

## Death is Defeated

*These Things are Written that You May Believe Series*

**John 11:1-46**

Pastor Bryan Clark

Over the last couple of weeks, we've been talking about the Good Shepherd, the Noble Shepherd, from John chapter 10, and we've been reminding ourselves that the wolves are out there and they're howling, and we have to trust the Good Shepherd. But I think we all understand that there are some wolves that howl more loudly than other wolves, and perhaps for a lot of people, the loudest wolf of all is the wolf named *Death*. That's what we want to talk about today. If you have a Bible, turn with us to the Gospel of John, Chapter 11. Where we find ourselves in the story is Jesus has now departed from Jerusalem, because Jerusalem has become too dangerous for Him. We're now a little less than three months out from the crucifixion. So Jesus has left Jerusalem, up to the North and the East, on the other side of the Jordan River and He will not come back into Jerusalem until what we call Palm Sunday. That's where we pick up the story. Chapter 11, verse 1:

**Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. So the sisters sent *word* to Him, saying, “Lord, behold, he whom You love is sick.”** (\*NASB, John 11:1-3)

So this sets our story. Mary, Martha, and Lazarus are a brother and two sisters that live in Bethany. There are actually several different Bethany's. So this is identified as the village of Mary and Martha and Lazarus, which is a little less than two miles from Jerusalem, just kind of on the backside of the Mount of Olives, so very close to the danger zone. A lot of scholars think that when Jesus would come to Jerusalem for the various feasts, He probably stayed with Mary and Martha and Lazarus, and they had become really good friends in the process. Lazarus is identified as Jesus' friend *whom He loved*, and *he's very sick*, so they send messengers to Jesus to tell Him that. Verse 4:

**But when Jesus heard *this*, He said, “This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it.” Now, Jesus loved Martha and her sister and Lazarus.** (Vs. 4-5)

So Jesus identifies essentially that the sickness is not going to win. But it is an opportunity for Jesus to demonstrate who He is, to enhance His reputation, to glorify Himself—very similar to what He said about the man born blind. It's an opportunity to demonstrate He is, indeed, God in the flesh. It's very interesting in verse five that John makes sure we understand that Mary and Martha and Lazarus were friends of Jesus. Like John 3:16, “**For God so loved the world,**” but this is talking about specifically, these are people that Jesus, in His incarnation, knew as friends. He loved them. So, as we go through this story, it's really important to view this story through the lens of Mary and Martha. And remember, John tells us right from the beginning, Jesus loves them, but it's a very hard story. So, we're a little bit surprised at what follows:

**So when He heard that he was sick, He then stayed two days *longer* in the place where He was.** (Vs. 6)

You read that verse and you think, “I’m sorry, what?” What we would expect is Jesus heard that His friend was sick, and He immediately left and rushed to Bethany. But that’s not what the text says. So, as a matter of fact, He intentionally stayed two more days before He left to go to Bethany. Now again, if you’re Mary and Martha, how do you make sense of this if Jesus loves them so much? As a matter of fact, verse six starts with the word “so”. That’s actually a really good interpretation of the Greek there. The construction of the sentence is: it’s *because* Jesus loved Mary and Martha and Lazarus that he stayed for two days before He left. One of the things that happens when we suffer, one of the things that happens when we grieve, is we become very myopic in our view of the world. In other words, the world gets really small, and all we think about is our suffering and our grief and our struggle. And that’s about the only story we have the emotional energy to process. The world becomes really small, and one of the things this story reminds us of is there’s a bigger story going on. Jesus is up to something. He’s up to something that will affect the lives of hundreds of thousands of people. And so Mary and Martha couldn’t know this. It just would all seem confusing and maybe even a little hurtful. And so we have to go on in the story to understand. Verse 7:

**Then after this He said to the disciples, “Let us go to Judea again.” The disciples said to Him, “Rabbi, the Jews were just now seeking 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 anyone walks in the night, he stumbles, because the light is not in him.” This He said, and after that He said to them, “Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of his sleep.” The disciples then said to Him, “Lord, if he has fallen asleep, he will recover.” Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. So Jesus then said to them plainly, “Lazarus is dead...” (Vs. 7-14)**

So after intentionally waiting two days, Jesus says, “It’s time to go.” The disciples don’t like that plan, and they’re actually quite fearful. They say to Jesus, “You know, we just left there; they’re trying to kill You.” Less than two miles away from Jerusalem, it would have been extremely dangerous. So Jesus responds to them with what is thought to be kind of a first century Jewish proverb. And that is this idea of there are twelve hours of light in the day. So basically the idea was, *there’s twelve hours of light; there’s twelve hours of darkness*. Now we understand different seasons would change that, but it’s just a simple proverb. The idea in the ancient world was that without artificial lighting and all the things we take for granted, you better work hard in the light because your only opportunity is *in the light*. When it’s dark, you can’t get the work done. So that’s what Jesus is quoting. Jesus is speaking metaphorically. Jesus is the *Light* and the Light is fading. There’s now less than three months until His crucifixion. He’s pouring Himself into a group of men whose assignment will be to risk their lives to change the world, and honestly, they’re not ready. So Jesus is saying, “There’s no time to waste. I need to help you understand what we’re going to learn together in this chapter in order that they are rightly prepared to carry out the work that He gives them. The disciples wanted to hide. Jesus said, “Our mission is not to hide,” but rather it’s to accomplish the work that God had given Jesus to do.”

If we start thinking that the highest purpose of this life on earth is to see how long we can survive, then you just hide in the shadows. That’s what the disciples are thinking, “We’ve got to hide; it’s dangerous there.” What Jesus just said is, “The purpose of life is not to see how long we can survive, but to accomplish the mission. There’s work to do.” And so they head off to Bethany. Jesus tells them that **Lazarus has fallen asleep**. They think He means **literal sleep**, and they are kind of relieved. If he’s asleep he’s probably doing better. He’ll be fine; we don’t need to go. So Jesus responds plainly, “**Lazarus is dead.**” So, one interesting question would be, “Why does Jesus use the terminology “**sleep**” to refer to death?”

This is common in the New Testament. When referring to the death of a believer, the terminology that's used is *sleep*. It's an imagery that's meant to reflect there's an expectation of awakening. So in other words, if you were to come to my house, and you were to say, "Where's Patti?" and I say, "Well, Patti sleeping," you wouldn't immediately break down and start weeping and grieving because Patti's asleep. I would say, "You don't need to cry. She's gonna wake up." So that's the imagery of sleep here; it is just a transition into the next life, and there's the expectation of awakening. That is not the terminology that is used of unbelievers. Unbelievers die a *death*. And what happens after death is a second death. So, there is no real awakening. They die a death, and then they die a second death. So it's powerful imagery that separates what happens after death for the believer versus the unbeliever. But it gets the disciples a little confused and Jesus clarifies. Verse 15:

**"...and I am glad for your sakes that I was not there, so that you may believe; but let us go down to him." Therefore, Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him."** (Vs. 15-16)

What Jesus says in verse 15, "*I'm glad for your sakes that I was not there,*" is another one of those statements. Imagine if Mary and Martha heard Jesus say that. It seems so uncaring. It seems so insensitive. First, He delays for two days and then He actually says, "*I'm glad I wasn't there.*" But what Jesus said is, "**I'm glad for your sakes**", these disciples, all but Judas and probably John, the writer of the Gospel, will ultimately give their lives for the sake of the gospel. They have significant lessons they must learn about life and death, about what ultimately matters if they are going to carry out their assignment. So that's what Jesus is saying. Even though this is incredibly painful for Mary and for Martha, and for the people that love them, there's a bigger story, and these disciples have to understand that, in order to be prepared for the assignment Jesus is going to give them.

For some reason we have this need to be really hard on Thomas. A lot of people refer to "Doubting" Thomas, which I don't agree with. If you go back and look at the text, what Thomas asked for was exactly the same as what the others had received. I don't know why we call him "Doubting Thomas", but in this case, he comes forth as courageous and loyal, and basically encourages the others, "*Then let's go and let's die with Him.*" I don't think this is being overly dramatic. I think the reality of them dying with Jesus at this point was really high. I think he really thought that's the way this story was going to end. Verse 17:

**So when Jesus came, He found that he had already been in the tomb four days. Now Bethany was near Jerusalem, about two miles off; and many of the Jews had come to Martha and Mary, to console them concerning their brother.** (Vs. 17-19)

So by the time Jesus gets there, Lazarus has been dead for four days. A lot of scholars think basically, if the messengers were sent to find Jesus, that's about a day's journey. Jesus delayed two days, and then another day to get there. So it is likely by the time the messengers got to Jesus, Lazarus was already dead. He died the day they left, and that's probably a likely scenario. So what's the deal with the four days? There's quite a bit of discussion about that, but we know for sure that later Jews believed that in the first couple of days after death, it was possible that the Spirit lingered around, and it was possible that someone would resuscitate and come back to life. So it's a little bit like the *Princess Bride*—he was *mostly* dead. But by the time it got to the third and the fourth day, they believe the body was starting to decay and smell. Now he wasn't mostly dead; he was fully dead. The debate is whether or not the Jews in the first century believed that. But you do have this sense that by the fourth day, Martha will even say he's decaying; there's a stench; there's no question about it; he's completely and fully dead—which sets the table for, up to this point, the greatest sign of all. Verse 20:

**Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. Martha then said to Jesus, “Lord, if You had been here, my brother would not have died. Even now I know that whatever You ask of God, God will give You.”** (Vs. 20-22)

So Jesus gets outside the village. Martha hears He’s coming. Martha runs out to meet Jesus. What she says to Jesus should not be interpreted as some sort of an angry rebuke or a complaint. It's just a woman in deep pain. It's a woman that's just disappointed because she knows if Jesus had been there, Jesus could have done something. Most of us can relate to that. There are those moments in life where we cry out to God and we're in desperation. We feel it so deeply and it feels like Jesus isn't there, feels like He doesn't care, and there's a part of us that feels like, “This is the moment I needed You and You weren't here for me.” And so it's just her emotion talking, and she's pouring out her heart to Jesus. But she also responds by saying, “**But I know whatever You ask of God, God will give to you.**” I think she's just saying, “Lazarus is in Your hands now, and whenever You ask of God, He'll do that.” I think it's clear later in the text, she absolutely did not expect what's about to happen in this story.

**Jesus said to her, “Your brother will rise again.” Martha said to Him, “I know that he will rise again in the resurrection on the last day.”** (Vs. 23-24)

So this is probably like, even in modern times when somebody dies, and someone like me says to them, “Just remember, the story's not over. There's a resurrection.” That's probably what she's hearing, and that's like “*someday*”, which has hope, but it still doesn't make the pain go away—and so that's how she responds. But Jesus is saying something more than that. Verse 25:

**Jesus said to her, “I am the resurrection and the life; he who believes in Me will live, even if he dies; and everyone who lives and believes in Me will never die. Do you believe this?” She said to Him, “Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world.”** (Vs. 25-27)

What Jesus says here are some of the most important words Jesus says in all the Gospels. Jesus doesn't say, “I just have the power to raise someone from the dead.” Peter did that. Paul did that. Elijah did that. Jesus is saying, “**I am the resurrection and the life.**” It's the person of Jesus that has the power to bring victory over sin and death. Jesus identifies that He's *the source of life*. Life originates from Him. We've talked about that. That's what eternal life is. It originates in Jesus, but He's also the *resurrection*. It will be Jesus that will make it possible for there to be life after death.

One of the things I've experienced a lot over these years as a pastor is when somebody dies, almost everybody wants to believe there's some sort of life after death. But for most people, it's just wishful thinking. They're just hoping that's true. But for Christians who root their belief system in the truths of Scripture, it's not just wishful thinking. It doesn't go back to a power. It goes back to a person who has identified Himself as **the resurrection and the life**. As a matter of fact, He goes so far as to say, “**He who believes in Me,**” which is the consistent message of the Gospels. How do we experience this life? By belief! It's not religion; it's not good works. It's belief. “**He who believes in Me will live, even if he dies...he will live, even if he dies!**” Even if I die, I still live! I can't lose in this thing!

When I believe and trust Christ as Savior, there's nothing to fear. Death has been defeated. Even when I die, I live! It's an amazing statement! You might say that when I die, this body goes to sleep,

but “I” don't go to sleep. I don't die. I actually live right into the presence of God, and someday this body will be resurrected, made whole again, and I will live forever in this changed body in the presence of Jesus, in the world that my soul longs for. It's an amazing promise! Verse 26:

**“...and everyone who lives and believes,”** (So that's this life now. I'm alive. If you're listening to me today, you're alive.) **“Everyone who lives and believes now in me will never die.”**

That's an amazing statement! The true me, the immaterial me, the me that defines Bryan, I actually will never die. No matter what happens to me, I will never experience death. My body will die; it will go in the ground. I won't die, but I'll go directly into the presence of Jesus. My future is absolutely glorious! Death has been defeated. The wolf has been defanged; he's all howl and no bite. There's nothing to be afraid of. This is really important—that we understand what Jesus is saying here. When He says, **“...will never die,”** it's actually a double negative in the Greek—will never, absolutely never die. It's very strong!

Jesus asked Martha, **“Do you believe this?”** And she says, *“Yes, Lord, I believe that You're the Messiah. I believe You're the Son of God.”* In other words, *“You are God in the flesh, and I believe the Father has sent You into the world.”* So Martha gets it and she believes. Verse 28:

**When she had said this, she went away and called Mary her sister, saying secretly, “The Teacher is here and is calling for you.” And when she heard it, she got up quickly and was coming to Him. Now Jesus had not yet come into the village, but was still in the place where Martha met Him. Then 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. Therefore, 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.” When Jesus therefore saw her weeping, and the Jews who came with her *also* weeping, He was deeply moved in spirit and was troubled,** (Vs. 28-33)

So Martha goes and tells Mary; Mary comes running out. Jesus probably stayed outside the village for privacy. Mary comes to Jesus and falls at Jesus' feet and says the exact same thing that Martha had said. It's likely the sisters talked about this. “If You would have been here, Lazarus wouldn't have died.” Again, it's not a rebuke; it's just disappointment. It is just their sorrow and pain saying, “Jesus, in our hour of need, if You would have just been here, our brother wouldn't have died.” Again, almost all of us can identify with those moments of disappointment where Jesus just doesn't seem to be there when we needed Him to be there, and we don't get the answer to our prayers that we longed for. Mary is **weeping**. The word weeping there means *out of control, uncontrollable weeping*. She is broken. She's devastated.

It says then of Jesus, **He was deeply moved in spirit and was troubled**. The English translation here misses this by quite a bit. The idea of **deeply moved** is actually a Greek word that means *angry*. It means *outraged!* As a matter of fact, it's a Greek word that was used of a horse snorting out its nose when a horse is angry and ready to rumble. So it's a really strong term! And then **troubled** is a word that means *agitated or stirred up*. It's the exact same word that was used of the pool of Bethesda that was stirred up, and then people would try to jump into it. So the picture is Jesus being so angry and outraged and agitated at this moment. I think it's easy sometimes to think that Jesus is somehow just disconnected with our pain. He's got a plan. He's got a purpose He's going to carry it out. He's kind of dispassionately doing this, and we lose sight of how much this hurts Him, how much pain

He's in. Who is He angry with? He's angry at Satan. He's angry at death. He's angry at the enemy. Jesus loves Mary. He loves Martha. He loves Lazarus, and they are in pain. And in this moment, He is so angry at what the enemy and sin has done to His world and people He loves. So this is kind of this moment where He's outraged that this is what has happened to His world. It's just reflecting that when we cry, He cries. When we feel this pain, He feels this pain. This is not the world that He wanted. This is not the way He wanted it to be—and He's outraged!

**...and He said, “Where have you laid him?”** (Vs. 34a)

I love this part of the story because this is like an old Western showdown, at *High Noon*. He is angry, and He is ready to go toe-to-toe-with death—and it's going to be a showdown! It's time to rumble. So Jesus is saying, “Where is he? Let's get on; well, you know, it's “go” time—let's do this thing!”

**“They said to Him, “Lord, come and see.” And Jesus wept.** (Vs. 34b-35)

That's the shortest verse in the Bible. It's a different word for weeping than what described Mary. This is what we would say, “He was crying; tears flowed.” And Jesus was just feeling the pain of this, and He's caring about people He loves!

**So the Jews were saying, “See how He loved him!” But some of them said, “Could not this man, who opened the eyes of the blind man, had kept this man also from dying?”**  
(Vs. 36-37)

So they see Jesus' love for His friend, but they asked what I think is a legitimate question. Jesus had made the blind man to see. This was his friend. Couldn't He have done something about this? Again, you run this story through the grid of Mary and Martha, and these people, they're like, “Couldn't Jesus have showed up and done something to change this?” Again, when you're grieving, when you're struggling, when you're suffering, the world becomes pretty small. All you can see is your own story and, “Why doesn't Jesus show up and do something?” And it's sometimes really hard to remember there's a bigger story going on that will impact far more people. This breaks Jesus' heart, but there's a bigger mission going on here that must be accomplished. Verse 38:

**So Jesus, again being deeply moved within,** (There's our word again. That's the horse snorting. Man, He is mad, He's angry.) **came to the tomb. Now it was a cave, and a stone was lying against it. Jesus said, “Remove the stone.”** (Vs. 38-39a)

Again, I love old Westerns, and I love this part of the story because that's what this is. Jesus is in the middle of the street and He is calling out the bad guy. “Let's get it on—**Remove the stone!**” You know, He's ready to fight the wolf— **“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.** (Vs. 39b)

It's clear Martha did not see this coming. Nobody saw this coming. Nobody did miracles like this. He's not mostly dead; he's fully dead. And Martha's like, “No...but...”

**Jesus said, to her, “Did I not say to you that if you believe, you will see the glory of God?” So they removed the stone. Then Jesus raised His eyes, and said, “Father, I thank You that You have heard Me. I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.”** (Vs. 40-42)

So the stone is rolled back. Jesus prays out loud to the Father, and He even says that He's doing that so that people will hear and know that the Father sent Jesus, and He's about to do the unimaginable—up until this point—the greatest of all the signs!

**When He had said these things, He cried out with a loud voice,** (I love that part too, because Jesus isn't whispering. This is, this is like a loud, commanding, “Let's do this thing,” voice.) **“Lazarus, come forth.” The man who had died came forth, 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.”** (Vs. 43-44)

Just try to imagine the intensity of this moment. When Jesus rolls back the stone, He is angry, He is ready to do this. He takes on death Himself, and in this moment, death is defeated! He calls out Lazarus. It has this feeling of the Good Shepherd calling His sheep, and a sheep rises up and comes out. Can you imagine that moment when Lazarus, bound from head to toe, steps into the doorway of the tomb, and the gasps of the people and suddenly, “He is alive!”? So as a matter of fact, verse 45 says:

**Therefore, many of the Jews who came to Mary and saw what He had done, believed in Him. But some of them went to the Pharisees and told them the things that Jesus had done.** (Vs. 45-46)

So many believe. How do you not believe? Trying to identify who the Jews are in this story is difficult. Probably it's just people from Jerusalem. But some of them may have been religious leaders—maybe even Pharisees—like Nicodemus or some of the others. Why they went to the Pharisees is debated. I think it's most likely based on what they've just seen. It was to try to persuade the majority, “This may actually be the Messiah!” I don't think they're turning Him in. I think they're trying to persuade the rest, “This may actually be God in the flesh.” This is an amazing story. It's hard to even imagine. But one of the things that we notice in this story is that when Lazarus comes forth, he's still bound with his grave clothes—and the symbolism of that is the reminder that Lazarus didn't defeat death. He was raised back to life, but he was still going to be subject to death. Lazarus would still die someday. Like all these miracles, it was a temporary fix. Only Jesus could ultimately bring about the lasting solution.

So, if this was a football game, this was the semi-final game. This isn't the finals; this is the semi-finals. But there is a Super Bowl that has to be played, which will be the ultimate win...the ultimate championship! At the end of the day, in order for Jesus to keep His promise that even if you die, you will live—that those who live and believe will never die—He must conquer sin and death once and for all! Otherwise Lazarus is raised from the dead, but he's still gonna die at some point. So we remember that Jesus was nailed to a cross in payment for our sin. The consequences of sin is death. You're never going to get rid of death until you first dealt with sin. So Jesus would die on a cross to make payment for sin, to pay the debt in order that we might be forgiven. Having paid that debt, He was buried. Three days later He rose from the dead, validating His claim that He had defeated sin and death once and for all. Part of the evidence for that is Jesus did not come forth with His grave clothes on—because Jesus would never go back to death again. That was final. That was it! The grave clothes—and the gospel writers make a great point of this—they're left in the tomb. They don't come out like they did with Lazarus, because death is defeated. Jesus will never face death again. He has defeated death once and for all!

It's only then that we understand what Jesus means when He says, “**I am the resurrection and the life.**” He's the one that paid for sin. He's the one that defeated death. He's the one that can offer resurrection and life. He's the one that can promise even if you die, you live! As a matter of fact, if you live and believe, you'll never die. My body will die. “I'll” never die. So no matter what happens in this world, I can't lose. My future is glorious! I understand that the wolves are howling, and I understand they can be frightening. But understand this wolf of death has been defeated. He's been defanged; he's all howl and no bite. There's nothing to be afraid of. It's only when I understand that, that I am rightly positioned to live well in this life.

These disciples would come to understand that their mission on Earth was not to see how long they can survive on planet Earth. It was the commission from Jesus to be stewards of the gospel, and all but Judas and John would ultimately give their lives for the sake of the gospel, because they understood, “Even if I die, I live!” As a matter of fact, “Because I believe, I'll never die!”

For 2000 years, thousands of Christians have given up their lives for the sake of the gospel, because they understand, like the Apostle Paul, “**To live is Christ, to die is gain.**” Even if I die, I live. If I live as a believer, I don't die. So there's no reason to be afraid. When I understand this and believe this, it's only then that I am able to experience the abundant life that Jesus promises now in this world. I trust that will be true for you.

*Our Father, we're thankful that Jesus conquered sin and death once and for all; that if we believe, even if we die, we will live. If we live and believe, we will never die. Lord, our future is glorious. There's nothing to fear, which ultimately sets us free to live well in this world. Lord, may that be true of us. In Jesus name, Amen.*

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**Study Questions**

1. This past weekend we looked at an amazing miracle that God did through Jesus in raising Lazarus from the dead. As you think back over this weekend's message, what was one key insight that God gave you? Are there any specific actions you can take based on that insight?

2. In the opening verses of John 11 we learn several things:

-Lazarus is sick (vv. 1, 3)

-Jesus loves Mary, Martha & Lazarus (vv. 3, 5)

-Jesus does not immediately go to help them (vs. 6)

How do you think Mary, Martha & Lazarus felt when the messenger returned and said Jesus was not coming right away?

3. Have you ever been in a trial or suffering and it seemed like God was absent? Would you be willing to share about that experience?

4. In verse 14, Jesus expresses a desire to deepen the faith of his disciples. Faith & believing in Jesus is a key concept throughout the gospel according to John and it is mentioned 5 times in this story (verses 14, 26, 40, 42, 45). How has God allowing suffering or trials in your life weakened or strengthened your faith?

→ COVID has us all suffering, and in our grief, it can be hard to find God or faith during these times. If this were an opportunity for you to deepen your belief, what steps of faith could you take?

5. In verses 35 & 38 we see one of the most beautiful demonstrations of the love of Jesus. Even though He knows God is about to call Lazarus from the tomb, Jesus pauses to grieve and weep with the people he loves. How have you experienced/not experienced God's love during your times of pain and confusion?

→ Read Hebrews 4:14-16. Mary & Martha experienced these verses in a very personal way and they brought their situation to Jesus and found grace and mercy in their time of need. For what situation do you need to find mercy and grace?

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