Podcast by Connor Shady & Adam Tredeau (Official Podcast of 3:30!)
- Waukesha Bible Church John 11 Sermons (Find on YouTube)

Other Reminders:

- Get involved with a church - **Specifically WBC!**
 - **Adam is teaching: 9 AM Class on the Book of Romans at WBC prior to service.**
 - WBC service is at 10:00 AM every Sunday!
 - Check out our Website: Threethirtyministry.com
 - Join the 3:30 GroupMe chat to stay up to date on everything 3:30 Ministry.
 - Also check us out on Instagram: @three.thirty.ministries and @three.thirty.mens.ministry
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The Gospel: *We Can't, God Can, Jesus Did!*

- **Sin.** None of us can escape it. Because of it, we are spiritually dead and in need of life. Our debt before God is insurmountable. It is the biggest problem any of us has, since there is nothing we can do ourselves to pay that debt. God's standard is perfection, so no amount of good works or religious activities is enough.
 - 1 And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience - 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. (Ephesians 2:1-3)
- **But God...** These two words are some of the most powerful words in the Bible. God is merciful and loving. He did what we could never do in and of ourselves. He saved us by grace alone and gave us new life in Christ.
 - 4 **But God**, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ - by grace you have been saved - 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. (Ephesians 2:4-7)
- **Jesus saves.** He is God's gift to us. He paid our debt before the Father. And through his death and resurrection, we are raised to eternal life. There is nothing we can do to earn it. It is only through Christ that we live a life pleasing to God.
 - 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Ephesians 2:8-10)