

# Jesus Raises Lazarus

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 20 July 2014

Preacher: Rev Kenneth I Macleod

- [ 0 : 0 0 ] Just a wee word to the young folk before we sing again. At this time of the year, very often, not only this year but in previous years, we often see the fire and rescue, the fire engines running about, because there are a lot of heath fires or moor fires or forest fires, not only here but indeed in all parts of the land and particularly in the highlands and islands.
- I think it was last year there were just so many huge fires. And these fires caused so much destruction. It burns up sometimes animals and burns many birds and beautiful shrubs and trees.
- There's often miles and miles of destruction. And sometimes the fires start so simply. Occasionally people are wanting to burn a little, say sometimes it's time to burn a little heather, and sometimes things go out of control.
- But often these fires are started by accident. Sometimes somebody just throws a match they think is out. It's not. And the ground is so dry and the grass maybe is so long that just in a moment it ignites and catches.
- And then spreads, particularly if there's any breeze at all. Sometimes people just throw a cigarette. They think it's out. It's gone under the grass, into the ground and burned. Sometimes people have just had a little barbecue.
- [ 1 : 3 8 ] And they've gone away and they think everything's okay. And sometimes it's just a little spark. That's all it takes. And it starts this massive fire. Sometimes with fearful damage.
- And the Bible actually talks about the forest fire. And it looks at it in the same way as the tongue.
- Now you may say to yourself, that's a strange thing. Because as we know the tongue is just a little thing, a very important part of us, but it's very small. Well, we use our tongues for speaking.
- We use our tongues for eating. And one of the wonderful things in our tongue, as we know, we have taste buds where we can taste all the beautiful things. Imagine if we didn't have taste buds and everything tasted just of nothing.
- Just, it was bland. Strawberries, ice cream, chocolate, all these. No taste to it. Nothing. It would be just the same all the time.
- [ 2 : 4 4 ] But we have these wonderful taste buds so that we can taste and enjoy all the different things. But our tongue, of course, in the Bible, so often, the Bible has an awful lot to say about the tongue with regard to talking.
- And the Bible tells us that the tongue can be used for blessing or it can be used for cursing. That the tongue can tear a person down.
- That the tongue can tear a person down. And the Bible warns us to be careful about our tongue.
- And the Bible tells us, in fact, that the tongue can be like a forest fire causing terrible damage. See, the young people are going to be like a forest fire.

See, the young people are going to be looking in the book of James. Well, the book of James tells us that very thing. It says that the tongue, a tongue out of control, it says, is a restless evil full of deadly poison.

[ 3 : 50 ] Think about it. That within us, that we have something that is full of deadly poison. And that's what James is telling us about.

That the tongue can bring blessing and it can bring cursing. You can so hurt people by what you say. And you can cause people so much damage by what you say.

And even cause yourself so much pain and damage by what you say. So we've always got to be careful about what you can say.

So that's one of the very important things. And that's why you'll often find in the book of Psalms and so on, that the psalmist is saying, Lord, put a watch over my mouth so that I don't sin.

Help me, Lord, to be careful what I say. So I want not just the young people, but everybody to remember that. That this tongue, this wonderful little thing that the Lord has put in our mouth, can bring great good to people's lives.

[ 4 : 58 ] But it can also bring great hurt. Ask God to guide you in everything that you say. Going to sing again now in Psalm 118. And this is from Sing Psalms and at verse 15.

Psalm 118. Sing Psalms. And we're going to sing from verse 15 to verse 24.

And that's, you'll find that on page 156 of Junus Weram.

And that's, you'll find that on page 156 of the Lord.

And so on to verse 24, Psalm 118. And so on to verse 24, Psalm 118. Verses 15 to 24 on page 156 of Junus Weram. Triumphant shouts of joy resound.

[ 6 : 15 ] In places where the righteous well.

The Lord's life is lifted by His mighty hand does all things well.

I shall not die. I shall not die, but I shall live. The Lord's great works I will proclaim.

The Lord said perfectly är. The Lord said will vector me. But vielleichtkr■, Jerk, Oneven!

From death's domain. Though wider gifts of righteousness I venture and give thanks to God.

[ 7 : 52 ] This is the King of God through which the righteous come before the Lord.

You answered me, I will give thanks. Salvation comes from you alone.

The stone the builders had refused has now become the cornerstone.

The Lord himself has done all this.

It is among the living's side. This is the King the Lord has made.

[ 9 : 23 ] In it let God take great delight. Let's turn to read God's word in the Gospel of John, chapter 11.

John, chapter 11. The last time we were looking at this we saw how Jesus had come to Bethany.

He had met with Mary and Martha. He had made that great declaration where he had said that he was the resurrection and the life. And we saw how Jesus was so troubled within his spirit.

And we saw that that actually meant he was actually angry. And the question then they asked where it laid him. So maybe we'll pick it up at verse 33.

John, chapter 11. When Jesus saw her weeping and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled.

[ 10 : 31 ] And he said, where have you laid him? They said to him, Lord, come and see. Jesus wept. So the Jews said, see how he loved him. But some of them said, could not he who opened the eyes of the blind man also have kept this man from dying?

Then Jesus, deeply moved again, came to the tomb. It was a cave and a stone lay against it. Jesus said, take away the stone. Martha, the sister of the dead man, said to him, Lord, by this time there will be an odour, for he has been dead four days.

Jesus said to her, did I not tell you that if you believed you would see the glory of God? So they took away the stone, and Jesus lifted up his eyes and said, Father, I thank you that you have heard me.

I know that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me. When he had said these things, he cried out with a loud voice, Lazarus, come out.

The man who had died came out, his hands and feet bound with linen strips and his face wrapped with a cloth. Jesus said to them, unbind him and let him go.

[ 11 : 50 ] Many of the Jews, therefore, who had come with Mary and had seen what he did, believed in him. But some of them went to the Pharisees and told them what Jesus had done. So the chief priests and the Pharisees gathered the council and said, what are we to do?

For this man performs many signs. If we let him go on like this, everyone will believe in him, and the Romans will come and take away both her place and her nation.

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 should 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. And not for the nation only, but also to gather into one the children of God who are scattered abroad.

So from that day on, they made plans to put him to death. Jesus, therefore, no longer walked openly among the Jews, but went from there to the region near the wilderness to a town called Ephraim.

[ 13 : 01 ] And there he stayed with his disciples. Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Passover to purify themselves.

They were looking for Jesus and saying to one another as they stood in the temple, what do you think? That he will not come to the feast at all? Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should let them know so that they might arrest him.

Amen, and may God bless to us this reading of his holy word. We're going to sing again from the Scottish Psalter, Psalm 116, 116, verses 1 to 8, the tune is Cunningham, and that's on page 395.

Psalm 116, page 395. I love the Lord, because my voice and prayer she did hear. I, while I live, will call on him who bowed to me his ear.

Of death the cords and sorrows did, about me compass round. The pains of hell took hold on me, I grief and trouble found. Upon the name of God the Lord, then did I call and say, Deliver thou my soul, O Lord, I do thee humbly pray.

[ 14 : 18 ] And so on to verse 8, Psalm 116. I love the Lord. Amen. I love the Lord, because my voice and prayer she did hear.

Thy voice and prayer she did hear.

The pains of hell took hold on me, I grief and trouble found.

Upon the name of God the Lord, then did I call and say, Deliver thou my soul, O Lord, I do thee humbly pray.

God merciful and righteous is, yea, gracious is our Lord.

[ 16 : 13 ] God save the Lord, I do thee humbly pray. God save the need I was gone, O Lord, He did me help afar.

O thou my soul, do thou return, O thou my soul, do thou return, O thou my soul, do thou return, unto thy quiet rest.

For my soul, do thou return, O Lord, the Lord, to thee, is bound, ye have expressed.

For my distressed soul from death, deliver not by thee.

Lord, let my holy night's long tears, my faith from falling free.

[ 17 : 32 ] Amen. Amen. Amen. Let's turn again to John chapter 11, and this section from verse 38 to the end.

And Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. Jesus said, Take away the stone, and so on.

We have been looking at this amazing incident, the raising of Lazarus from the dead. And we saw how Jesus wept. And that part of that is showing of the tremendous heart of sympathy that Jesus has, because he's perfect love.

And perfect love identifies totally and completely with those who are the objects of love. And so we find that Jesus, he weeps with those who are weeping.

But we saw that there was more than the weeping of sympathy, because as we just mentioned there a moment ago, how it tells us that he was deeply moved in his spirit and greatly troubled.

[ 18 : 46 ] And this speaks of an anger. And it was an anger that was directed against death, the horror of death, the ugliness of death.

Because we've got to remember that Jesus Christ, the second person of the Godhead, was involved in the whole of creation, was involved in the creation of man and woman.

And everything that was made was made good. The original creation was perfect. The original creation had no death. And so death is that invasion that has come about because of the fall and sin.

And death is ugly, it's horrible. It ruins, it destroys, it tears, it breaks. And Jesus was seeing death in all its ugliness, in all its enmity.

And he was angry. He was, there was that, we looked at that, that intense anger within him towards death and all that it involves.

[ 19 : 51 ] And Jesus, of course, was seeing that he had taken a body that was to die. He was himself shortly to go through the process of death. And he was seeing death in all its ugliness.

And again, in this chapter, we saw, we're not going to go over, we saw the mystery of how bad things happen to good people. Because this was a family that Jesus loved.

It identifies that, that Jesus loved Mary and Martha and Lazarus. And yet, the fact that he loved them, it didn't mean that they were immune from hard and sore and painful things.

And that's something that's very important for us to understand. Because often people have a very mistaken conception of these sort of things.

That when bad things happen, that it is always a sign that there is something bad within that person's life. We have to be always very, very careful when any catastrophe happens or any major bad thing happens.

[ 21 : 02 ] Sometimes people will straight away say, oh, that's God's judgment. We are not in any position ever to say that. There have been times, of course, in the Bible when we know that it's God's judgment.

For instance, in Sodom, it tells us very clearly. Again, we know the time when Israel invaded the land of Canaan. We were told that their cup of iniquity back at Abram's time was not yet full.

But the time was going to come when God was going to come in judgment against them. So these were particular times of judgment. The Bible tells us there's lots of times when we're told about specific events that are God's judgment.

But having said that, it is not for us to say, well, that's God's judgment because we don't know. A classic example of that is the book of Job.

There was no person who was more upright, who was a more devoted, consecrated believer than Job. And there have been few people ever, probably, in the history of the Bible or even in the history of the world who have suffered at the level, the magnitude of Job.

[ 22 : 20 ] And his friends, of course, were persuaded that it was God's judgment on Job. That Job must have been a hypocrite, that there must have been an underlying evil in his life.

That wasn't obvious to everybody. They came to that firm conclusion. But at the end, God exonerates Job. And, of course, God was working in Job.

And the whole book of Job in itself is a mystery. But God exonerates and turns the captivity of Job and exalts him to a higher level than ever before at the end of it.

So it's not up to us to make that assessment. In fact, the Lord tells us, for instance, remember that time when the Tower of Siloam fell on people and killed some people.

And those around said to Jesus, were these people that the wall fell on, were they more wicked than others? And Jesus said, no. In other words, Jesus said, that wasn't judgment.

[ 23 : 17 ] And Jesus just said to them, stop asking these questions. You repent. You see to yourself. So we can often make wrong decisions about things.

For instance, we don't know. Say, for instance, you go to Romans chapter 1. And we find that God's wrath, which is part of his judgment, is displayed in giving people over to themselves.

To fulfill all their desires that are sinful. That is part of God's judgment. Now, that is so far removed from the way we think.

Because as you look at people in life, you can see some people who have no time for God, no interest in God. And everything is going swimmingly well in their life. And you'll say to yourself, now that's strange.

And then you can see people who are consecrated Christians, devoted to the Lord, and everything going against them. And you say, that's strange. But you see, that's nothing to do.

[ 24 : 25 ] We cannot understand or measure God's judgment in these ways. What we know with regard to the believer, irrespective of what comes into their life or doesn't.

That God loves them. And that God is ultimately going to work everything for their good. And that he's going to take them home to be with himself forever. These things we must remember.

So that's one of the things that this chapter teaches us. That we are to be very slow in our assessment. And we've got to get rid of this thinking where we say, oh, well, that's God's judgment.

We don't know. Because God works in different ways. And anyway, when we come back to this particular chapter, we find we're coming back to where Jesus is here at the tomb.

And he's right involved with all the pain. And he's identified himself with this brokenhearted family. And he's entered into their tears and their sorrows. And again, we find the complexity of Martha coming to the fore.

[ 25 : 30 ] Because when Jesus says, take away the stone, we find Martha straight away complaining or saying, no, no, no, no, no.

Can't do that. Now, this is why I'm saying she's complex. Because back in verse 22, Martha says, So back in verse 22, we see the great faith of Martha.

And she's saying to Jesus, really what she's saying to Jesus is, I know that you can do anything. I know God can do anything. And I know that as a son of God, you can ask God. He is you through God are able to do absolutely anything.

That's a great moment of faith on Martha's part. And it's like she's handing the whole situation over to Jesus. But now that Jesus has taken control, he's now going to an area that you didn't expect.

And when Jesus says to take away the stone, straight away Martha's saying, no, no, no, no, no, no, no. You can't. And you see that her faith has now given way to unbelief.

[ 26 : 46 ] Because Jesus is now starting to work in a way that she doesn't understand. And because she doesn't understand, she's no longer following him by way of trust or belief.

And you know, that happens to us quite often as well, isn't it? Isn't it true that we say to the Lord often, Lord, right, I'm handing this over to you. And whatever it is, whatever it takes.

And we've still, we've kind of worked out how it's going to be. The Lord goes off on a completely different tangent. And he works in a completely different way. And there's times we say, oh, no, no, no.

Not this way, Lord. We're pulling back from the whatever. We're kind of saying to the Lord, well, I didn't mean whatever. I meant whatever within my own sort of limits.

But we mustn't limit the Lord. And you see, unbelief is a great hindrance to God's work. And it robs us of so much.

[ 27 : 49 ] Because what Jesus is really saying here is, unbelief robs us from seeing the glory of God at work.

If you believe, that's what Jesus is saying, if you believe, you will see the glory of God. And I think that's one of the, there are a lot of things that this chapter throws up to us.

But this is one of them. And I want us all to take hold of that. If you believe, you will see the glory of God. God's hand is not kept from working because of our unworthiness or even a sense of our sin.

But it is because of our unbelief. Got to remember that. It's not as a sense because of our great unworthiness that God's hand is kept back from working.

Or even a sense of our sin. But because of our unbelief. It tells us in Mark's gospel. He could do no mighty works there except lay his hands upon a few sick folk and heal them because of their unbelief.

[ 28 : 58 ] And he marveled at their unbelief. Now that's quite a thought. Their unbelief was holding back the work of God.

And that's why it's a very serious thing. You go through the Bible. And one of the greatest sins that we can be guilty of is a sin of unbelief.

We so often categorize and pigeonhole different sins. And we think, oh, these are awful sins. Our lovelessness and our unbelief are right up there at the very top.

If we want to categorize sins, let me tell you that right up near the top or right up to the top, we'll find unbelief and lovelessness. These are heinous sins that are an assault against the glory and the authority and the majesty and the dominion of God.

And so often we don't think much of it. But they're serious sins. And my friend, it'll rob us of seeing his glory.

[ 30 : 10 ] You know, you can have two Christians side by side looking out at life. And one is saying, oh, well, isn't it wonderful the way God is working?

And the other is saying, you know, I read and hear about the old days. God's not working at all today. Everything is dead. Two people looking at exactly the same scenario, looking out at life, looking out at the church just now.

And they're looking at it and seeing two totally different things. Because, you see, the thing is, if our eye is fixed upon the Lord, if we're seeing God's hand in everything, my friend, we are going to be seeing his glory in everything.

Be quite persuaded of it. But if we have a completely negative attitude, and we're looking out and saying, ah, our eyes, let me tell you, your eye is not upon the Lord.

If you're looking out and saying, ah, look at the way things are. You're looking at the way things are. You're not looking at the Lord. But if you're looking at the Lord, then you will see things in a different way.

[ 31 : 21 ] And you will see the glory of the Lord in everything, even in the little things. So that's what we're saying. Unbelief robs us of so many blessings and so much of the enjoyment of the Christian walk.

But then, in verse 40, we see here again, Jesus said to her, did I not tell you? So you see, this is not the first time that he's rebuked unbelief. Did I not tell you?

In other words, I've told you already. Did I not tell you that if you believed, you would see the glory of God? But in verse 39, Jesus said, take away the stone.

And that is true spiritually as well. There is a complaint spiritually as well as in the actual narrative here.

Because when we think about what is happening here, Jesus is saying, take away the stone. And we can understand Martha's horror at this. Because here is Lazarus who has been dead for four days.

[ 32 : 27 ] And she knows that corruption will have set in and that it's not going to be nice. That's why we have to put people... That's the awful thing about death. That's why we have to put...

That's why we have to bury our loved ones. And Martha says, you can't... You can't lift up again. We don't want that. We cannot look on this.

And you know, it's also true spiritually. Because deep under the stone of our heart is corruption.

And we don't want to see it. And often we don't know it. And you know, there are times when God's Spirit will, as it were, pull back a wee bit of the stone, the stoniness of our heart.

And show us a little of ourselves. And we see something of the corruption. We don't want to see it. Oh, I don't want to see that. I didn't know that's what I was like.

[ 33 : 24 ] I didn't know I was that type of person. I didn't know I was as bad as that. But that's what's deep within us. There is a corruption that is deep within us.

And that's why it is so, so important for us all to come to Jesus. Because he is the only one who can deal with that corruption. That is natural.

That is inbuilt within us. And that's why he went to the cross to deal with it. Worst thing that we can do is to cry out like Martha and say, Oh, no. Oh, no, no, don't. Keep this covered.

And then we find that Jesus, he prays. And it says in verse 41, So they took away the stone. And Jesus lifted up his eyes and said, Father, I thank you that you have heard me.

I knew that you always hear me. But I said this on account of the people standing around, that they may believe that you sent me. You know, I think here, I don't know if it's altogether.

[ 34 : 24 ] It's not altogether that's what's being said. But there's a time for private prayer and there's a time for public prayer. And this is one of the times where we find Jesus in public prayer.

And he's doing so for the benefit. He does it on a few occasions. He prays for the benefit of the people who are around. And that is part of, and that is at the very heart of what public prayer is about.

Because when a person, you know, talk about the prayer meeting, we ask somebody to lead in prayer. Now some people have this idea that when a person gets up to pray, and very often it is a person who gets up to pray, and it's a very difficult thing.

It's a difficult thing. And they say, ah, and then somebody will say afterwards, oh, I enjoyed your prayer. And they'll say, ah, they feel they're being judged. And it's like you're there getting marks out of ten.

It's like a competition. Ah, he was good. That person wasn't so good. No, that's got nothing to do with it. To lead in prayer is exactly that.

[ 35 : 38 ] To lead everybody in prayer. That is the very heart of a prayer meeting. Is that the person who is leading in prayer, that's why we specifically say, would so and so lead us in prayer.

It's not, would you get up and pray? Lead us in prayer. Prayer. So that as that person prays, it ought, the response ought to be from every single heart present, that we are all engaged in prayer with that person.

And you, that person who is leading us, so that we will follow. And that's why often you'll say to someone, oh, I really enjoy you. Because you, you went with them. And you know, sometimes I have actually felt, I have gone with that person, and then sometimes that person has gone on, and I've lost it.

And sometimes that's what happens. But I always try, it's always where I, if I'm with somebody, or hearing somebody in prayer, I'm praying as well, because as they pray, it opens up prayer points for you.

You join in. That's what it's about. And we've always got to remember that, that it's not, prayer meeting is not a place of judging, and saying, oh, I'll give that one nine out of ten, and that one seven out of ten, and that one should get back to learn how to pray.

[ 36 : 57 ] It's got nothing to do with that. Sometimes a few, or sometimes the most eloquent prayers, are as brief as can be. Some of the most beautiful prayers I've ever, ever heard, that have brought a true spirit of prayer into my heart, have been so brief.

But that's, by the way, anyway, we find that Jesus, he addresses his father, Father, I thank you, that you have heard me.

And what I, I find that just so wonderful. God is a prayer hearing, and a prayer answering God. And people will say, oh yes, he'll hear it, he'll listen to his son. Yes, of course he'll listen to his son.

But he listens to us. Psalm 65, tells us that, oh you who hear prayer, the psalmist comes, basing his prayer upon that fact, that he's coming to a God who hears, and answers prayer.

But also, when it's say, when Jesus says there, Father, I thank you, that you have heard me, I knew that you always hear me. That, is so encouraging.

[ 38 : 06 ] because it means that, as Jesus Christ, as our great intercessor, as he is before the Father, sitting on the throne, beside at the right hand, there interceding for us, that is true.

I knew that you always hear me. There is never a point, when God the Father, is going to say to God the Son, I'm not listening. He hears all, that the Son, intercedes for, and he is interceding, on our behalf, continual intercession.

And then Jesus, declares these great words, Lazarus, come out, and Lazarus, though he was dead, he heard the voice, of the Son of God, and he came out.

We're told in scripture, of that, the dead shall hear. And what happens to Lazarus, is a picture, two points, A, what happens, when a person, comes to life, spiritually.

And B, what happens, at the end of the world, when the graves will open. That was, in twofold. Lazarus, heard, this is what, excuse me, what do we, when he had said these things, he cried with a loud voice, Lazarus, come out, and the man who had died, came out his hands, and feet bound with linen.

[ 39 : 31 ] The dead, shall hear. Spiritually, that's what happens. Loads of you in here, that's exactly who you were, you were dead. But one day, you heard, the voice of Jesus.

You heard, in a different way. Eventually, his word, penetrated, into your heart. Now, it's only the Lord, that can do that.

You know, a person can come under the word, and not hear anything. I remember taking, I think I told you this before, I remember taking a, good friend of mine, after I'd been converted, to hear a great preacher. Preacher that night, was in, tremendous form.

And I thought to myself, my friend's going to be converted. Because there wasn't a stone, he didn't touch, or lift up. And I thought, every obstacle, is going to be removed. And there was so much power in it.

And when I came out, I said, what do you think of that? I said, he's a real auditor, that man. And he said, it was very interesting. I said, well, you moved.

[ 40 : 31 ] He said, moved? He said, what do you mean, moved? Well, I said, no. I said, that's not for me. And I was, I just couldn't get over that.

Because I realized that, during that service, the minister might as well have been talking about the new ferry and the new pier. It did, yes, as far as he was concerned, he was an auditor.

But nothing touched his heart. He was, he was completely unmoved under it. And we've got to remember that, that Jesus said that in the parable of the sower.

There's going to be really rocky ground. That's not, nothing's going to happen. Birds of the air are going to come, and take away. Not going to make any impact, whatever at all. But the wonderful thing is that, being under the word is a place, where we will hear the voice, of the living and through God.

And many of us here have been like that at one stage, where the word of God was just passing by. And it was, it wasn't registering. It was going in one ear and out the other, even if it was going in one ear at all.

[ 41 : 43 ] But then things began to change. Because we began to hear, we began to listen. We were being, impressions were being made. We were being drawn, sometimes gradually, for some people, others suddenly.

But the great thing at the end of the day is, that the dead shall hear, and shall live. And that's what happened with Lazarus. Lazarus, he came out. Of course, they had to, they had to take off the, the grave clothes from Lazarus.

Jesus, of course, when he rose from the dead, it was different. He rose through the grave clothes. He left them behind. Never going to need them again. And the day is going to come for every believer, when exactly the same thing is going to happen.

The graves are going to open. All the soil that has been piled over, and the turf that is rolled upon the top, none of that is going to hold. And the body is going to rise.

It's a, I find it the most extraordinary thing. Sometimes when I'm in a cemetery, I try and imagine, what it's going to be like. It will be the most amazing, the most amazing, spectacular, awesome scene ever.

[ 42 : 54 ] Where the graves will open. And even the sea, will give up its dead. But that is what is going to happen. And that is why, you and I need, the stabilizing, the all-powerful hand of God upon us.

In this world, where there's death, and sorrow, and sadness, and insecurity, and turmoil, and tribulation of every kind. That there is one, who has been touched by it all, who has been affected by it all, but is in control of it all.

And that is why, we must put our hand in his hand. But just in conclusion, you would think that, after this amazing, miracle that took place, that everybody, would be believing in him.

Well, some did. Many believed, but not everybody. Verse 45, many of the Jews, therefore, who had come with Mary, and had seen what he did, believed in him. But not all. Some of them went to the Pharisees, and told what Jesus had done.

Here we find the division, straight away again. Here we find that there's another group, and this, the raising of Lazarus, is a final point for them.

[ 44 : 09 ] And we find there, the reasoning. And this is the reasoning. It can't go on like this. If we allow this to carry on like this, everybody is going to end up believing in him.

As far as they were concerned, the Jewish, most of the Jewish leaders, they couldn't think of anything worse happening, than the nation turning to follow Jesus. And you know that there are many people, in our land today, and they think exactly the same.

They cannot think of anything worse, than people turning to follow Jesus Christ. And there are movements all around, in all the different sections of society, and that is their full determination, is to eradicate Christianity, because they think it's, they cannot think of anything worse, than for people, to become Christians.

There's nothing new under the sun. We look at it, and we say, this is terrible. Just go back, rewind the clock, 2,000 years, and that's exactly the same. And the thinking there, of the Jewish leaders, is we've got to get rid of Jesus, because if not, then everybody's going to go after him, and everybody's going to follow him.

See, there's nothing new, under the sun. And so there's this determination, to get rid of him. The prejudice is quite extraordinary. And that is a, it's thinking of hell.

[ 45 : 31 ] But at the same time, the funny thing is, this is all part, of a divine plan. Although, God has allowed, and permitted, people to do, what they want to do, and allow the evil of their heart, to flood to the surface, and to work in this particular way, it was still God's purpose, for his son, to be sacrificed, and put to death.

And, we find that, it's quite amazing, what Caiaphas is saying, he's making this, this, as it were, like a prophecy. And he's saying, well look, we're going to have to sacrifice, one man.

This one man is going to, the only way our nation, can be saved, from the Romans, coming in, and taking away our land, and our place, is putting Jesus to death. And in a sense, what he said was true.

And the other side, what he said, was completely wrong. It was completely wrong, in the sense that, he thought, if we get rid of Jesus, then we'll, we'll save the nation, and we'll save the nation, from the Romans.

Otherwise, we've had it. It was the very reverse. The very thing, that Caiaphas tried, to prevent us, of anything that happened. Because since 70 AD, we know what happened.

[ 46 : 46 ] The Romans came in, and absolutely destroyed, Jerusalem, and massacred, all the people in it. Men, women, and children. Destroyed the temple. It was an awful time.

And that's why, when Jesus was being led, to his death, and the women, were lining the streets, and they were crying, as Jesus passed, Jesus turned to them, and he said, oh don't weep for me.

But weep for yourselves, and for your children. Because of what's going to come. Jesus was seeing, what was just around the corner. But again, on the other side of the coin, in a sense, what Caiaphas was saying, was true.

That Jesus, by putting him to death, was going to save. It's not the way he meant it, but it was also true. In the same way, as below the cross, they were mocking Jesus, and in their mocking, what they were saying, was true.

They were below the cross, saying, this man, he saved others, but he cannot save himself. That was true. The only way he could save others, was by not saving himself.

[ 47 : 53 ] my friend, it's all about Jesus. And I hope today, that you commit your life, to this Jesus. The gospels are marvelous, the story is wonderful.

But it's God's story to us, showing us, of his love to us. And the little, all these stories, that are here, highlight, little incidents, with regard to people.

That's one of the great things, about John's gospel. It's focusing more on people. It's a, it's a much more, people, rather than, it's, in greater detail.

Like the woman, at Samaria. The man, who was born blind. We've looked at these. And here's, Mary and Martha, and Lazarus, focusing.

The Lord is interested, in people. He's interested, in you today. Let's pray. Lord, our God, we, we give thanks, for this amazing word, and that is revealing, to us, so much of, the glory, and the wonder, of, of the past, and of the present, and even of the future.

[ 49 : 00 ] Help us, Lord, then to, commit our lives, to the Jesus, who spans it all. And we pray, that we might, rest in your love. Take us to our home, safely we pray, forgiving us, all our sin, in Jesus name.

Amen. We're going to, conclude singing from, sing psalms, psalm number 16. The 16th psalm, and we're going to sing, the last four verses.

Sing psalms, psalm number 16. That's on page 17. Before me, constantly, I set the Lord alone, because he is at my right hand, I'll not be overthrown.

Therefore, my heart is glad, my tongue with joy will sing, my body too, will rest secure, and hope unwavering. For you will not allow, my soul and death to stay, nor will you leave your Holy One, to see the tombs decay.

You have made known to me, the path of life divine. And bliss shall I know, at your right hand, joy from your face will shine. These verses to the tune, Golden Hill, Psalm 16, Before Me Constantly.

[ 50 : 14 ] Before Me Constantly. I send the Lord alone, because he is at my right hand, I'll not be overthrown.

Therefore, my heart is glad, my tongue with joy will sing, My heart is glad, and I'll P'd or she will sing, In hope unwavering.

For you will not allow, My soul in death to stay Nor will you leave your holy one To see the tombs decay You have made known to me The path of my divine This child I know At your right hand

Joy from your face will shine Now may the grace, mercy, and peace of God the Father, Son, and Holy Spirit rest and abide upon each one of you now and forevermore. Amen.