

GOSPEL OF YOHANAN

Chapter 11

We have come to the seventh and last miracle of Yeshua, in the Gospel of John. As this Gospel was written so that, *we may believe that Jesus is the Christ, the Son of God, and that believing (we) may have life in His name*, as **John 20:31** tells us. This seventh miracle is a most powerful one; a miracle that only God can perform; one that no one ever, could do; one that requires the creative ability of God. This is the miracle of the raising of Lazarus.

Its magnitude is proportionate to the fact that it is a last appeal in this Gospel to the people of the time, as well as to those who today have not yet come to a decision concerning Jesus. They are called here to consider, who Jesus is. It is a miracle that cannot leave one unmoved; it begs for a decision.

It is significant that this miracle is also the last of the three miracles that were performed right in Judea—right where we find the centre of religion in Israel. Take note of these three miracles and notice the mounting degree of importance, as each increasingly shows the Messiah's divine power. At the same time, they show the depth of man's condition, as he is so far apart from God.

The first one, performed in Judea, was that of the impotent man in **Chapter 5**. He was left to believe that some angels would stir the water of the pool of Bethesda, in order for him to be healed. By this time the people were right where Hosea prophesied they would be, when he said that the people were perishing because of a lack of knowledge. By now they believed other things that kept them further away from God. The teachers of the Word were almost all chased away.

The second one was that of the healing of the man born blind. Here we are shown the complete spiritual blindness that man is under. The absence of the Word brings spiritual blindness. Even though they knew that no one ever performed this miracle, they nevertheless did not believe it either; blindness was their condition.

The third one is the raising of Lazarus. This shows the condition of man before He comes to Yeshua; Lazarus was dead. Such is the condition and the eternal state of everyone who does not recognize Yeshua as Lord.

These three miracles were, I believe, specifically chosen to show the condition of the spirituality of man without God, right in the religious heart of Israel. It shows that man was impotent, blind and dead.

Not a nice picture! I can hear many complaining and saying what a bleak conception of man, but how else do you want a reality to be brought to you? Such is what the Bible teaches, and the good news is that Jesus came to erase all of these things so that you might be well. This is the message of this Gospel. It is so that *you may believe that Jesus is the Christ, the Son of God*.

In fact, this last miracle comes right before the beginning of the events of the difficult journey leading to the Messiah's death and resurrection. In the next chapter we read of the Triumphant Entry of Jesus into Jerusalem—an entry which began in Triumph, but led Yeshua to the cross, not to a throne. He came, not to put man down, but to raise Him up, should he realize his condition. This, He did it willingly so that you might believe.

Along with this important and significant message behind the raising of Lazarus, we are also shown the sensitive and affectionate side of our Messiah. This chapter contains the shortest and perhaps one of the most powerful verses in our English and French Bibles—*Jesus wept* (**John 11:35**). Two strong words showing a Man that had the ability to change the course of history and had the ability to change the world around Him, but could not change the mind of the people who were unwilling. He would not change them, because every individual is so precious to Him and everyone was created in His image and could not be forced into a decision.

So He came to die for them and He wants them to know that.

Let's look at the text and see how the Spirit of God brings out these great truths to us today. Let's begin by reading the first five verses.

John 11: 1-5

Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha. It was that Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick.

Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."

When Jesus heard that, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

Now Jesus loved Martha and her sister and Lazarus.

These words set the stage for what is about to happen. First, we are given a glimpse of Jesus' social life. He had friends, ones that He deeply loved and that provided a welcoming place within Judah; a place in which, I am sure, He rested many times after his visits to Jerusalem. Here, the home of Lazarus and that of Martha and Miriam, as the Greek has it, also represents that place of rest in the midst of turmoil. Bethany, their village, was only 2 miles from Jerusalem. These two places stand in sharp contrast; one was of rest, the other of turmoil. Bethany, which was in the midst of Judah, was a place of rest.

If this is how this passage begins, it is to tell us that rest is possible and within reach, even when things are in confusion around us. We remember that Jesus did not come to bring peace in the world now, but peace in our hearts. The world will not change but we can reach peace.

Therefore, we all need a Bethany. It could be our congregation, our home, or any places where our brothers and sisters are with us—any place where Yeshua is present.

Right at the outset, we are introduced to this place and to these three friends of Yeshua. Twice we are told that Jesus loved them. First in **Verse 3**, Lazarus is spoken of as the one whom the Lord loves and again in **Verse 5**, we are told that *Jesus loved Martha and her sister and Lazarus*.

The repetition is given because, I believe, these three individuals are a type of you and me. It is this love that brought Yeshua to weep over the death of His beloved friend Lazarus and because of the pain that this death caused the family. His weeping shows the depth of His love for them. As **Isaiah** said so well in **Isaiah 63:9**: *In all their affliction He was afflicted*. Here we can see Jesus weeping as a fulfillment, so to speak, of this passage as well as of other similar passages. For example, the one in **Exodus 3:7** where God looked the affliction of His people and said I... *have heard their cry, for I know their sorrows*. Even in the book of **Judges 10:16**, we are told that *His soul could no longer endure the misery of Israel*. Here in John, He weeps for them **but** He came to die for them, because of His love for them and because He could not *endure* their *misery*.

There is an even deeper truth to the Messiah's weeping, because we are speaking here of death, and the death of a loved one is a painful reality. Death, in the Bible, is seen as the last enemy, of man, to be conquered. Verse **1Corinthians 15:26** tells us that *The last enemy that will be destroyed is death*. Here, the Spirit of God brings us to that situation where someone that Jesus loves dies. This is where Jesus performed a final miracle that showed that Jesus is stronger than death.

Notice the word used in **Verse 33**; something else brought Jesus to weep.

John 11:33

Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.

The word that is translated *moved* or *groaned* is to "be moved with indignation." The indignation of sin—of the havoc sin is doing even now in this world. Here we see the holiness of God confronted with the ravages of sin; He weeps. But He brings a remedy—His death and resurrection.

There is another truth we should not miss here; when death came to Lazarus, we are told in **Verse 6** that Jesus waited before going to see the family. When things are not going too well and we do not hear nor see any traces of our God, it does not mean that He is oblivious to our condition. In the case of Martha and Mary, He waited. He could have prevented the death from a distance, but He did not, for reasons that were not known to the sisters. But His absence did not mean that He forsook them. Everything is under His control. A moment of silence is sometimes necessary for reasons we do not know.

In the case of Lazarus, Yeshua said in **John 11: 4**

This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.

Maybe this is why we often do not hear God's footsteps in our difficult moments, but He is very much present with you and feels your sufferings.

This miracle is an important event in the Scriptures. Until that time, death represented Satan's victory over man and here, Jesus came to show the end of it. In raising Lazarus, Yeshua showed that He already had power over death. The raising of Lazarus was just a preview of His final

victory over death, which is in His own death and resurrection. This is the final blow over death. This is why I believe that we find over three hundred verses in the New Testament that speak of the resurrection of the Messiah. We are told that this event is a sign for unbelievers as well as the answer for the believer's doubt.

The resurrection of the Messiah is the fulfillment of the first part of what Isaiah says in **Isaiah 25:8**

He will swallow up death forever, And the Lord GOD will wipe away tears from all faces; The rebuke of His people He will take away from all the earth; For the LORD has spoken.

This is why Paul says in **1Corinthians 15:55**

O Death, where is your sting? O Hades, where is your victory?

The resurrection of the Messiah has put an end to the power of sin, which is death. In fact, the major theme here in learning about the resurrection of Lazarus is to lead us to consider the death and resurrection of the Messiah. This is why in **John 11:2** we are told:

It was that Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick.

We are given this fact to remember the main point of this chapter—His death and resurrection. When Mary poured the oil, she anointed Yeshua for His burial. She understood what the disciples could not yet understand. She understood that He was about to die and she acted on faith. Instead of anointing His body after death she did it before, because she understood the resurrection. She also knew that His body would not need the traditional care given to the dead, because His body would not see corruption as David said in **Psalms 16:10**. This is why Jesus let her anoint Him.

This Miriam had an incredible understanding of these things, and we can see this same understanding in her sister Martha as well. Both had a great faith in Yeshua; both of them recognized His power. They both said the same thing in **Verses 21** and **32**.

Martha said: *“Lord, if You had been here, my brother would not have died.”*

Mary said: *“Lord, if You had been here, my brother would not have died.”*

I am amazed that two women knew and understood these things and yet the religious leaders and even the twelve disciples could not. What is even more amazing is that women were discouraged from studying the Scriptures at that time; women were not allowed to study the Word. Let me tell you what the Talmud says in **Talmud - Mas. Kiddushin 34a**:

Just as women are exempt from the study of the Torah, so are they exempt from phylacteries.

But the Brith Hadashah (or New Testament) contradicts this and shows that women could be great students of the Bible. They knew and understood things, where the disciples needed a powerful influx of the Spirit of God, as we see after **Acts 2**.

Both sisters understood who the Messiah of Israel was. See what Martha confesses to Yeshua in **John 11:27**

She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

She used three different titles for Jesus: Lord, Christ which is Messiah, and Son of God. She recognized in Him His function of Messiah and seemed to understand His deity. The words "I believe" in this verse are in the perfect tense, showing that she was continually believing; it was not a passing thing. This woman was a great type of a true believer, and so was Mary.

Did you know this Miriam is found three times in the Bible, and each time she is at the feet of Jesus? In **Luke 10:39**, she sat at His feet and listened to His word; here, in **John 11:32**, she fell at His feet and poured out her sorrow; in the next chapter, **John 12:3**, we see her again coming at His feet to give Him her praise and worship. These two sisters were indeed great types of believers.

It is to Martha that Jesus gives these great words that we find in **John 11:25**.

Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

This is the fifth in the series of the seven "I AM" statements of Jesus.

We remember that the first one was: *I am the bread of life (John 6:35)*.

The second one was when He said: *I am the light of the world (John 8:12)*.

The third one is where He says: *I am the gate (John 10:9)*.

The fourth is when He said: *I am the good shepherd (John 10:11)*.

Here in **John 11:25**, He gives the strongest one yet: *I am the resurrection and the life.*

This is a great statement from the Messiah; a statement that shows, one more time that He is divine. Only God can give life, and here the Messiah is given this prerogative. He is the resurrection and the life. He had full power, even over His resurrection. See what He says in **John 10:18**

No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.

No one is able to take it from Him, because He is the life and resurrection. Observe here how His will is that of the Father, because Both are One. But here He became separated so that He might die for us. See what He says in that same verse of **John 11:25**:

He who believes in Me, though he may die, he shall live.

See how far His power goes. He is speaking here of spiritual death and spiritual life; the moment a person believes in Jesus he has passed from death to life, because He is life.

What man is given here is the way to bypass the death sentence passed on us in **Genesis**. Yeshua is *the resurrection and the life*. He is the way out of the curse.

The next "I AM" put even more emphasis on this truth. He says in **John 14:6**:

"I am the way, and the truth, and the life; no one comes to the Father, but through Me."

He is the only way around the curse. Once we have grasped and accepted these truths, He becomes what the last “I AM” says in **John 15:1**:
I am the true vine, and My Father is the vinedresser.

This relationship is only possible once we accept Him as our resurrection and life.

Looking at **Verse 35** again, we read that *Jesus wept*. It is true that in English and French this is the shortest verse, but in the Greek it contains three words. However, in the Greek, there is a shorter verse that contains two words, which says *Rejoice Evermore* (**1Thessalonians 5:16**). One can even see a connection between these two verses, because our joy flows from knowing how much our Savior cares for us.

In reading **Verse 19**, we realize that there were quite a lot of other people with them:
And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

These people came to comfort them; it was the time of the *Shivah*. At that time— and even now—the rabbis distinguished four stages in the mourning period. The first one is called *aninut*, the period between death and burial. The second one is called *shivah*, which designates seven days following the burial; seven is what the word *shivah* means. The third is *sheloshim*, the time until the 30th day after burial. The fourth one represents the first full year.

What we are observing here is the time of the second stage—the *Shivah*. Immediately after the funeral, the *shivah* seven day mourning period began. During this time, the family of the dead person gathers in the house of the deceased. The mourners were obligated to rend their garments. They were also required not to leave the house for seven days, or perform manual labor, or even anoint the body or cut the hair. The meal was provided by friends, neighbors and family. This is why we see so many people present with them. They were there for seven days, and the resuscitation of Lazarus happened on the fourth day.

But what was so special about the resuscitation of Lazarus? Don't we hear of two others in the New Testament? Luke records the raising of Jairus' twelve year old daughter in **Luke 8**. He also mentions the raising of the widow's son in **Luke 7**. So in what way were these two events different from the one we have here in **John 11**? Notice that the twelve year-old had just died before she was resurrected and the young man had not yet been buried. But Lazarus did not just die; he was dead for four days. That is quite significant because after four days there is decomposition of the body— an irreversible process. That indicates to you that he was far gone. Only God could recreate what was gone; and this is what happened here. Jesus, one more time, is being presented as being fully God—but this time in a big way.

How can some doubt His divinity after this miracle? It is better to just leave the Bible alone than to argue against His divinity with Bibles in hand.

There is even more to the fact that He waited the fourth day to perform this great miracle. I just want to show you what the Mishnah says about this. Now, the Mishnah is the Oral Law of some

religious Jews who believe it was given at Sinai along with the written Law. This book contains the main body of beliefs the religious leaders held at the time of Jesus. This part of the Mishnah is taken from the **Talmud-Mas. Yevamoth 120a** and it describes how one should declare one as dead:

NO EVIDENCE [OF A MAN'S DEATH] MAY BE TENDERED BEFORE HIS SOUL HAS DEPARTED; EVEN THOUGH THE WITNESSES HAVE SEEN HIM WITH HIS ARTERIES CUT OR CRUCIFIED OR BEING DEVoured BY A WILD BEAST. EVIDENCE [OF IDENTIFICATION] MAY BE TENDERED [BY THOSE] ONLY [WHO SAW THE CORPSE] WITHIN THREE DAYS [AFTER DEATH].

Isn't that something? After the first three days following death, they considered the corpse to be too disfigured to be positively identifiable. Even after this time, listen to what the **Midrash Rabbah**, a collection of rabbinical thoughts dating between the years 200-500 C.E., says regarding **Leviticus 22:5**.

R. ABBA B. R. PAPPAI AND R. JOSHUA OF SIKNIN SAID IN THE NAME OF R. LEVI: FOR THREE DAYS [AFTER DEATH] THE SOUL HOVERS OVER THE BODY, INTENDING TO RE-ENTER IT, BUT AS SOON AS IT SEES ITS APPEARANCE CHANGE, IT DEPARTS, AS IT IS WRITTEN, WHEN HIS FLESH THAT IS ON HIM IS DISTORTED, 3 HIS SOUL WILL MOURN OVER HIM (JOB XIV, 22).
BAR KAPPARA SAID: THE FULL FORCE OF MOURNING LASTS FOR THREE DAYS. WHY? BECAUSE [FOR THAT LENGTH OF TIME] THE SHAPE OF THE FACE IS RECOGNISABLE,

After three days of death, the religious leaders not only deemed someone unrecognizable but that his soul had departed, never to return to life. In order for them to know that Jesus is the Messiah—the Word incarnate—He waited until the fourth day to raise Lazarus. He waited so that they could see the divine magnitude of this miracle and come to a saving knowledge of Himself.

See how far God went this time? See how considerate He is? Thank God, many believed.

John 11:45

Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him.

But, see how sad the next verse is.

John 11:46

But some of them went away to the Pharisees and told them the things Jesus did.

Let me tell you about the White Throne Judgment. This is the final judgment before the creation of a new heaven and a new earth. This is the judgment of all those that have rejected Yeshua. The great White Throne is pictured as taking place as the earth and heaven flee away and apparently are dissolved. The dead are raised from the dead, brought before this throne and then judged according to their works. The Bible says that whoever was not found in the book of life

was cast into the lake of fire, which means all of them, because all the believers are in heaven by this time.

This is called a *judgment*. What does the word judgment convey? It tells us that there will be a court of law. Each accused will be asked to defend himself or herself, in front of the evidence. What in the world are those people, who were there at the time of **John 11**, going to tell God when this fact of the resurrection of Lazarus on the fourth day will be brought to them?

What about those who came after the events of **John 11**? What kind of excuses would those people produce against the Messiah? I went to a site the other day that dealt with this particular question, and this is what they say regarding why Jews do not accept Jesus as the messiah:

1) Jesus did not fulfill the messianic prophecies.

Can you believe they say that? The very thing that God is asking us to use for the defense of the Scriptures, in **Isaiah 41:22** are fulfilled prophecies, but they annul it. This, to me, is like those people in **John 11:45** who saw but somehow did not see.

2) Jesus did not embody the personal qualifications of the Messiah.

What are the personal qualifications of the Messiah? How would they know it if they don't know the Messianic prophecies that describe the Messiah and that they just rejected?

3) Biblical verses "referring" to Jesus are mistranslations.

Well, do you know that you can find rabbinical support for each of the Messianic prophecies in the Old Testament? Are they saying that their own rabbis did not understand the Scriptures?

4) Jewish belief is based on national revelation.

Well, is this why all the prophets of God were killed by the national leaders? Is this why it was prophesied that God will be a stumbling block to His people as a whole?

It is sad that we find the same kind of people even today, but the good news is that Yeshua came to die even for them, should they see Him as He is.

After reading **John 11:46**, one might say that Abraham was right. Remember in **Luke 16**, the rich man who was on the other side of Hades, where the people were waiting for the White Throne Judgment. Speaking on behalf of his five brothers that were still on earth, the rich man said to Abraham in **Luke 16:30**:

No, father Abraham; but if one goes to them from the dead, they will repent.

This is how Abraham answers him in **Luke 16:31**:

But he said to him, `If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

How right he was; even if one rises from the dead they will not believe. This is precisely what happens in verse **John 11:46**. Miracles will do nothing if man is not willing to believe. Abraham said something else that is very important here: *If they do not hear Moses and the prophets.* What is it that they won't hear? It is The Word of God. If they don't believe in the Word of God, they will not believe in any miracle. They will seek and seek after miracles, but they will not believe in any. Thus, we see the superiority of the Word over any type of miracle.

All these events also served as a teaching for the disciples that were constantly with Him; it is also a great lesson for us. Let's read the following verses, where we hear of the disciples.

John 11:7-10

Then after this He said to the disciples, "Let us go to Judea again."

The disciples said to Him, "Rabbi, lately the Jews sought 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 one walks in the night, he stumbles, because the light is not in him."

When it was time to go back to Judea to resurrect Lazarus, Yeshua turned to the disciples and told them *let us go* there again. But the disciples thought that Jesus would not want to go back there again because of the fierce hostility; after all, they had gone through a long line of persecution and arguments.

The first major confrontation comes in chapter 5, where we see the Pharisees' response to the healing at the pool of Bethesda.

John 5:16

For this reason the religious leaders persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

That was the beginning of an incessant persecution. After that, twice they wanted to stone him as we see in **John 8:59** and **10:31**. From that time on they were always following Him and His disciples, persecuting them. This is why I believe the disciples did not want to go back; they could not understand the purpose. And this is where Jesus tells them in **Verses 9** and **10**:

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 one walks in the night, he stumbles, because the light is not in him.

What did He mean by that? He said this to encourage them. He was not guaranteeing a life without problems, but I believe He was guaranteeing that, as long as He is with them, they will not stumble, no matter what. He wanted them to realize that He is their Light and that they needed this Light to walk. *If anyone walks in the day*—that is under the light—He will not stumble. The main word here is *stumble*, meaning to dash, to beat upon, to strike or dash against as the foot, against a stone. In **Matthew 4:6** the same word is used as it quotes **Psalms 91:12** where it says, starting from **Verse 11**

For He shall give His angels charge over you, To keep you in all your ways.

In their hands they shall bear you up, Lest you dash your foot against a stone.

God has dispatched angels *lest you stumble*. This is speaking to us as well. The principle here is that we all have a work to do and we should not be afraid to stumble, because fear is that thing that the evil one will try to instill to keep one from doing the work of God. But these words tell us that the safest place to be is in the will of God.

So, they were to go to Judea—even despite the fear of persecution—because it was God’s will and Jesus was with them. However, after the resurrection of Lazarus, the situation proved the disciples’ anticipation was true. There began and increased opposition to the Messiah until the Passion Week began, as we see in the next chapter. But, the work had to go on.

Anytime we are engaged in a work for God, we are likely to encounter fear—fear of being ridiculed, fear of reprisals—but we ought to realize the presence of the Spirit with us. Otherwise fear will paralyze us because fear brings us to an unknown area, and we need to know that God is with us.

I read the other day about a man who tells a story of a spy who was captured and then sentenced to death by a general in the Persian army. This general had the strange custom of giving condemned criminals a choice between the firing squad and the big, black door. As the moment for execution drew near, the spy was brought to the Persian general, who asked the question, "What will it be: the firing squad or the big, black door?"

The spy hesitated for a long time. It was a difficult decision. He chose the firing squad.

Moments later shots rang out confirming his execution. The general turned to his aide and said, "They always prefer the known way to the unknown. It is characteristic of people to be afraid of the undefined. Yet, we gave him a choice."

The aide said, "What lies beyond the big door?"

"Freedom," replied the general. "I've known only a few brave enough to take it."

When we believe, we should not be afraid of the unknown.

This great miracle of **John 11** was again disbelieved; **verse 53** tells us what this miracle produced in the hearts of the religious leaders.

Then, from that day on, they plotted to put Him to death.

Well, this is not the first time. We have already seen and have been informed of this rejection by the Old Testament prophets, but what is more amazing is that they also plotted to kill Lazarus.

Can you believe that?

Look at **John 12:10**

But the chief priests plotted to put Lazarus to death also,

It was not only Jesus they were after, but they were on a mission to destroy everything that could prove who He was. For the witness of the blind man, they put him back in isolation by excommunicating him from the society. As for Lazarus, they wanted to put him back in his tomb.

There is something else about how the Bible describes the Messiah. We notice that after Jesus spoke of Himself as the resurrection and life, and showing His divine power, He then asks where they laid Lazarus.

John 11:34

And He said, "Where have you laid him?" They said to Him, "Lord, come and see."

The beauty of it all is that He never used His divine powers when ordinary human means would be sufficient. He only used His divine power and spoke about it when it was necessary. Right after saying this, He again used His divine power. Let's read these great verses **John 11:39-43**

Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been dead four days."

Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?"

Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You have heard Me.

"And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me."

Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!"

How powerful are these words.

I once heard a story about Robert G. Ingersoll, the famous atheist of the late 1800's, who was a great orator during the Golden Age of Freethought. There is even a web site consecrated to his writings; it is called infidels.org

It is told that at one time he sought to show how the miracle of Lazarus being raised from the dead by Jesus was just a trick to bolster His declining fortunes.

To settle his point, Ingersoll said to the audience, "Can anyone tell me now why Jesus said: 'Lazarus, come forth'?"

An old believer in the back got up and said: "Yes! Because if He had not said 'Lazarus,' He would have had the whole graveyard of Bethany coming out to Him."

That was a great response.

Notice what else Jesus said when He resurrected Lazarus. He did not take away the stone from the door of the tomb; he asked some people to do it. Neither did He remove the grave clothes; again, he asked that some should do it. That shows that God works through people. This is how He does great things, through people like you.

It was Oswald Chambers who said:

Our Lord's conception of discipleship is not that we work for God, but that God works through us; he uses us as he likes; he allots our work where he chooses.

It must have been some experience for Lazarus to be dead and to come back. Now, I am sure that the disciples and other people must have asked him: how is it like to die? I don't know what he

told them or if he even remembered anything. In fact, there are no recorded words of Lazarus in the Gospels. It is quite significant that there is nothing reported to us on this voyage that he undertook; and the reason is because we need not know. I know that some of us are eager to know, but nothing is said about it because it is not for us to know.

Lately I read an article in a Christian magazine about someone who died and came back and he related everything he saw and even wrote a book about it. Let me tell you, that if the Scriptures have not reported anything about this and are silent concerning Lazarus' experience, no one can pretend otherwise.

Unless it was Lazarus again, no one can die and come back again because it is written in **Hebrews 9:27** that *it is appointed for men to die once, but after this the judgment*. Lazarus' lack of reporting may seem as if the Bible was silent about heaven and hell—not at all. There is enough information in the Bible on these subjects that we don't need to pay attention to people's imagination.

Where do you find Lazarus after this whole experience? See **John 12:1-2**

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.

There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him.

Where was Lazarus? You find him seated with the Messiah at the table. That is noteworthy, because Lazarus is a type of every believer; he was dead and now he is alive, sitting at the table with Yeshua, having communion with Him. This is the outcome of one's death and resurrection—fellowship with the Messiah. Regarding Lazarus' situation, this is what we are told in:

Ephesians 2:5-6

even when we were dead in trespasses,(HE) made us alive together with Christ (by grace you have been saved),

and raised us up together, and made us sit together in the heavenly places in Christ Jesus,

Yes, the believer is considered as if he is now sitting with Yeshua in heavenly places. This truth is possible now, as we are all gathered together to study and to feast on His Word.