

Outline of Fr. Patrick Winslow's Lecture on Lesson 14

I. Old Testament Background.

- a. The Resurrection
 - i. The Pharisees believed in the resurrection of the dead on the last day.
 - ii. The Sadducees did not. (Mt 22:23-24; Mk 12:18-19; Lk 20:27-28)

II. What is happening in the moment?

- a. V.1-16
 - i. Mary and Martha send for Our Lord since their brother Lazarus was ill.
 - ii. Jesus declares that the *glory of God* will be made manifest through Lazarus' condition.
 - iii. Because Jesus loves them, He stayed two days longer.
 1. After two days, announces He is going to Bethany.
 2. The disciples warn of threats on His life.
 3. Our Lord responds with confidence and declares His intention for going, "our friend Lazarus has fallen asleep, but I go to awake him out of sleep." V.11
 4. They did not understand "sleep", so Our Lord states plainly, "Lazarus is dead." V.14
 5. He states further, "and for your sake I am glad that I was not there, so that you may believe. But let us go to him." V.15
 6. Thomas responds, "let us go, that we may die with him." Because of the death threats.
 7. They set out.
- b. 11:17-53
 - i. When Jesus arrived, Lazarus had been in the tomb for four days.
 1. Bethany was near Jerusalem and so many Jews had come to pay their respect.
 2. Martha greets Our Lord declaring that if He had been there Lazarus would not have died.
 - a. Our Lord consoles her, "your brother will rise again." V.23
 - b. She thinks he refers to the resurrection on the last day (a prominent Jewish belief).
 - c. Jesus responds, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." He asks if she believes this.
 - d. She responds, "yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world." V.27
 - i. This is equivalent to: "I am the Last Day; I am the Apocalypse; I am here now."
 - ii. Martha is saying a great deal with her profession of faith.
 3. Martha gets Mary and the Jews follow them to Jesus. Mary declares as her sister had, "Lord, if you had been here, my brother would not have died." V.32
 4. When Jesus saw her weeping, and the Jews who came with her also weeping, he was

deeply moved in spirit and troubled; and He said, “where have you laid him?”

- a. Jesus wept. The Jews remarked.
5. By the tomb, Jesus ordered the stone to be moved despite Martha’s warning of a stench.
 - a. Our Lord responds, “did I not tell you that if you would believe you would see the *glory of God?*”
 - b. Our Lord prayed to the Father thanking Him and stating His intention is for the people around him that they might believe He was sent by the Father.
 - c. He cried out, “Lazarus, come out.”
 - d. Bound, Lazarus came out.
 - e. Jesus commanded, “unbind him and let him go.”
 - f. Many of the Jews came to believe in him.
- ii. These Jews reported to the Pharisees what Jesus had done.
 1. The chief priests and Pharisees convened their council to address their concern.
 2. That if this goes on, “every one will believe in him and the Romans will come and destroy both our holy place and our nation.” V.48
 3. Caiaphas, the high priest, responded, “you know nothing at all; you do not understand that it is expedient for you that one man should die for the people, and that the whole nation should not perish.”
 - a. John shows how God is being faithful to the office of *high priest* even though the *high priest* is not.
 - b. John notes, “He did not say this of His own accord, but being high priest that year He prophesied that Jesus should die for the nation, and not for the nation only, but to gather into one the children of God who are scattered abroad.” V.51
 - i. God’s faithfulness vs man’s unfaithfulness.
 - ii. See In Christian history with the Popes and Bishops.
 - iii. God has always remained faithful to the office while the man has not always remained faithful to God.
 4. They plan to put Him to death.
- c. 11:54-57
 - i. Jesus no longer went about openly went to Ephraim staying there with His disciples.
 - ii. The Passover was at hand.
 1. Jews making their way to Jerusalem before the feast (in order to purify themselves) wondered if Jesus was going to come to the feast – because of the open threat.
 2. Orders were given by the chief priests for His arrest.

III. Pastoral Points

- a. But when Jesus heard it He said, “This illness is not unto death; it is for the glory of God, so that the Son of God may be glorified by means of it.” V.4
 - i. Even “bad things” such as illness can be used to give glory to God.
 1. Very important Christian message.

- a. Personally - that we can take adversity in our own lives and use it for God's glory. Few things are as beautiful as loving fidelity in the face of adversity. Eg. St. Bernadette's illness
 - b. Theologically - in this way we can refer to the cross as The Moment of Glory.

- 2. Even Hell gives glory to God.
 - a. "The souls in heaven eternally witness to God's infinite mercy, while the souls in hell witness to God's infinite justice." By Leo Trese
 - b. Even the souls in hell give God glory as they witness to His infinite justice.

- b. Now Jesus loved Martha and her sister and Lazarus. So when He heard that He was ill, He stayed two days longer where He was. Then He said to the disciples, "let us go into Judea again." V.5-7
 - i. Why did He stay? How was His love for them manifest in His staying?
 - 1. St. Catherine of Siena said after trying to do God's will but met with numerous problems, "if this is how you treat your friends, it's no wonder you don't have many."
 - 2. Often the greatest glories of our life lay behind our greatest trials.
 - 3. In the words of Scripture, "God chastises those whom he loves."

- c. Jesus said to her, "I am the resurrection and the life; he who believes in Me, though he die, yet shall he live, and whoever lives and believes in Me shall never die." V.25-26
 - i. The end times have arrived.
 - ii. We have been living in the end times for 2000+ years - since the resurrection of Our Lord.

- d. When Jesus saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and **troubled**. V.33
 - i. Why "troubled"? - More accurately "profoundly angry."
 - 1. Dr. Hahn connects this passage to the Gospel of Luke.
 - a. Luke 16:19-31; the parable of Lazarus and the rich man after death.
 - b. Dr. Hahn sums it up "This is unlike all of Jesus' other parables because it is the only one..."
 - c. Dr. Hahn notes that this is a theological speculation – but with some good evidence to suggest it to be so.
 - 2. Another interpretation.
 - a. Sometimes we are moved to profound anger seeing the effects of sin and Satan.
 - b. Our Lord sees His beloved people, and could have been moved to profound anger (justly and without sin) seeing the effect Satan has on them.