

Dr. Dave Turner, John, Session 13, Tense Times in Jerusalem 5: Jesus Raises Lazarus – John 11:1-57 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Turner, John, Session 13, John 11:1-57, Biblicalelearning.org, BeL

Dr. David Turner's session on John 11:1-57 from his Gospel of John series focuses on **Jesus raising Lazarus from the dead**, highlighting it as the **climactic sign** demonstrating Jesus' identity and mission. The lecture **analyzes the narrative flow**, from Jesus leaving Jerusalem due to rising tensions to the Sanhedrin's plot to take his life following the miracle. Turner **examines the reactions** of individuals and the religious leaders to this pivotal event, emphasizing its theological significance in **anticipating Jesus' own resurrection** and marking a turning point in his public ministry.

**2. 12 - minute Audio Podcast Created on the basis of
Dr. Turner, John, Session 13 – Double click icon to play in
Windows media player or go to the Biblicalelearning.org [BeL]
Site and click the audio podcast link there (New Testament →
Gospels → John).**



**Turner_John_Sessio
n13.mp3**

3. Briefing Document: Turner, John, Session 13, John 11:1-57

Briefing Document: John 11:1-57 - The Raising of Lazarus and Escalating Opposition

Overview: This briefing document summarizes Dr. David Turner's analysis of John chapter 11, focusing on the narrative of Jesus raising Lazarus from the dead and the significant increase in opposition it triggers. Turner emphasizes the miracle as the "most amazing" and "climactic seventh sign" in John's Gospel, highlighting its theological significance in anticipating Jesus' own resurrection and marking a pivotal point in his ministry, transitioning from public teaching to the events leading to his passion.

Main Themes and Important Ideas/Facts:

1. Context of Growing Tension:

- Jesus' ministry in Jerusalem, detailed from John chapter 7 through 10, was marked by "growing tension and growing anger and growing disputes."
- He had retreated to Bethany on the other side of the Jordan, a place possibly identified with the location where John the Baptist had been baptizing (John 1:28, 10:40-42). This move was to escape the "lynch mob" mentality that had developed against him in Jerusalem.
- Despite the tense atmosphere in Jerusalem, many in the area where Jesus was staying believed in him, recognizing the truth of John the Baptist's testimonies about Jesus.

2. The Illness and Death of Lazarus:

- Lazarus, a friend of Jesus who lived in Bethany near Jerusalem, became ill. His sisters, Mary and Martha, sent word to Jesus, stating, "Lord, the one you love is sick" (John 11:3).
- Jesus' initial response was cryptic: "This sickness will not end in death. No, it's for the glory of God so that God's Son may be glorified through it" (John 11:4).
- Despite his love for Mary, Martha, and Lazarus, Jesus deliberately stayed where he was for two more days before deciding to return to Judea. This delay is presented as being "for your sake...so that you might believe" (John 11:15).

3. Jesus' Dialogue with the Disciples:

- The disciples were apprehensive about returning to Judea due to the recent attempts to stone Jesus. They questioned his decision: "Rabbi, Master, don't you

realize that they were about to kill you there not long ago, yet you're going back?" (John 11:8).

- Jesus responded with metaphorical language about "twelve hours of daylight," suggesting that as long as he and his disciples walk in the light (i.e., within God's will and timing), they will not stumble despite the danger. This echoes the "light and darkness" theme prevalent in John's Gospel (John 1:1-5, 8:12, 9).
- Jesus then plainly told them, "Lazarus is dead" (John 11:14).

4. Encounters with Martha and Mary:

- Martha met Jesus first, expressing her faith and regret: "Lord, if you had been here, my brother would not have died" (John 11:21). However, she also acknowledged, "yet I know that even now God will give you whatever you ask" (John 11:22), indicating a potential belief in Jesus' power even after Lazarus' death.
- Jesus' statement to Martha, "Your brother will rise again" (John 11:23), prompted her response about the resurrection on the last day.
- Jesus then declared the profound "I am" statement: "I am the resurrection and the life. One who believes in me will live even if they die, and even more interesting, whoever lives by believing in me will never die. Do you believe this?" (John 11:25-26). Martha's confession followed: "I believe you're the Messiah, the Son of God who is to come into the world" (John 11:27).
- Mary's encounter with Jesus mirrored Martha's initial statement: "Lord, if you had been here, my brother would not have died" (John 11:32).
- Witnessing Mary's and the accompanying Jews' weeping, Jesus was "deeply moved in spirit and troubled" (John 11:33), demonstrating his humanity. He then asked, "Where have you laid him?" (John 11:34) and subsequently wept himself (John 11:35).

5. The Raising of Lazarus:

- Upon arriving at the tomb (a cave with a stone across the entrance), Jesus, deeply moved again, instructed, "Take away the stone" (John 11:39).
- Martha objected due to the expected stench after four days. Jesus responded with the powerful reminder: "Did I not tell you that if you believe you will see the glory of God?" (John 11:40).

- After the stone was removed, Jesus prayed to the Father, emphasizing that his prayer was for the benefit of the onlookers so "that they may have believed that you sent me" (John 11:42), a central theme in John's Gospel.
- With a loud voice, Jesus commanded, "Lazarus, come out" (John 11:43), and the dead man emerged, bound in grave clothes. Jesus then instructed, "Take off the grave clothes, let him go" (John 11:44).

6. The Antithetical Responses:

- The miracle resulted in many of the observing Jews believing in Jesus, as expected: "Many of the Jews who were around there believe in Jesus" (John 11:45).
- However, others reacted with disbelief and hostility: "But some of them went to the Pharisees and told them what Jesus had done" (John 11:46). This act of informing the authorities marks a significant escalation of the opposition against Jesus.
- The chief priests and Pharisees convened the Sanhedrin, expressing their fear that if Jesus continued performing signs, "everybody will believe in him," leading to Roman intervention and the loss of "both our temple and our nation" (John 11:47-48).

7. Caiaphas' "Prophecy":

- Caiaphas, the high priest that year, offered a politically pragmatic solution: "It is better for you that one man should die for the people than that the whole nation perish" (John 11:50).
- John's Gospel interprets Caiaphas' statement as a prophecy, despite his unbelief, highlighting the concept of *sensus plenior* (fuller meaning) where biblical figures sometimes speak beyond their own understanding.
- John clarifies that Caiaphas "prophesied that Jesus would die for the Jewish nation, and not only for that nation but for the scattered children of God to bring them together and make them one" (John 11:51-52), linking this to Jesus' earlier teaching about the one flock and one shepherd (John 10).

8. The Plot to Kill Jesus:

- Following Caiaphas' counsel, "from that day on they plotted to take his life" (John 11:53). This marks a firm decision by the religious authorities to seek Jesus' death.

- As a result, Jesus withdrew to a region near the wilderness, to a village called Ephraim, with his disciples to avoid the escalating danger in Judea.

9. Literary and Theological Significance:

- Turner suggests a chiastic structure to the narrative, with the raising of Lazarus at the center and Jesus avoiding arrest at the beginning and end (inclusio).
- The story serves as the "climactic seventh sign," demonstrating Jesus' identity and mission in a powerful way, anticipating his own resurrection.
- The chapter marks a pivotal point in the Gospel, transitioning from Jesus' public ministry to the events leading to his passion narrative (starting in John 18).
- The raising of Lazarus emphasizes and foreshadows the "even greater resurrection of Jesus that will come."
- Turner clarifies that Lazarus was "resuscitated" or "raised," not resurrected in the ultimate sense of receiving a glorified, immortal body.

10. Geographical and Cultural Context:

- Turner discusses the ambiguity surrounding the location of "Bethany beyond the Jordan" and contrasts it with Bethany near Jerusalem.
- He provides insights into first-century burial customs, including cave tombs and rolling stones, referencing a present-day example near Megiddo.
- He explains the topographical reality of "going up to Jerusalem" due to the significant elevation difference from the Jordan River Valley.
- He mentions the Arab village of Al-Azharia as the traditional site of Bethany near Jerusalem, noting the presence of first-century tombs and the modern-day wall separating it from East Jerusalem.

Quotes:

- "This is Dr. David Turner in his teaching on the Gospel of John. This is session 13, Tense Times in Jerusalem, Jesus Raises Lazarus, John 11:1-57."
- "So, in John chapter 11, we come to probably the most amazing miracle of all the miracles of Jesus in John, the raising of Lazarus."
- "Lord, the one you love is sick." (John 11:3)
- "This sickness will not end in death. No, it's for the glory of God so that God's Son may be glorified through it." (John 11:4)
- "I am the resurrection and the life. One who believes in me will live even if they die, and even more interesting, whoever lives by believing in me will never die. Do you believe this?" (John 11:25-26)
- "Lazarus, come out." (John 11:43)
- "Many of the Jews who were around there believe in Jesus." (John 11:45)
- "It is better for you that one man should die for the people than that the whole nation perish." (John 11:50)
- "From that day on they plotted to take his life." (John 11:53)
- "This is the most amazing thing that Jesus has done...To bring a person like that out of the grave is certainly the most amazing thing in this Gospel."
- "As a piece of literature then, chapter 11 not only brings us this to a climax...but it also takes us as readers from the public part of Jesus' ministry to the very end of that..."

Conclusion: Dr. Turner's analysis of John 11 emphasizes the raising of Lazarus as a pivotal event that not only showcases Jesus' divine power and identity as "the resurrection and the life" but also serves as the catalyst for the religious authorities' firm decision to seek his death. The chapter bridges the public ministry of Jesus with the impending passion narrative, highlighting the escalating conflict and the profound theological implications of this extraordinary sign.

4. Study Guide: Turner, John, Session 13, John 11:1-57

Study Guide: John 11 - The Raising of Lazarus

Key Themes:

- The tension and growing opposition Jesus faces in Jerusalem.
- Jesus' identity as the source of life and resurrection.
- The contrast between belief and unbelief in the face of miraculous evidence.
- The foreshadowing of Jesus' own death and resurrection.
- The shift in the narrative from public ministry to the events leading to the Passion.

Outline of John 11:1-57:

I. Introduction (11:1-16): * Lazarus falls ill in Bethany near Jerusalem. * His sisters, Mary and Martha, send word to Jesus, who is in Bethany beyond the Jordan. * Jesus delays his return for two days, stating the sickness is for God's glory. * Jesus informs his disciples of Lazarus' death and his intention to go to Judea, despite their fears. * Jesus uses the analogy of daylight and darkness to explain their safety in following him. * Jesus speaks euphemistically of Lazarus "falling asleep." * Upon misunderstanding, Jesus explicitly states Lazarus is dead and that his absence will lead to the disciples' belief. * Thomas expresses his willingness to go and die with Jesus.

II. Jesus' Arrival and Encounters (11:17-37): * Jesus arrives in Bethany four days after Lazarus' death. * Martha meets Jesus and expresses her belief that Lazarus would not have died if Jesus had been there, yet also acknowledges God will grant Jesus' requests. * Jesus declares, "I am the resurrection and the life," and questions Martha about her belief. * Martha professes her belief that Jesus is the Messiah, the Son of God. * Martha informs Mary that Jesus wants to see her. * Mary meets Jesus and repeats Martha's statement, lamenting Lazarus' death. * Jesus is deeply moved and troubled by Mary's weeping and the grief of those with her. * Jesus asks where Lazarus has been laid and weeps himself. * Witnesses comment on Jesus' love for Lazarus, while some question why he didn't prevent Lazarus' death.

III. The Raising of Lazarus (11:38-44): * Jesus, deeply moved again, comes to the tomb, a cave with a stone entrance. * Jesus commands that the stone be taken away, despite Martha's concern about the odor after four days. * Jesus reminds Martha of his words about seeing God's glory if she believes. * Jesus prays to the Father, thanking him for

always hearing him and stating he speaks aloud for the sake of the bystanders' belief in God's sending of Jesus. * Jesus calls out in a loud voice, "Lazarus, come out!" * Lazarus emerges, still bound in grave cloths, and Jesus commands that he be unbound and set free.

IV. The Aftermath and Conspiracy (11:45-57): * Many of the Jews who witnessed the raising of Lazarus believe in Jesus. * However, some report the event to the Pharisees. * The chief priests and Pharisees convene the Sanhedrin, worried about the increasing number of believers and potential Roman intervention. * Caiaphas, the high priest, proposes that one man should die for the people to prevent the destruction of the whole nation, unknowingly prophesying Jesus' atoning death. * John provides an editorial comment explaining the prophetic nature of Caiaphas' statement, encompassing not only the Jewish nation but also the scattered children of God. * From that day forward, the Sanhedrin plotted to kill Jesus. * Jesus withdraws to a village called Ephraim with his disciples to avoid the authorities. * The Passover is near, and people in Jerusalem wonder if Jesus will attend. * The chief priests and Pharisees issue a command that anyone knowing Jesus' whereabouts should report him so he could be arrested.

Quiz:

1. Where was Jesus when he first received news of Lazarus' illness, and why was he there?
2. Describe the initial reactions of Martha and Mary when they met Jesus after Lazarus' death, noting any similarities or differences in their statements.
3. What cryptic statement did Jesus make about Lazarus' sickness, and how did John interpret its purpose?
4. Explain Jesus' analogy of daylight and darkness in response to the disciples' concerns about returning to Judea.
5. What profound declaration does Jesus make to Martha about his identity in relation to death and life, and what is Martha's response?
6. Why did Jesus publicly pray before raising Lazarus, according to the text?
7. What was the immediate reaction of the Jewish observers to the raising of Lazarus, and how did this reaction differ among them?
8. Summarize Caiaphas' argument to the Sanhedrin and explain the deeper, unintended significance of his words according to the Gospel of John.

9. Why is the raising of Lazarus considered the "climactic seventh sign" in the Gospel of John?
10. What action did the religious authorities take as a direct consequence of Jesus raising Lazarus, and how did Jesus respond?

Answer Key:

1. Jesus was in Bethany beyond the Jordan, a location east of the Jordan River, possibly the place where John the Baptist had been baptizing earlier. He had withdrawn there to escape the growing tension and opposition he faced in Jerusalem.
2. Both Martha and Mary said the same thing to Jesus: "Lord, if you had been here, my brother would not have died." However, Martha engages in further dialogue with Jesus about resurrection and his power, while Mary's conversation ends with this statement as she weeps.
3. Jesus said, "This sickness will not end in death. No, it is for the glory of God so that God's Son may be glorified through it." John explains that Jesus loved Lazarus and his sisters, and the delay ultimately served God's purpose and Jesus' glorification through the miracle.
4. Jesus used the analogy of the twelve hours of daylight to represent the time allotted for his work and the safety found in walking in his light. Those who walk in the light (with Jesus) will not stumble, while those in darkness (without him) are in danger.
5. Jesus declared, "I am the resurrection and the life. One who believes in me will live even if they die, and whoever lives by believing in me will never die." Martha responded with a strong confession of faith: "I believe you are the Messiah, the Son of God who is to come into the world."
6. Jesus prayed aloud so that the people standing there might believe that the Father had sent him. His prayer emphasized the divine connection and his dependence on and unity with God, aiming to strengthen their faith.
7. Many of the Jews who had come to comfort Mary and witnessed the miracle believed in Jesus. However, some of them went to the Pharisees and reported what Jesus had done, leading to further opposition.
8. Caiaphas argued that it was better for one man (Jesus) to die for the people than for the whole nation to perish, fearing Roman intervention if Jesus' popularity

continued to grow. John interprets this statement as a prophecy that Jesus would indeed die for the Jewish nation and also to gather the scattered children of God into one.

9. It is considered the climactic sign due to the magnitude of the miracle—raising someone dead for four days—and its literary placement just before Jesus' entry into Jerusalem and the events of the Passion. It serves as the ultimate demonstration of Jesus' power over death and foreshadows his own resurrection.
10. The religious authorities, specifically the chief priests and Pharisees, plotted to take Jesus' life. In response, Jesus withdrew with his disciples to a region near the wilderness, to a village called Ephraim, to avoid their immediate plans to arrest him.

Essay Format Questions:

1. Analyze the contrasting reactions to the raising of Lazarus (belief vs. unbelief) and discuss what these reactions reveal about the nature of faith and the obstacles to accepting Jesus' claims in the Gospel of John.
2. Explore the significance of Jesus' statement "I am the resurrection and the life" in the context of John 11 and its implications for understanding eternal life according to the Gospel of John.
3. Discuss how the raising of Lazarus serves as a pivotal point in the narrative of the Gospel of John, marking a transition in Jesus' ministry and escalating the conflict with the religious authorities.
4. Examine the literary techniques used in John 11 to build suspense and emphasize the miraculous nature of the event, considering elements such as dialogue, delayed action, and emotional descriptions.
5. Evaluate the theological significance of Caiaphas' prophecy in John 11:49-52, considering the concept of divine irony and how it illuminates the broader purpose of Jesus' death in the Gospel of John.

Glossary of Key Terms:

- **Bethany (near Jerusalem):** A village located near the Mount of Olives, about two miles east of Jerusalem, the home of Lazarus, Mary, and Martha.
- **Bethany beyond the Jordan:** A less certain location east of the Jordan River, mentioned as the place where John the Baptist had been baptizing in the early days of his ministry.
- **Lazarus:** A friend of Jesus who lived in Bethany and was raised from the dead by Jesus in the miracle recorded in John 11.
- **Mary and Martha:** The sisters of Lazarus, known for their different responses to Jesus' arrival after Lazarus' death.
- **Sanhedrin:** The highest Jewish ruling council in Jerusalem during the time of Jesus, composed of chief priests, elders, and scribes.
- **Caiaphas:** The high priest of the Jewish people in the year that Jesus was crucified, who played a key role in the plot to kill Jesus.
- **Sign (in John's Gospel):** A miraculous act performed by Jesus that reveals his divine identity and purpose. The raising of Lazarus is often considered the seventh and climactic sign.
- **Resurrection (in this context):** In the case of Lazarus, it refers to resuscitation or being brought back to mortal life. In a broader theological sense, it refers to the ultimate rising of the dead to eternal life.
- **Realized Eschatology:** The belief that aspects of the end times (such as resurrection and eternal life) are already present and experienced in the lives of believers in Jesus.
- **Inclusio:** A literary device where a narrative or section begins and ends with a similar word, phrase, or theme, creating a sense of closure and highlighting a central idea. The avoidance of arrest frames the story of Lazarus.

5. FAQs on Turner, John, Session 13, John 11:1-57, Biblealearning.org (BeL)

Frequently Asked Questions: John 11 and the Raising of Lazarus

1. What is the significance of the timing and location of this event in the broader narrative of John's Gospel?

John 11 occurs during a period of escalating tension and opposition against Jesus in Jerusalem, following the Feasts of Sukkot and Hanukkah. Jesus had temporarily retreated to Bethany on the other side of the Jordan, a location possibly linked to John the Baptist's earlier ministry. His return to the Bethany near Jerusalem, where Lazarus was sick, marked a deliberate re-entry into a dangerous situation. This event is strategically placed as the "most amazing miracle" in John, serving as a climactic sign before Jesus' final entry into Jerusalem, his farewell discourse, and his passion. It signifies the approaching end of his public ministry and foreshadows his own resurrection.

2. Why did Jesus delay in going to Lazarus when he first heard of his illness?

Jesus' delay, despite his love for Lazarus and his sisters, was intentional. He stated that Lazarus' sickness "will not end in death" but is "for the glory of God so that God's Son may be glorified through it." This suggests that the ultimate purpose of Lazarus' illness and subsequent raising was to further reveal Jesus' divine power and identity, leading to greater belief (though it paradoxically also intensified the opposition).

3. What does Martha's initial reaction and conversation with Jesus reveal about her faith and understanding of resurrection?

Martha's initial statement, "If you had been here, my brother would not have died," demonstrates a belief in Jesus' power to heal. However, her response to Jesus' statement that Lazarus would rise again – "I know he will rise again in the resurrection on the last day" – indicates a focus on future eschatology. While she possesses faith in the final resurrection, she doesn't immediately grasp the possibility of Jesus acting in the present to reverse Lazarus' death, highlighting a limitation in her understanding of Jesus' immediate power over life and death.

4. How does Jesus' statement "I am the resurrection and the life" (John 11:25) contribute to the theological themes of John's Gospel?

This profound declaration by Jesus is central to the theological message of John. It moves beyond a future hope of resurrection to a present reality. Jesus claims to be the very source of resurrection and life, implying that belief in him brings immediate spiritual life and the promise of overcoming physical death. This aligns with the Johannine theme of "realized eschatology," where eternal life is not solely a future event but is also experienced in the present through faith in Jesus. It underscores his divine identity and his power over death.

5. What was the range of reactions to the raising of Lazarus, and what does this tell us about belief and unbelief in John's Gospel?

The raising of Lazarus evoked a diverse range of reactions. Many of the Jews who witnessed the miracle believed in Jesus. However, others, despite seeing this extraordinary event, went to the Pharisees to report what Jesus had done. This polarized response is a recurring motif in John's Gospel, highlighting that even the most compelling evidence does not necessarily lead to universal belief. It demonstrates that belief is often a matter of the heart and will, rather than simply an intellectual assent to observable facts.

6. What was Caiaphas' response to the miracle, and how does John interpret his statement?

Caiaphas, the high priest, advocated for Jesus' death, stating that it was "better for you that one man should die for the people than that the whole nation perish." John interprets this politically motivated statement as a prophecy. Despite Caiaphas' unbelief and self-serving intentions, his words, spoken from his position as high priest, divinely foreshadowed Jesus' sacrificial death for the Jewish nation and also for the scattered children of God, bringing them together into one. This illustrates the concept that God can work through even unbelieving individuals to accomplish his purposes.

7. What is the significance of referring to the raising of Lazarus as a "sign" in John's Gospel, and how does it relate to the other signs?

The raising of Lazarus is often considered the seventh and climactic "sign" in John's Gospel. These signs are not merely miracles but are intended to point to Jesus' identity and mission. This final sign powerfully demonstrates Jesus' authority over death, exceeding his previous miracles and directly anticipating his own resurrection. Its magnitude and the strong reactions it provokes serve to solidify Jesus' claims and accelerate the events leading to his crucifixion.

8. How does the raising of Lazarus foreshadow the resurrection of Jesus, and what is the key distinction between the two?

The raising of Lazarus serves as a powerful anticipation of Jesus' own resurrection, demonstrating his power over death and the grave. Both events involve a dead person returning to life. However, a crucial distinction is that Lazarus was resuscitated back to his mortal life and would eventually die again. Jesus, on the other hand, was resurrected to an eternal, glorified life. The raising of Lazarus points forward to the ultimate victory over death that Jesus would achieve through his own resurrection, offering a new and permanent life to those who believe in him.