



The Gospel of John

Session 23: The Death and Resurrection of Lazarus

THE LESSON AT A GLANCE

In today's text we examine the fifth of Jesus' "*I am*" statements with "*I am the Resurrection and the Life.*" In addition to the seven statements, John also describes seven signs, or miracles, pointing to Christ's divinity. This passage is the last of those signs.

Next week we'll examine the Pharisees' reaction to the raising of Lazarus. After chapter 11, the last ten chapters of John examine the final week of Jesus's earthly ministry, including His death, burial, and resurrection.

Here's a recap of John's seven signs:

- Turning water into wine (John 2)
- Healing the official's son (John 4)
- Healing the lame man (John 5)
- Feeding the 5,000 (John 6)
- Walking on water (John 6)
- Healing the blind man (John 9)
- Raising Lazarus (John 11)

TODAY'S SCRIPTURES

John 11:1-44

THE MAIN IDEA

Jesus's miraculous resurrection of Lazarus from the dead foreshadowed Christ's death, burial, and resurrection and reminds us of our eternal hope in Jesus.

QUESTION TO EXPLORE

In what ways are Jesus's delays for our good? Why is it so hard to trust Him in those seasons? How can today's story encourage us?

SCRIPTURE IN CONTEXT

John 11:1-16 When He was twenty miles away with His disciples, Jesus received news that His friend, Lazarus, was sick. Rather than leave immediately to come to his aid, Jesus delayed His return, promising that his illness would bring about God's glory.

John 11:17-37 Jesus arrived in Bethany, twenty miles from the Jordan River, four days after Lazarus's death and burial. His sisters approached Jesus, saying, "*If you'd been here, my brother wouldn't have died.*" Jesus empathized with their suffering and expressed His own anger at sin and death, yet declared, "*I am the resurrection and the life. The one who believes in me, even if he dies, will live.*"

John 11:38-44 Jesus called Lazarus from the grave, and the previously dead man walked out alive. Lazarus was raised from the dead and returned to his sisters. The people are amazed, and verse 45 (which we'll study next week) tells us that many put their faith in Jesus because of this miracle.



START HERE

Isaiah 40:312 says, “but those who trust in the LORD will renew their strength; they will soar on wings like eagles; they will run and not become weary, they will walk and not faint.” Yet there in times of uncertainty and loss the idea of waiting on the Lord seems impossible. Like Mary and Martha, we might even question if Jesus is too late. As we examine today’s text, challenge yourself to look beyond the climactic end of the story to see ways in which Jesus is present in our waiting and suffering.

DISCUSS

Are you currently, or have you been, in a season of waiting on the Lord? What helps you to hold onto your faith during uncertainty?

REVIEW AND DISCUSS THE TEXT

1. Even when Jesus delays, He is still working for God’s glory and our good.

John 11:1-16: Now a man was sick—Lazarus from Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair, and it was her brother Lazarus who was sick. So the sisters sent a message to him: “Lord, the one you love is sick.”

When Jesus heard it, he said, “This sickness will not end in death but is for the glory of God, so that the Son of God may be glorified through it.” Now Jesus loved Martha, her sister, and Lazarus. So when he heard that he was sick, he stayed two more days in the place where he was. Then after that, he said to the disciples, “Let’s go to Judea again.”

“Rabbi,” the disciples told him, “just now the Jews tried to stone you, and you’re going there again?”

“Aren’t there twelve hours in a day?” Jesus answered. “If anyone walks during the day, he doesn’t stumble, because he sees the light of this world. But if anyone walks during the night, he does stumble, because the light is not in him.

He said this, and then he told them, “Our friend Lazarus has fallen asleep, but I’m on my way to wake him up.”

Then the disciples said to him, “Lord, if he has fallen asleep, he will get well.”



Jesus, however, was speaking about his death, but they thought he was speaking about natural sleep. So Jesus then told them plainly, “Lazarus has died. I’m glad for you that I wasn’t there so that you may believe. But let’s go to him.”

Then Thomas (called “Twin”) said to his fellow disciples, “Let’s go too so that we may die with him.”

Unpacking John 11:1-16

In 1974, farmers digging a well in China uncovered an astonishing archaeological discovery—the Terracotta Army: thousands of life-sized clay soldiers buried alongside China’s first emperor, Qin Shi Huang, who died around 210 BCE.

The emperor believed he could continue ruling in the afterlife, so he ordered an entire army buried with him to protect him beyond the grave. Archaeologists estimate that more than 8,000 soldiers, horses, and chariots were constructed to support his reign in the afterlife.

Ironically, Qui Shi Huang spent much of his life searching for immortality, even consuming copious quantities of mercury elixirs, which likely contributed to his death. Researchers found toxic levels of mercury in and around his burial site. Death comes for everyone, even those seeing to avoid it.

In John 11, Jesus did not promise immortality through ritual or regimen. Instead, He revealed that life itself is found in Him. After Jesus’s dramatic departure from Jerusalem in chapter 10, where He proclaimed to the Jewish leaders, *“I and the Father are one”* (John 10:30), He and His disciples retreated to Perea, the area near the Jordan River, where John the Baptist ministered. While there, He receive bad news about a family He cared for.

John doesn’t spend any time introducing His readers to Lazarus, Mary, and Martha. *“Now a man was sick—Lazarus from Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair, and it was her brother Lazarus who was sick. So the sisters sent a message to him: ‘Lord, the one you love is sick.’”* John gave no other context to their relationship, and the story he referenced of Mary pouring perfume on the Lord’s feet is not recorded for another chapter. John likely assumed that the reputation of these siblings and the miracle they experienced preceded them.

Notice the messengers sent by Mary and Martha do not need to tell Jesus who *“the one you love”* is. The familial nature of their statement, likely knowing the ongoing threats being made about Jesus, demonstrated their close connection. By John’s account, the messengers did not make a single request—they appealed to Jesus on the nature of the relationship, trusting that He would do what was necessary. Their quiet confidence is reminiscent of Paul’s words in Romans 8:26-27 where he said, *“In the same way the Spirit also helps us in our weakness, because we do not know what to pray for as we should, but the Spirit himself intercedes for us^[a] with inexpressible groanings. And he who searches our hearts knows the mind of the Spirit, because he intercedes for the saints according to the will of God.”* We may not always know



what it is we want or need from Jesus in any given moment. However, we can appeal to the nature of our relationship with the Father through Christ, trusting that He knows what we need before we do (Matt. 6:8).

Mary, Martha, and Lazarus lived in Bethany, approximately two miles from Jerusalem, and a place Jesus frequently used as “home base,” likely staying with these friends. Perea, where Jesus and the disciples were lodged when the messengers arrived, was located nearly twenty miles, or a full day’s walk, away.

In verse 4, Jesus repeated the explanation He gave for the man born blind in John 9: *“[this sickness] is for the glory of God so that God may be glorified through it.”* Just as it was not the man’s fault, he was blind, Lazarus didn’t become sick because he sinned. However, God is able to use all circumstances to bring about His good plan.

“Now Jesus loved Martha, her sister, and Lazarus. So when he heard that he was sick, he stayed two more days in the place where he was. Then after that, he said to the disciples, ‘Let’s go to Judea again’ (John 11:5-7). The word used for “love” here is “agape.” Jesus loved Martha, Mary, and Lazarus with God’s unconditional, perfect love. This was not simply strong friendship. Jesus loved them with a perfected, holy love, *and yet*, He waited two days to respond to their urgent need.

Waiting on God’s perfect timing can be maddening. Even for those who have experienced and walked in God’s love for decades can still find it challenging to have to wait on Him. Imagine the angst Lazarus’s sisters must have experienced. Not only did they not know if their brother would live long enough for the messengers to reach Jesus with their plea, but those who carried the message had to return without Jesus!

John 11:6 can be a good place for us to meditate as we wait on God’s perfect timing. Jesus loved this family, *and* He waited to come to their aid. Verse 4 gives us the reason—*so that the Son of God may be glorified through it.* Jesus sees the big picture we cannot see. Matthew Henry, in his commentary on the book of John, wrote, *“God’s delays are not God’s denials. They are often in preparation for greater mercies.”* We may not yet be able to see His provision, but we can trust His character.

In verse 7 Jesus told the disciples they would return to Judea. The men were flabbergasted. *“Rabbi,” the disciples told Him, “just now the Jews tried to stone you, and you’re going there again?”* They had a tough time understanding why Jesus would put Himself, and by proxy them, into danger, even for the love of a friend. Remember at this point that Jesus’s followers didn’t fully understand that He would die for the sins of the world. They couldn’t understand why He would risk the mission.

In verses 9-10, Jesus pointed out that there are twelve hours in a day (a Jewish thought) and informed them they must work while it is still light. He warned them about those who attempt to walk in darkness yet stumble because light is not in them. You might recall that in John 8:12 He



gave them the second “*I am*” statement, saying, *I am the light of the world. Anyone who follows me will never walk in the darkness but will have the light of life.*” Jesus’s followers will not have to wonder where they are going and what they are to be doing. As they follow Jesus, He will light their way.

In John 9:5, Jesus said, *As long as I am in the world, I am the light of the world.* Jesus knew that His time on earth was coming to a close. He wanted His disciples to understand that the work of telling others about Jesus is so important, it might have to be carried out even in dangerous circumstances. After His death, they would indeed carry the good news into difficult situations. Perhaps in doing so they recalled Christ’s teaching that placed His light within them: *You are the light of the world. A city situated on a hill cannot be hidden. No one lights a lamp and puts it under a basket, but rather on a lampstand, and it gives light for all who are in the house.* ¹⁶ *In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven* (Matthew 5:14-16).

In verses 11-13, Jesus and disciples shared an exchange about the state of Lazarus’s health. At first Jesus said His friend had fallen asleep, and the disciples saw the man’s resting state as an indicator his health would improve. In verses 14-15, Jesus used clearer language: *Lazarus has died. I’m glad for you that I wasn’t there so that you may believe. But let’s go to him.* Again, Jesus emphasized that the man’s situation would bring about God’s plan, though He did not yet explain what He was about to do.

In verse 16 a disciple, Thomas (called “Twin”) is introduced. He is known anecdotally as “*Doubting Thomas*” for his grief-stricken declaration in John 20:25, *If I don’t see the mark of the nails in his hands, put my finger into the mark of the nails, and put my hand into his side, I will never believe.* However, in this text, his faith was clear and confident. When Jesus declared that they must return to Judea in service to Lazarus who had died, and to the place where He was nearly stoned, Thomas boldly responded, *Let’s go too so that we may die with him* (John 11:16).

Thomas was confident in the call of Christ in his life. He may not have understood what was happening, how Jesus was going to help someone who was already dead, or what danger they were really in, but his declaration gave evidence to His faith. He understood, on some level, that God’s ways are higher than our ways, (Psalm 55:8-9), and he was willing to go the distance to see how God would move.

DISCUSS

- *What reason did Jesus give for Lazarus’s illness in verse 4?*
- *Why do you think John highlights Jesus’s love for the family immediately before mentioning the delay?*
- *When have you experienced a season where God’s timing felt slow or confusing? What might God have been doing beneath the surface?*



2. Jesus is the resurrection and the life, and He meets us with both truth and compassion in our grief.

John 11:17-37: When Jesus arrived, he found that Lazarus had already been in the tomb four days. Bethany was near Jerusalem (less than two miles away). Many of the Jews had come to Martha and Mary to comfort them about their brother.

As soon as Martha heard that Jesus was coming, she went to meet him, but Mary remained seated in the house. Then Martha said to Jesus, "Lord, if you had been here, my brother wouldn't have died. Yet even now I know that whatever you ask from God, God will give you."

"Your brother will rise again," Jesus told her.

Martha said to him, "I know that he will rise again in the resurrection at the last day."

Jesus said to her, "I am the resurrection and the life. The one who believes in me, even if he dies, will live. Everyone who lives and believes in me will never die. Do you believe this?"

"Yes, Lord," she told him, "I believe you are the Messiah, the Son of God, who comes into the world."

Having said this, she went back and called her sister Mary, saying in private, "The Teacher is here and is calling for you."

As soon as Mary heard this, she got up quickly and went to him. Jesus had not yet come into the village but was still in the place where Martha had met him. The Jews who were with her in the house consoling her saw that Mary got up quickly and went out. They followed her, supposing that she was going to the tomb to cry there.

As soon as Mary came to where Jesus was and saw him, she fell at his feet and told him, "Lord, if you had been here, my brother wouldn't have died!"

When Jesus saw her crying, and the Jews who had come with her crying, he was deeply moved in his spirit and troubled. "Where have you put him?" he asked.

"Lord," they told him, "come and see."

Jesus wept.

So the Jews said, "See how he loved him!" But some of them said, "Couldn't he who opened the blind man's eyes also have kept this man from dying?"



Unpacking John 11:17-37

Among the Vikings, powerful leaders were sometimes buried in ships along with weapons, jewelry, animals, and valuable possessions. The ship symbolized the soul's journey into the afterlife, where the dead were believed to continue living in another realm. These burial practices reveal something universal about humanity: we instinctively believe that death is not supposed to be the end. Nearly every culture has developed rituals, beliefs, and explanations for what happens after we die.

But in John 11, Jesus did not simply describe life after death. He declared that resurrection life is found in Him. By the time Jesus finally arrived in Bethany, Lazarus had already been in the tomb four days. The funeral was over. The grieving had begun. And yet, Jesus arrived with a promise that would change the way Martha thought about life and death.

“When Jesus arrived, he found that Lazarus had already been in the tomb four days. Bethany was near Jerusalem (less than two miles away). Many of the Jews had come to Martha and Mary to comfort them about their brother” (John 11:17-19). These verses are rich with context for the story. First, we are told that when Jesus and the disciples arrived in Jerusalem, Lazarus had been in the tomb for four days. This fact tells us something about the messengers who visited Jesus in Perea. Bethany was a 1-2 day walk from the Jordan River where Jesus was staying. The messengers immediately returned, but without the Lord. Jesus then waited two days before leaving for Bethany. Lazarus likely died while the messengers were still on the way. Even if Jesus left the moment he heard, it would not have been fast enough to prevent Lazarus's first death—something Jesus already knew.

Second, the text tells us that the funeral happened four days before. Ancient Jews believed that after a person's physical death the soul hovered over the body for three days before moving to the afterlife. By waiting until the fourth day to arrive, no one would question whether Lazarus had been revived rather than resurrected. The resurrection of Lazarus could have no other explanation outside of the miraculous.

Many of their Jewish friends had traveled to the house to comfort Mary and Martha. John pointed toward an important truth—the miracle Jesus was about to perform, His seventh and final sign, was on a grander scale than anything the Jews had seen before. And He would do it in a town a stone's throw away from Jerusalem. With so many people at the home, word would get back to the Jewish leaders nearly instantaneously and Jesus would be placed back in the crosshairs of those who wished to kill Him.

While Jesus was still on the road to Bethany, Martha heard of His arrival and ran out to meet Him. *“Then Martha said to Jesus, ‘Lord if you had been here, my brother wouldn't have died. Yet even now I know that whatever you ask from God, God will give you’* (John 11:21-22). Martha's declaration pointed to an important crossroads where believers stand at times throughout their lives: A situation can be excruciatingly painful, *and yet* we can choose to believe that God is still in control. Martha's statement showed the depth of her pain as well as the depth of her faith.



“Your brother will rise again,” Jesus told her (v. 23). Notice that Jesus did not rebuke her for her honest expression of grief. He did not become angry for questioning His timing or chastise her for a lack of faith. Instead, He pointed her toward His eternal perspective. Our anxious and grief-stricken prayers are safe in with Jesus.

“Martha said to him, ‘I know that he will rise again in the resurrection at the last day’ (v. 24). Martha expressed faith in the well-known Jewish belief at the time of a final resurrection of the dead. She expressed her belief that Lazarus would experience some kind of resurrected life at the end of human time.

In the next sentence, Jesus uttered His fifth *“I am”* statement: *“I am the resurrection and the life. The one who believes in me, even if he dies, will live. Everyone who lives and believes in me will never die. Do you believe this?”* (vv. 25-26) Jesus would not merely perform a resurrection, nor would He comfort her with the idea of a future resurrection. Jesus declared that He Himself is the resurrection, and that eternal life is found in Him. Notice that Jesus made a declaration about His essence, *“I am the resurrection,”* followed by a promise. He told Martha that those who believe in Him would never die. Then, after the promise, He asked her for an affirmation of her faith: *“do you believe this?”*

Revelation—Promise—Response. Jesus did not just tell her who He is. Jesus also told her what He would do. Then, He asked her to make a faith commitment. This pattern—revelation, promise, response—is commonly used throughout John’s Gospel. We saw it in His discourse with the Samaritan woman in John 4. His revelation, *“If you knew the gift of God, and who is saying to you, ‘Give me a drink,’ you would ask him, and he would give you living water.”* (John 4:10), followed by a promise, *“But whoever drinks from the water that I will give him will never get thirsty again. In fact, the water I will give him will become a well of water springing up in him for eternal life”* (John 4:14), and finally the woman’s faith commitment, *“Sir,” said the woman to him, “give me this water so that I won’t get thirsty and come here to draw water”* (John 4:15).

We saw the “revelation—promise—response” pattern in the Bread of Life discourse in John 6. Jesus said, *“I am the bread of life”* (John 6:35a), He promised *“No one who comes to me will ever be hungry, and no one who believes in me will ever be thirsty again”* (John 6:35b), and then He asked for a faith commitment that would result in eternal life, *“everyone who sees the Son and believes in him will have eternal life, and I will raise him up on the last day.”* (John 6:40)

Martha’s declaration embodied her faith yet demonstrated her lack of understanding. *“Yes, Lord,” she told him, “I believe you are the Messiah, the Son of God, who comes into the world”* (v. 27). She did not know what Jesus would do or how He would do it. She did, however, express her faith in Him. In times of uncertainty it can be difficult to understand how God will fulfill His promises. In those moments we can, like Martha, find faith in His character and trust Him as Savior.



After Martha's exchange with Jesus, she went to the house to call Mary, her sister, who was sitting in the house with their visitors. *"The Teacher is here and is calling for you"* (v. 28) in his evening discourse with Jesus, and sarcastically by the Pharisees.

Mary leaves the visitors behind and rushes out to meet Jesus, who was still along the way. Falling at His feet she repeated her sister's grief-stricken cry. *"Lord, if you had been here, my brother wouldn't have died!"* (v. 32). This time, instead of a theological discourse, Jesus met the wailing, distraught sister and the accompanying crowd with His own sorrow. Jesus was moved by their expression of faith as well as His own human emotions about the toll of human loss and suffering.

When Jesus saw her crying, and the Jews who had come with her crying, he was deeply moved in his spirit and troubled.

"Where have you put him?" he asked.

"Lord," they told him, "come and see."

Jesus wept.

Notice the three emotional responses of Jesus in these verses. First, he was *"deeply moved in his spirit"* (v. 33). This word, *embrimaomai*, would be most translated "angered" or filled with admonition. Jesus felt anger, not at Mary or her suffering, but at the impact of sin and death on the world. Our suffering does not fall of dead ears with the Lord—He hates the cost of sin on the world and promises to one day end death and suffering forever. Likewise, Jesus was *"troubled."* This word, *tarassō*, means to be agitated, disturbed, and disquieted. You might see it used to describe water that's been stirred up by some force. Jesus was not emotionally numb to the suffering of the sisters. He was also stirred up with sincere emotion at their loss, even while knowing it was about to be remedied.

Seeing their distress, Jesus asked them where they had buried Lazarus's body (v. 34). Upon arriving at the tomb of His friend, we encounter Jesus's third emotional response, and the shortest verse in Scripture: *"Jesus wept"* (v. 35). Jesus knew what He was about to do, and yet He wept at the sight. Our suffering is not lost on the Lord. He mourns with those who mourn (Romans 12:15). He sees our distress and moves toward us with compassion and empathy.

When we are in the throes of grief, we can rest in the assurance that Jesus is angered by the ravages of sin on the earth and will one day make all things new (Revelation 21:5), that He feels real emotions in response to human suffering, and that He weeps along with us. Jesus is a sympathetic Savior (Isaiah 53:3).

"So the Jews said, 'See how he loved him!' But some of them said, 'Couldn't he who opened the blind man's eyes also have kept this man from dying?'" (vv. 36-37). The crowd recognized Jesus's love and devotion but expressed confusion as to why He had not acted sooner. The



story of the blind man's healing in John 8 had clearly reached Bethany, and the crowd expressed disbelief that Jesus could not have prevented Lazarus's death. They were unable to see what would happen in the next moments, and how this next miracle would both confirm Jesus's power and sign His own death. Leon Morris wrote, *"The raising of Lazarus is the greatest miracle in the ministry of Jesus, and it foreshadows the greater miracle of His own resurrection."*

DISCUSS

- *What did Jesus mean when He said, "I am the resurrection and the life?"*
- *Why do you think Jesus wept even though he knew Lazarus would soon live again?*
- *How does Jesus's compassion in this passage share the way we understand God's heart toward human suffering?*

3. Jesus has authority over death and calls the dead to life.

John 11:38-44: *Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone was lying against it. "Remove the stone," Jesus said.*

Martha, the dead man's sister, told him, "Lord, there is already a stench because he has been dead four days."

Jesus said to her, "Didn't I tell you that if you believed you would see the glory of God?"

So they removed the stone. Then Jesus raised his eyes and said, "Father, I thank you that you heard me. I know that you always hear me, but because of the crowd standing here I said this, so that they may believe you sent me." After he said this, he shouted with a loud voice, "Lazarus, come out!" The dead man came out bound hand and foot with linen strips and with his face wrapped in a cloth. Jesus said to them, "Unwrap him and let him go."

Unpacking John 11:38-44

In Mexico, families celebrate Dia de los Muertos (Day of the Dead) by building colorful altars filled with candles, flowers, photographs, and favorite foods of the deceased loved ones. The tradition reflects their belief that the spirits of the dead briefly return each year prior to All Saints Day (Nov. 1) to visit the living.

The celebration reflects a deep human longing; we want death to be reversible, and we want to see our loved ones again. In John 11, Jesus stood, weeping, before a sealed tomb. However, instead of remembering the dead, He called the dead back to life.

"Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone was lying against it. "Remove the stone," Jesus said" (vv. 38-39). Lazarus lay in a tomb, likely carved into



the side of a cave, with a stone rolled across to seal it. By the fourth day, decay would normally have set in, and Martha, ever the pragmatic sister, expressed hesitation in breaking the tomb's seal. *"Lord, there is already a stench because he has been dead four days"* (v. 39).

Jesus reminded Mary that He had promised she would see God's glory. When she acquiesced, and ordered the stone removed, Mary expressed her final step of faith. Jesus would do everything else. He looked to Heaven and prayed, thanking God in advance for the miracle. *"Father, I thank you that you heard me. I know that you always hear me, but because of the crowd standing here I said this, so that they may believe you sent me"* (vv. 41-42). Jesus's miracles glorified the Father and drew people to Him.

"After he said this, he shouted with a loud voice, 'Lazarus, come out!'" The dead man came out bound hand and foot with linen strips and with his face wrapped in a cloth. Jesus said to them, *'Unwrap him and let him go'* (vv. 43-44). Some mixture of chaos and celebration must have erupted after Jesus commanded that Lazarus rise and be set free from his grave clothes. A funeral became a welcome home party, and their grief turned to joy.

What Jesus told the disciples previously was true: *"This sickness will not end in death but is for the glory of God, so that the Son of God may be glorified through it"* (John 11:4). Jesus knew all along what He would do, and yet, He experienced their grief right alongside them. As D.A. Carson wrote, "Jesus delayed His coming to Bethany so that the resurrection of Lazarus might display the glory of God in a way that healing never could."

The death of Lazarus and Jesus's power over it foreshadowed His own resurrection. Yet this passage also teaches something deeply personal. It is difficult for us to reconcile that delays are sometimes the Lord's greatest gift of love to us. No matter the delay of answered prayer or the pain of grief and loss, Jesus empathizes with our suffering and promises to do something about it. Mary and Martha received their brother, Lazarus, from death, but even that miracle was a temporary reunion. Lazarus would die again one day. However, all believers look forward to a day when death will be no more, and we will be with Jesus and His people forever. *"He will wipe away every tear from their eyes. Death will be no more; grief, crying, and pain will be no more, because the previous things^[a] have passed away"* (Revelation 21:4).

DISCUSS

- In verses 41-43, why do you think Jesus prayed aloud before calling Lazarus from the tomb?
- What do you think the crowd felt or thought in the moments after Lazarus rose from the dead?
- Since Jesus ultimately has authority over life and death, how might that truth shape the way we face fear, grief, or uncertainty in our own lives?



DEEPER FOCUS

REFLECT ON THE TEXT

DISCUSS

- *Throughout the passage Jesus delays coming to Bethany, yet His delay ultimately brought about God's glory. Where in your life might God be asking you to trust Him in a season of waiting? How can we remind one another of His faithfulness during those seasons?*

RESPOND TO THE TEXT

- *After declaring "I am the resurrection and the life" Jesus asks Martha, "do you believe this?" How would you answer that question in your own life today?*

APPLY

Jesus called Lazarus out of the tomb with the power of his voice— "Lazarus, come out!" Where might Jesus be calling you from death to life today—whether spiritually, emotionally, or relationally?

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