

## Seventh Sign—Raising of Lazarus from the Dead

- ❑ “Though Lazarus was the subject of the greatest and most startling miracle of the gospel records, HIS VOICE IS NOT HEARD, NOR HIS LIFE RECORDED! We know him only as a sick man who died and was raised again” —*HPM, Guidebook to the New Testament*
- ❑ “It should be observed that whilst Lazarus typified those faithful servants of Yahweh who will be raised from the dead to receive life eternal, *he also typified the coming national resurrection of Israel under Messiah.*” —*Signs of John, pg. 107*

Joh 11:47-50 “Then gathered the chief priests and the Pharisees a council, and said, What do we? *for this man doeth many miracles.* If we let him thus alone, all *men* will believe on him: and *the Romans shall come and take away both our place and nation...* Then from that day forth they took counsel together for to put him to death.

Joh 11:51 Being high priest that year, *he prophesied that Jesus should die for that nation;*

Joh 11:52 And not for that nation only, *but that also he should gather together in one the children of God that were scattered abroad.* (Jam 1:1 “to twelve tribes scattered abroad”)

Joh 11:53 Then FROM THAT DAY FORTH THEY TOOK COUNSEL TOGETHER FOR TO PUT HIM TO DEATH.

This was the last “sign” recorded by John before the crucifixion of Jesus, and the one that prompted the Jews to seek his life. The sign develops the national death & resurrection of the Jews.

Jer 31:10 “He that *scattered Israel* will gather him, and keep him, as a shepherd doth his flock” (Mat 24:30-32)

Isa 11:11-12 “He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, *and gather together the dispersed of Judah from the four corners of the earth*”

**Joh 11:1** Now a certain *man was sick, named Lazarus, of Bethany*, the town of Mary and her sister Martha.

**Joh 11:2** (It was *that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.*)

**Bethany**—this is the place where Jesus was anointed before his death and where he departed from the disciples and ascended.

**Joh 12:1** “Jesus six days before the passover *came to Bethany*, where Lazarus was which had been dead, whom he raised from the dead...Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair”

**Luk 24:50-51** “He led them out *as far as to Bethany*...And it came to pass, while he blessed them, he was parted from them, and carried up into heaven”

**Lazarus**—most significant sign for all people to whom Christ spoke, and connected with the Lord's death and resurrection. Therefore, the sign-miracle of this event is most significant.

John 12:9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, *but that they might see Lazarus also, whom he had raised from the dead.*

John 12:10 But the chief priests consulted that *they might put Lazarus also to death;*

John 12:11 Because that *by reason of him many of the Jews went away, and believed on Jesus.*

John 12:17 The *people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.*

John 12:18 For *this cause the people also met him, for that they heard that he had done this miracle.*

**Bethany**—this place is also identified with the House of the Leper.

Mark 14:3 “And being in BETHANY *in the house of Simon the leper*, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious.”

- Significant to this “sign” is the Parable of the Leprous House.

Lev 14:33-40 “When ye be come into the land of Canaan, which I give to you for a possession, *and I put the plague of leprosy in a house...* Then the priest shall command that they *empty the house*, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; Then the priest shall command that *they take away the stones in which the plague is, and they shall cast them into an unclean place without the city*”

- This represented the breaking down of Yahweh's house in Jerusalem and the removal of the Jews into Babylonian captivity: *"an unclean place without the city."* UNCLEAN— represents the Gentiles (Lev. 20:23-26; Acts 9:35)
- 2Chr 36:18-21 *"And all the vessels of the house of God...he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels"*

Lev 14:41-42 *"And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house"*

- This represented the restoration of the House of Yahweh in the days of Ezra and Nehemiah.

**Ezra 6:3-5 “In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, *Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid*; the height thereof three-score cubits, and the breadth thereof threescore cubits; *With three rows of great stones, and a row of new timber...* And also let the golden and silver vessels of the house of God, which Nebuchad-nezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.” (Ezra 5:8; Neh. 4:2)**

- **If the leprosy broke out again in the *house, it was to be completely overthrown*. As the Jews themselves feared that the “Romans” would take away their “nation” (John 11:48), this is exactly what came to pass—**

Lev 14:43-45 “*And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; Then the priest shall come and look, and, behold, if the plague be spread in the house, IT IS A FRETTING LEPROSY IN THE HOUSE: it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place*”

- **Fulfilled in the destruction of Jerusalem by Romans in A.D. 70.**

Luke 19:41-46 “(Jesus) was come near, he beheld the city, AND WEPT OVER IT, Saying...the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, *And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.* And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, *It is written, My house is the house of prayer: but ye have made it a den of thieves.*”

- “Jesus wept over Lazarus (John 11:35). But he also wept over the city of Jerusalem and her people (Luke 19:41-44)” —*Signs of John, pg. 107-108, J. Ullman*

**Sick—Lazarus’ condition typifies the spiritual state of the Jews.**

Isa 1:4-6 “Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD...*the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment*” (Exo 23:24-25; Deu 7:14-15)

**Two Sisters—the Jewish nation is represented by the same; such as Leah and Rachel, Jacob’s wives (Gen 29-30); and Judah and Israel, the divided Kingdoms (Jer 3:7-10; Eze 16:45-56; 23:4).**

Joh 11:3 Therefore his sisters *sent unto him*, saying, Lord, behold, *he whom thou lovest is sick*.

Joh 11:4 When Jesus heard *that*, he said, *This sickness is not unto death*, but for the glory of God, that the Son of God might be glorified thereby.

**Sent unto Him**—critical point in the sign. The Jews can find no cure unless they seek the Messiah; the true provision for sin and death.

**Not unto Death**—but he did die! However, not in a permanent sense. This is exactly the condition of Israel. The nation was removed from the Land to “die” in Babylon (Eze 12:1-14).

Hos 13:1 “When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, *he died...* (9) O Israel, thou hast destroyed thyself; but in me *is* thine help...(14) I will ransom them from the *power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction...*”

**Joh 11:5** Now Jesus loved Martha, and her sister, and Lazarus. (Note: Martha is mentioned first)

**Joh 11:6** When he had heard therefore that he was sick, *he abode two days still in the same place* where he was.

**Two Days**—this represents the 2,000 years of Gentile Times.

Hos 5:11-6:2 “Therefore will I be unto EPHRAIM as a moth, and to the house of JUDAH as rottenness. *When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound...* in their AFFLICTION they will seek me early. Come, and let us return unto *the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.*” (see: Acts 28:25-31)

**Joh 11:7** Then after that saith he to *his* disciples, *Let us go into Judaea again.*

**Judea**—this represents the Jews in the Land at the Lord's return, not those outside the Holy Land; which refers to Ephraim.

- “Judah” is the name given to the Jews who have returned to the Land and established the state of Israel in these latter days. Thus, we read that Christ will “save the tents of Judah first” upon his return (Zec. 12:7). Also, “Israel” or “Ephraim” represent the scattered Jews in dispersion outside the Land (Zec. 9:13; Eze. 20:27-29; Mic. 5:7-8).

Judah and Ephraim are represented by Mary and Martha

His return will be to the place of His suffering, but to resurrect—

**Joh 11:8** *His* disciples say unto him, Master, the Jews of late sought to stone thee; and *goest thou thither again?*

**Joh 11:9** Jesus answered, Are there not twelve hours in the day? *If any man walk in the day, he STUMBLETH not, because he seeth the light of this world.*

**Joh 11:10** But if a man walk in the night, he STUMBLETH, because there is no light in him. **(1Tim 5:1-6)**

**STUMBLETH**—same word used for Jews rejection of Christ (Rom 9:32):  
“**Stumbled at the stumblingstone**”

**Rom 11:7-11** “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded...And David saith, Let their table be made a snare, and a trap, and *a stumblingblock*, and a recompence unto them: *Let their eyes be darkened, that they may not see*, and bow down their back alway. I say then, Have they STUMBLED that they should fall? God forbid: *but rather through their fall salvation is come unto the Gentiles*, for to provoke them to jealousy.”

**Joh 11:11** These things said he: and after that he saith unto them, Our friend Lazarus *sleepeth*; but I go, that I may *awake him out of sleep*.

**Sleepeth—the symbol of Israel’s present spiritual state (death):**

Isa 52:1-2 “*Awake, awake*; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. *Shake thyself from the dust; arise, and sit down*, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.”

(see: *The Ministry of the Prophets*, pg. 627)

- The word “sleep” appears 4 times in this sign, with “dead, death, die” appearing 15 times. *Lazarus reps. nation of Israel.*

Isa 29:10 “*For the LORD hath poured out upon you the spirit of deep sleep*, and hath closed your eyes”

**Joh 11:12** Then said his disciples, Lord, *if he sleep*, he shall do well.

**Joh 11:13** Howbeit Jesus *spake of his death*: but they thought that he had spoken of taking of rest in sleep.

**Joh 11:14** Then said Jesus unto them plainly, *Lazarus is dead*.

**Sleep**—while we know “sleep” is a synonym for “death” (Act 13:36-37; 7:59-60; 1Kin 15:8,24), the terms does not apply to everyone, of course. The term “perish” is used for those who will not be raised (Psa 146:3-4; Ecc 9:4-6; 1Cor 15:17-18). Likewise, for the nations. Babylon and Tyre, for example, were condemned to everlasting destruction (Isa 13:19-21; Eze 26:4-5). Not so with Israel.

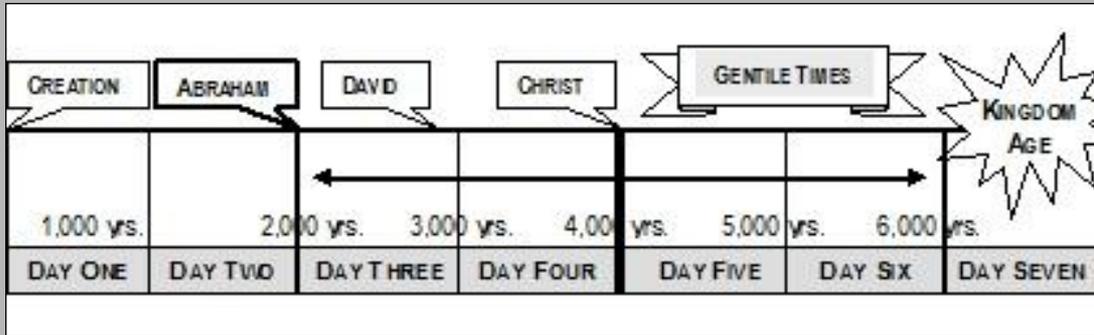
Ultimately, the Jewish nation will be fully raised, and constitute the Kingdom of God in the Earth (Acts 1:6), unto which all nations shall flow (Isa 2:1-5) seeking the God of the Jews (Zec 8:23).

**Joh 11:17** Then when Jesus came, *he found that he had lain in the grave four days already.*

**Grave**—represents the **Gentile nations** where Israel is buried:

Eze 37:11-22 *“These bones are the whole house of Israel...I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land...I will take the children of Israel from among the heathen, whither they be gone, and will GATHER THEM on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”*

# Four Days—“thousand years in thy sight are but as yesterday” Psa 90:4



Takes us back to Abraham

- Parable of Rich Man and Lazarus: Abraham's Bosom *Luke 16:20-25*

Gen 15 God said unto Abram “Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon... *And when the fowls came down upon the carcasses, Abram drove them away.* And when the sun was going down, A DEEP SLEEP FELL UPON ABRAM...Know of a surety that thy seed shall be a stranger in a land *that is not theirs,* and shall serve them...thou shalt go to thy fathers in peace; thou shalt be buried in a good old age...when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces...LORD made a covenant with Abram, Unto thy seed have I given this land...”

Typically, the Abrahamic Covenant prevented the “fowls” of the nations from totally devouring the Israel—“carcase.” This was the warning of the prophets (Deu 28:26; Jer 7:33). Jesus used the same language when explaining the destruction of Jerusalem in A.D. 70—

- Mat 24:28 “For *wheresoever the carcase is, there will the eagles be gathered together*”

Jer 34:18-20 “I will give the men that have transgressed my covenant, which HAVE NOT performed the words of the covenant which they had made before me, *when they cut the calf in twain, and passed between the parts thereof,* The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, *which passed between the parts of the calf;* I will even give them into the hand of THEIR ENEMIES, and into the hand of them that seek their life: and THEIR DEAD BODIES *shall be for meat unto the fowls of the heaven, and to the beasts of the earth*”

**Abraham Drove them away—Israel will be preserved because of Yahweh’s covenant: “I will make of thee a great nation.”**

**2Ki 13:23 “the LORD was gracious unto them, and had compassion on them, and *had respect unto them, because of his covenant with Abraham, Isaac, and Jacob*, and would not destroy them, neither cast he them from his presence as yet” (Lev 26:44-45; Deu 10:15)**

**Rom 11:26-28 “And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob...As concerning the gospel, *they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes*”**

- **The Lord was “the seed” of Abraham (Gal 3:16) and the one born to “confirm the promises made unto the fathers” (Rom 15:8). Abraham rejoiced to “see his day” (John 8:56).**

**Joh 11:18** Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

**Joh 11:19** And *many of the Jews came to Martha and Mary, to comfort them concerning their brother.*

**Joh 11:20** Then MARTHA, *as soon as she heard that Jesus was coming, went and met him:* but MARY sat still in the house.

**Many of the Jews**—purpose of the “sign” revealed in this statement.

**Martha**—two aspects: as the ecclesia, she represents the saints who go out to “meet the Lord” (Mat 25); as the Jews, she represents Judah who will realize the Lord’s second advent, first.

Zec 12:7-10 “LORD also *shall save the tents of Judah first,* that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the LORD defend the inhabitants of Jerusalem...”

**Joh 11:21** Then said Martha unto Jesus, Lord, *if thou hadst been here, my brother had not died.*

**If thou hadst been here—it was not the intent of Jesus to prevent it.**

- Mary responds later to the Lord's coming, representing the Jews outside the Land—that is, Ephraim or Israel (see: *Elpis Israel, section "Second Exodus" Event Subsequent, J. Cowie*).
- Prophecy demanded that Messiah be cut off before the overthrow of Jerusalem by the Romans in A.D. 70 (Dan. 9:26). The Master emphasized that he would be crucified by the hand of the Jewish leaders, and that his kingdom would not immediately be established (Luke 19:11-12). Refusing to be made a king by the people at his first advent (John 6:15), Jesus told Pilate his kingdom was not of this Age, but of one in the future (John 18:35-37). Cast down at his crucifixion, two of his disciples bemoaned: "we trusted it had been he which should have redeemed Israel" (Luke 24:21).

**Joh 11:22-25** Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection *at the last day*. Jesus said unto her, *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

**I am the resurrection—the return of Christ will witness two things: the resurrection of the saints, and the raising of the Jewish people:**

**Rom 11:15** “For if the casting away of them *be* the reconciling of the world, *what shall the receiving of them be, but life from the dead?*”

**Dan 12:1-2** “Michael stand up, the great prince which standeth *for the children of thy people*: and there shall be a time of trouble, such as never was since there was a nation *even to that same time: and at that time thy people shall be delivered...and many of them that sleep in the dust of the earth shall awake*” ***(neither can occur without the Messiah)***

**I am the resurrection—as the firstborn from the dead** (*firstborn among many brethren—Rom 8:29-30 cf Col 1:18-19; Rev 1:5-6*), **the Lord Jesus Christ personal presence at his second advent is essential for the resurrection of his brethren and the nation of Israel.**

- **“Christ the firstfruits, afterwards they that are Christ’s at his coming”—1Cor 15:20-23**
- **“Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body”—Phi 3:20-21**
- **“For as the Father hath life in Himself; so He hath given to the Son to have life in himself”—John 5:24-29 (John 6:39-40)**
- **“Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory”—Col 3:4**
- **“When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away”—1Pet 5:3-4 (1Pet 3:3-7)**
- **“When he shall appear, we shall be like him”—1John 3:3**
- **“I come quickly, and my reward is with me”—Rev 22:12**

**Joh 11:26** And whosoever liveth and believeth in me shall never die. Believest thou this? (“die unto times age-abiding”)

**Joh 11:27** She saith unto him, Yea, Lord: *I believe that thou art the Christ, the Son of God*, which should come into the world.

**Thou art the Christ—the Jews rejected this claim of Jesus:**

Mar 14:61 “The high priest asked him, and said unto him, *Art thou the Christ, the Son of the Blessed?*”

- Martha’s confession of “belief” brings resurrection to Lazarus.

Rom 11:23-24 “(the Jews) also, *if they abide not still in unbelief*, shall be graffed in: for God is able to graff them in again”

- Belief in the Messiahship of Jesus is essential for the Jewish restoration in the latter days. (see: *Elpis Israel*, pg. 447-448 “The Refining of Judah”) Israel’s life is bound up in the Son.

**Joh 11:28** And when she had so said, she went her way, and *called Mary her sister secretly, saying, The Master is come, and calleth for thee.*

**Joh 11:29** As soon as she heard *that*, she arose quickly, and came unto him.

**Joh 11:30** Now Jesus was not yet come into the town, but was in that place where Martha met him.

**Her Sister**—prophetically, Judah and Israel are represented by two sisters. Accordingly, their acceptance of Messiah will be in two stages: 1) those occupying the land; 2) those outside the land.

- Mary reps. Israel; brought "*into the wilderness of the people*" when Yahweh "*will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD*" — Eze. 20:34-38 (see: *Elpis Israel*, pg. 450-451)

Joh 11:31 *The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.*

**Jews in the House**—word represents a family; such as Israel, Judah.

Jer 3:18 “In those days *the house of Judah shall walk with the house of Israel*, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers”

Jer 31:31-33 “Behold, the days come, saith the LORD, that I will make a *new covenant with the house of Israel, and with the house of Judah*...But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people”

Joh 11:32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

Joh 11:33 When Jesus therefore *saw her weeping*, and *the Jews also weeping* which came with her, he groaned in the spirit, and was troubled,

Joh 11:34 And said, Where have ye laid him? They said unto him, Lord, come and see.

Joh 11:35 *Jesus wept.*

**Weep—mourning for Israel, which the Lord will resurrect:**

Isa. 65:17-20 “For, behold, I create new heavens and a new earth: and the former shall not be remembered...behold, I create Jerusalem a rejoicing, and her people a joy...And *the voice of weeping shall be no more heard in her, nor the voice of crying.*” (Isa 30:18-19)

**Joh 11:37** And some of them said, *Could not this man, which opened the eyes of the blind,* have caused that even this man should not have died?

Of all miracles, why is “opening the eyes of the blind” referenced? We suggest, because it reps. the resurrection of Israel—

Rom 11:25-26 “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; *that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.* And SO ALL ISRAEL SHALL BE SAVED: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob”

- How the Lord “turns away the ungodliness from Jacob” is further demonstrated in this remarkable “sign” of the raising of Lazarus from the dead; as he represents the “body” of Israel brought from the national dust.

**Joh 11:38** Jesus therefore again groaning in himself cometh to the grave. *It was a cave,* and A STONE LAY UPON IT.

**Cave**—this is the only time in the N.T. we are told one was buried in this place. The “cave” has great significance in the Bible—

- The patriarchs were buried in a “cave”: SARAH (Gen. 23:9); ABRAHAM (Gen. 25:8-9); ISAAC (Gen. 35:26-29) and JACOB (Gen. 50:13); as well as REBEKAH and LEAH (Gen. 49:31). It marks a place of preservation to confirm the promises:

Gen 49:28-32 “All these are the twelve tribes of Israel... And (Jacob) charged them, and said unto them, I am to be gathered unto my people: *bury me with my fathers in the cave that is in the field of Ephron the Hittite, In the cave that is in the field of Machpelah... There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah...*”

**Joh 11:39** Jesus said, *Take ye away the stone.* Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead four days.*

- Israel, having “made their hearts as an adamant stone” (Zec. 7:12) will have the “stone of the Law” (2Cor. 3:3) removed.

Eze 36:26-28 “And I WILL TAKE AWAY THE STONY HEART out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. *And ye shall dwell in the land that I gave to your fathers*”

Eze 11:13-20 “I will even *gather you* from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel...I will give them one heart, and I will put a new spirit within you; and I WILL TAKE THE STONY HEART out of their flesh, and will give them an heart of flesh”

**Joh 11:40** Jesus saith unto her, Said I not unto thee, that, *if thou wouldest believe, thou shouldest see the glory of God?*

**Joh 11:41** *Then they took away the stone from the place where the dead was laid.* And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

**Joh 11:42** And I knew that thou hearest me always: but because of the people which stand by I said *it, that they may believe that thou hast sent me.*

**Believe—acknowledgement of Jesus Christ effected this “sign.”**

**John 17:3** “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

- The “stone” was Christ; rejected by the Jews (Mat. 21:42-44; 4:11); the “stone” of stumbling (1Pet. 2:8); and the “chief corner stone” of the new building of the holy temple.

**Joh 11:43** And when he thus had spoken, *he cried with a loud voice, Lazarus, come forth.*

**Voice**—the teaching of Christ essential for life: literal and spiritual.

John 5:24-25 “Verily, verily, I say unto you, *He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* Verily, verily, I say unto you, The hour is coming, and now is, *when the dead shall hear the voice of the Son of God: and they that hear shall live.*”

(Eph 5:14)

- This call to *Lazarus*—rep. the Jewish people from the grave of the nations—is the *sixth time* his name appears (vs. 1, 2, 5, 11, 14, 43). At the second advent of Christ—completion of *sixth millennium*—Israel will be revived!
- “**Loud Voice**” exclaimed at the Lord’s crucifixion (Lk 23:46; Mk 15:37; Mat 27:50), rep. the principles of the Atonement.

**Joh 11:44** *And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.*

**Joh 11:45** *THEN many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.*

- **“Though God is able to graft them in again, He can only do it upon the principle of faith; for the condition of their restoration laid down in His word is, ‘if they abide not in unbelief, they shall be grafted in again’ (Rom. 11:23).” —Elpis Israel, pg. 451, J. Thomas (see: Jer. 30:17)**
- ***We recommend reading the “Second Exodus” in Elpis Israel.***
- ***The death and resurrection of Lazarus caused “many of the Jews” to “believe on Jesus.”***