SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

John 11

I Am the Resurrection and the Life — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus loves me enough to let me wait, weeps with me at the grave, and has the voice that empties tombs. He is the resurrection and the life — and the council's plot shows what it cost Him to give that life away.

00 The Text

JOHN 11 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha.

2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

3 So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick."

4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it."

5 Now Jesus loved Martha and her sister and Lazarus.

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

7 Then after this He said to the disciples, "Let us go to Judea again."

8 The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?"

9 Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

10 "But if anyone walks in the night, he stumbles, because the light is not in him."

11 This He said, and after that He said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep."

12 The disciples then said to Him, "Lord, if he has fallen asleep, he will recover."

13 Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep.

14 So Jesus then said to them plainly, "Lazarus is dead,

15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him."

16 Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him."

17 So when Jesus came, He found that he had already been in the tomb four days.

18 Now Bethany was near Jerusalem, about two miles off;

19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.

20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house.

21 Martha then said to Jesus, "Lord, if You had been here, my brother would not have died.

22 "Even now I know that whatever You ask of God, God will give You."

23 Jesus said to her, "Your brother will rise again."

24 Martha said to Him, "I know that he will rise again in the resurrection on the last day."

25 Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies,

26 and everyone who lives and believes in Me will never die. Do you believe this?"

27 She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."

28 When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you."

29 And when she heard it, she got up quickly and was coming to Him.

30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him.

31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there.

32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled,

34 and said, "Where have you laid him?" They said to Him, "Lord, come and see."

35 Jesus wept.

36 So the Jews were saying, "See how He loved him!"

37 But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?"

38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it.

39 Jesus said, "Remove the stone." Martha, the sister of the deceased, said to Him, "Lord, by this time there will be a stench, for he has been dead four days."

40 Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?"

41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me.

42 "I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me."

43 When He had said these things, He cried out with a loud voice, "Lazarus, come forth."

44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go."

45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him.

46 But some of them went to the Pharisees and told them the things which Jesus had done.

47 Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs.

48 "If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation."

49 But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all,

50 nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish."

51 Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation,

52 and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

53 So from that day on ⚠ they planned together to kill Him.

54 Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into 🕒 a city called Ephraim; and there He stayed with the disciples.

55 Now 🕒 the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves.

56 So they were seeking for Jesus, and were saying to one another as they stood in the temple, "What do you think; that He will not come to the feast at all?"

57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.

Marked in the text

- **v3** "he whom You love is sick" — God — His character & actions
- **v4** "This sickness is not to end in death" — Promise / blessing
- **v4** "for the glory of God" — God — His character & actions
- **v5** "Jesus loved Martha and her sister and Lazarus" — God — His character & actions
- **v6** "He then stayed two days longer" — Time / place / contrast
- **v9** "Are there not twelve hours in the day?" — Time / place / contrast
- **v11** "Our friend Lazarus has fallen asleep" — Time / place / contrast
- **v16** "Let us also go, so that we may die with Him" — Command / instruction
- **v25** "I am the resurrection and the life" — God — His character & actions
- **v25** "he who believes in Me will live even if he dies" — Promise / blessing
- **v26** "will never die" — Promise / blessing
- **v27** "You are the Christ, the Son of God" — God — His character & actions
- **v35** "Jesus wept" — God — His character & actions
- **v39** "Remove the stone" — Command / instruction
- **v40** "if you believe, you will see the glory of God" — Promise / blessing
- **v41** "Father, I thank You that You have heard Me" — God — His character & actions
- **v43** "Lazarus, come forth" — God — His character & actions
- **v44** "Unbind him, and let him go" — Command / instruction
- **v46** "went to the Pharisees" — Sin / warning
- **v48** "the Romans will come and take away both our place and our nation" — Sin / warning
- **v50** "it is expedient for you that one man die for the people" — Sin / warning
- **v51** "he prophesied that Jesus was going to die for the nation" — God — His character & actions
- **v52** "gather together into one the children of God who are scattered abroad" — Promise / blessing
- **v53** "they planned together to kill Him" — Sin / warning
- **v54** "a city called Ephraim" — Time / place / contrast
- **v55** "the Passover of the Jews was near" — Time / place / contrast
- **v17** "four days" — Time / place / contrast (every occurrence)
- **v21** "if You had been here" — Time / place / contrast (every occurrence)
- **v33** "deeply moved" — Key repeated word (every occurrence)
- **v15** "believe" — Key repeated word (every occurrence)
- **v27** "believed" — Key repeated word (every occurrence)
- **v25** "believes" — Key repeated word (every occurrence)

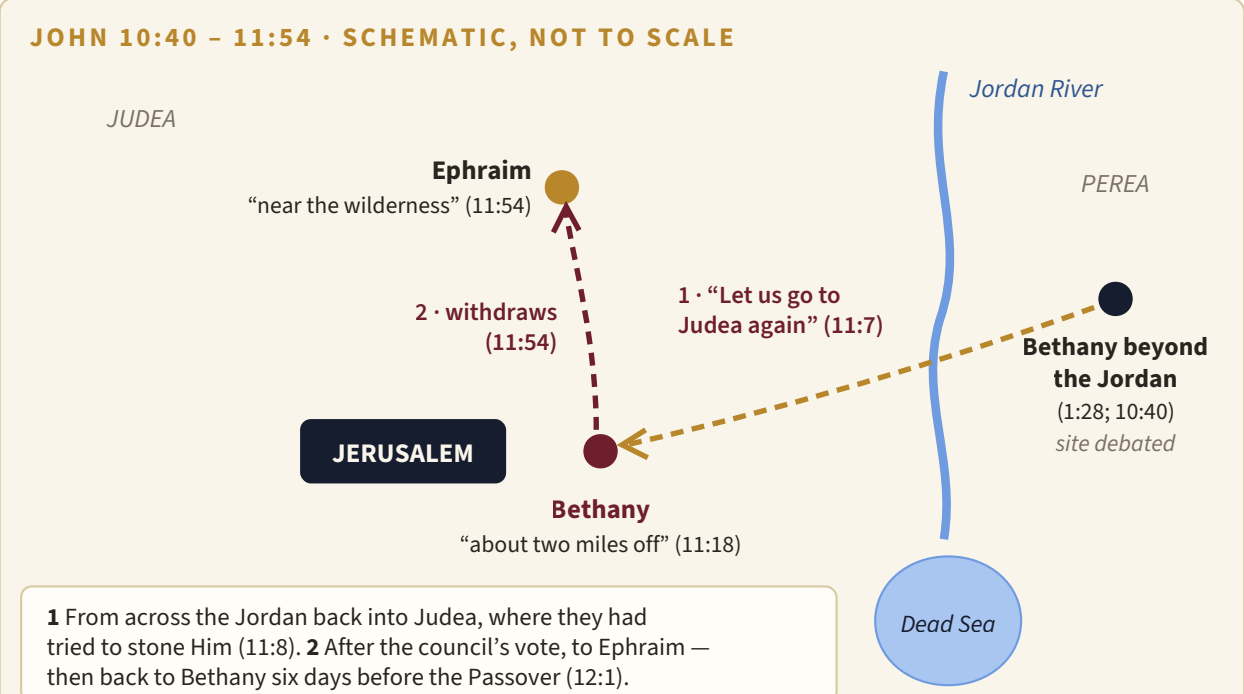
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · JOHN 11:5–6

"Now △Jesus loved Martha and her sister and Lazarus. So when He heard that he was sick, ◷He then stayed two days longer in the place where He was."

FIGURE · WHERE JOHN 11 HAPPENS



Follow the two journeys: back into Judea to a tomb two miles from Jerusalem, then away to Ephraim once the council has voted.

Setting. Jesus is across the Jordan, where He withdrew after the Jews tried to stone Him at the Feast of Dedication (10:31, 39–40). Word comes from Bethany, two miles from Jerusalem (11:18), that Lazarus — brother of Mary and Martha — is sick. The Passover is near (11:55); this is the last sign before the Passion week.

Structure:

- vv1–16 — **the delay:** the message (v3), "This sickness is not to end in death, but for the glory of God" (v4), Jesus loved them — so He stayed two days longer (vv5–6). "Let us go to Judea again"; twelve hours in the day (vv7–10). Lazarus "has fallen asleep" — "Lazarus is dead" (vv11–15). Thomas: "Let us also go, so that we may die with Him" (v16).

- vv17–27 — **Martha:** four days in the tomb (v17); "Lord, if You had been here" (v21); "Your brother will rise again" — "on the last day" (vv23–24); "I am the resurrection and the life … Do you believe this?" (vv25–26); her confession (v27).
- vv28–37 — **Mary and the tears:** "The Teacher is here and is calling for you" (v28); Mary at His feet with the same words (v32); He was deeply moved and troubled (v33); "Jesus wept" (v35); two readings from the crowd (vv36–37).
- vv38–44 — **the tomb:** "Remove the stone"; Martha's objection; "if you believe, you will see the glory of God" (vv39–40); the prayer of thanks (vv41–42); "Lazarus, come forth" (v43); "Unbind him, and let him go" (v44).
- vv45–57 — **the verdict:** many believed; some reported (vv45–46). The council: "If we let Him go on like this … the Romans will come" (vv47–48). Caiaphas: "one man die for the people" (vv49–50), which John calls prophecy (vv51–52). "From that day on they planned together to kill Him" (v53). Jesus withdraws to Ephraim; Passover crowds look for Him; orders to report Him (vv54–57).

Repeated words, with counts:

- "believe / believed / believes" ×9 — vv15, 25, 26 (×2), 27, 40, 42, 45, 48.
- "die / died / dies" ×8 — vv16, 21, 25, 26, 32, 44, 50, 51; plus "death" ×2 (vv4, 13) and "dead" ×2 (vv14, 39).
- "Martha" ×8 — vv1, 5, 19, 20, 21, 24, 30, 39; "Mary" ×8 — vv1, 2, 19, 20, 28, 31, 32, 45.
- "the Jews" ×8 — vv8, 19, 31, 33, 36, 45, 54, 55.
- "Lord" ×8 — vv2, 3, 12, 21, 27, 32, 34, 39.
- "Lazarus" ×6 — vv1, 2, 5, 11, 14, 43.
- "rise / resurrection" ×4 — vv23, 24 (×2), 25.
- "sleep / asleep" ×4 — vv11 (×2), 12, 13.
- "weep / weeping / wept" ×4 — vv31, 33 (×2), 35.
- "nation" ×4 — vv48, 50, 51, 52.
- "love / loved" ×3 — vv3, 5, 36.
- "glory / glorified" ×3 — v4 (×2), v40.
- "if You had been here" ×2 — vv21, 32 (word for word, from both sisters); "four days" ×2 — vv17, 39; "deeply moved" ×2 — vv33, 38.

Contrasts: sickness "not to end in death" (v4) ⟷ "Lazarus is dead" (v14). Walking in the day ⟷ walking in the night (vv9–10). Literal sleep ⟷ the sleep of death (vv11–13). Resurrection "on the last day" ⟷ "I am the resurrection" (vv24–25). Mourners' loud weeping ⟷ Jesus' quiet tears (vv33, 35). The stench of four days ⟷ the glory of God (vv39–40). Many believed ⟷ some went to the Pharisees (vv45–46). Caiaphas's meaning ⟷ God's meaning (vv50–52). Lazarus given life ⟷ Jesus marked for death (vv44, 53).

Shape of the chapter: a message and a delay (1–16), a conversation on the road (17–27), tears at the tomb (28–37), a voice into the grave (38–44), and a council in the city (45–57). It moves from a sickbed to a death sentence — and the death sentence falls on the One who gave life.

Chapter theme (my words): Jesus is the resurrection and the life, and He proves it by calling a four-days-dead friend out of the tomb. But the gift of life to Lazarus starts the plot that will take Jesus' own life — one man dying for the people.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · JOHN 11:40

"Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?""

FIGURE · THE SEVEN SIGNS

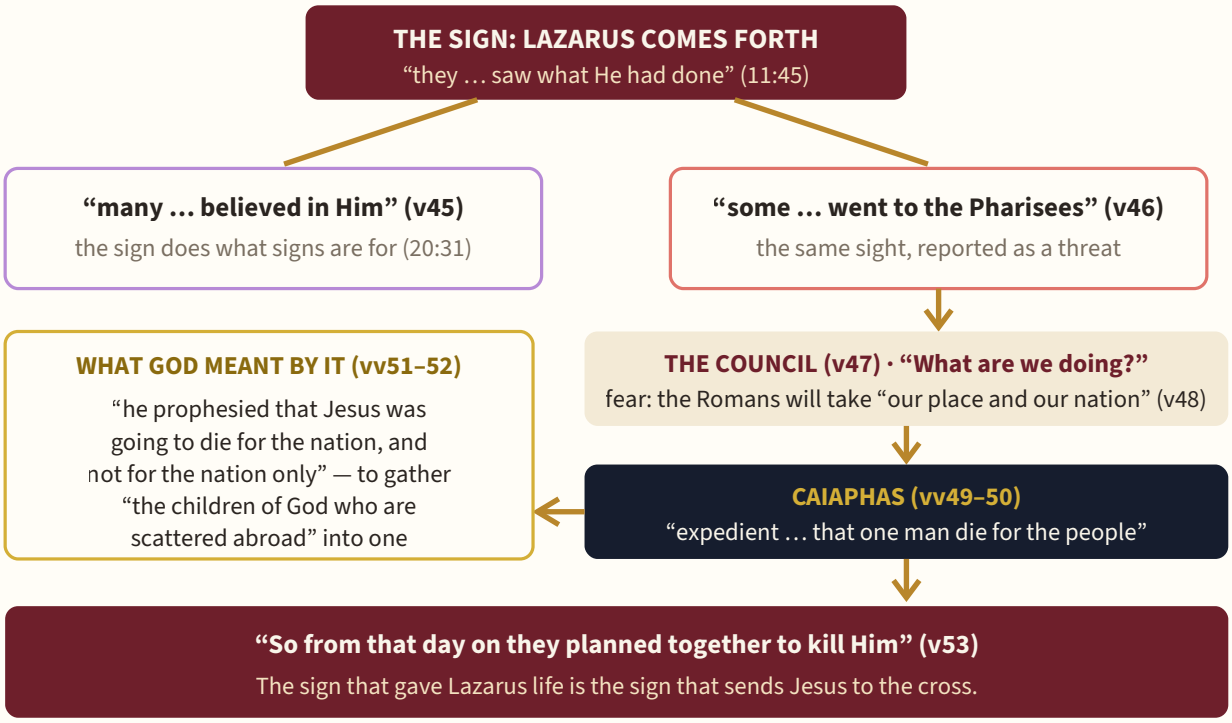
THE SEVEN SIGNS JOHN CHOSE · JOHN 20:30–31

#	JOHN	THE SIGN	WHAT IT SHOWS · THE "I AM" BESIDE IT
1	2:1–11	Water into wine at Cana	*"manifested His glory" (2:11)*
2	4:46–54	The royal official's son	*healed from a distance*
3	5:1–9	The lame man at Bethesda	*ill thirty-eight years*
4	6:1–14	Five thousand fed	*"I am the bread of life" (6:35)*
5	6:16–21	Walking on the sea	*"It is I" (6:20)*
6	9:1–7	The man born blind	*"I am the Light of the world" (9:5)*
7	11:1–44	Lazarus raised	*"I am the resurrection and the life" (11:25)*

"These have been written so that you may believe that Jesus is the Christ, the Son of God" (20:31).

John records seven signs; the seventh is the greatest, and three of them stand beside an "I am" saying that tells what the sign means.

FIGURE · ONE SIGN, TWO RESPONSES



Read down the right side to see how unbelief turns a resurrection into a death sentence — and across to the left to see what God meant by it.

Why did Jesus wait (v6)? John puts love and delay side by side on purpose: "Jesus loved Martha and her sister and Lazarus. *So* when He heard that he was sick, He then stayed two days longer." Sproul says the delay made the death undeniable — by the fourth day no one could call it a revival: "Jesus lets enough time pass to make it absolutely certain." Spurgeon says Jesus was "glad" (v15) because He values faith too much to spare us the trials that grow it: "Faith untried may be true faith, but it is sure to be little faith." Henry: "man's extremity is God's opportunity." None of them says the delay cost the sisters nothing; all of them say it was love.

What does "not to end in death" mean (v4)? Lazarus did die. Jesus did not mean he would not die; He meant death would not be the last word. The goal is "the glory of God, so that the Son of God may be glorified by it" — Sproul: "the Father is glorified through the glory of His Son." In John, Jesus' glory and His cross are tied together, and verse 53 shows how: this sign leads straight to the plot.

Martha's theology and Jesus' correction (vv23–27). Martha is orthodox: she believes in the resurrection "on the last day" (Dan 12:2; John 5:28–29; 6:40). Jesus doesn't deny that day — I still look for it, when "God will bring with Him those who have fallen asleep in Jesus" (1 Thess 4:14). But He refuses to let it stay far away: "I am the resurrection and the life." Spurgeon: she "set the promise in the remote distance," and "'I am,' not 'I can get the Resurrection.'" Sproul: "I don't just teach the resurrection." Verse 25 answers the believer who dies (he will live); verse 26 answers the believer who lives (he will never die — Sproul's *thanatos* vs *zōē*).

Why was Jesus angry (vv33, 38)? *Embrimaomai* is the language of indignation; KJV "groaned." Guzik and Sproul both read it as anger at death itself — the enemy He would defeat at the cross — not at the mourners. Spurgeon hears a storm of indignation, grief and sorrow over unbelief that came out as tears; Henry adds that He groaned

more for the sins of men than for His own pain. Verse 33 says literally "He troubled Himself" (Henry: "very significantly") — His emotions were real and freely taken up.

Why weep if He knew He would raise him? Because compassion is not only for problems you can't fix. Sproul: He wept with them though He was about to perform the miracle. Spurgeon: "I like not lightning without rain, nor indignation without tears." Hebrews 4:15 — a high priest who sympathizes.

Resuscitation or resurrection? Guzik: "Lazarus was not resurrected, but resuscitated." Lazarus came out bound and would die again; Jesus rose and left the face-cloth "rolled up in a place by itself" (20:5–7). Bethany is a preview of 5:28 — "all who are in the tombs will hear His voice, and will come forth."

Why the prayer out loud (vv41–42)? Not for the Father's sake — "I knew that You always hear Me" — but for the crowd, "so that they may believe that You sent Me." Henry: "prayer may preach." Sproul contrasts it with preachers who pretend to pray while talking to the congregation.

How could Caiaphas prophesy (vv49–52)? He was a schemer, not a saint. Guzik: "Caiaphas thought logically but not morally." Sproul: "God can speak even through a donkey." Henry: malicious in intent, prophetic in meaning — God overruled it. John says the death was "for the nation" (Israel) "and not for the nation only" but to gather the scattered children of God (10:16; 1 John 2:2). I read "the nation" plainly as Israel — Jesus died for His own people, who still have a future in God's plan (Rom 11:26) — and the Gentiles gathered in with them. The irony of verse 48: they killed Him to keep the Romans from taking their place and nation, and in A.D. 70 the Romans took both.

Word study (Greek):

- **love — *phileō* (G5368) / *agapaō* (G25):** the sisters' word (v3) and John's word (v5); both say the same thing — they were loved.
- **fallen asleep — *koimaō* (G2837):** sleep as the believer's word for death; perfect tense in v11.
- **resurrection — *anastasis* (G386):** a standing up again; "I am the resurrection" (v25).
- **life — *zōē* (G2222):** the life of God shared with men; "will never die" uses the strongest Greek negative (v26).
- **deeply moved — *embrimaomai* (G1690):** indignant, snorting; only five times in the NT, twice here (vv33, 38).
- **wept — *dakryō* (G1145):** to shed quiet tears; only here (v35). The mourners' *klaiō* (G2799) is loud wailing.
- **come forth — *deuro exō* (G1204):** "Here! Out!" — three words with a loud voice (v43).
- **wrappings — *keiria* (G2750):** grave bands; only here (v44).
- **expedient — *sympherō* (G4851):** advantageous; Caiaphas's calculation (v50; 18:14).

Key insights to carry (from the Deep Dive):

1. **Love waited on purpose** — "So … He then stayed two days longer" (vv5–6).
2. **The fourth day closed every loophole** (Sproul).
3. **Sleep is a word for waking up** — *koimaō*; Henry: names that make death "less formidable."
4. **Jesus brings the last day into the present tense** — "I am the resurrection" (Spurgeon).
5. **He was angry before He wept** — indignation at death (vv33, 38).
6. **God weeps before He fixes** — "no lightning without rain" (Spurgeon).
7. **Believing God is harder than believing in God** (Sproul, v40).
8. **Christ raises; we unbind** — "economical with miracles" (Spurgeon, v44).
9. **The same sign, two verdicts** — believed or reported (vv45–46).

10. **A wicked man spoke a true word** — one man for the people (vv50–52).

Cross-references: Dan 12:2; Isa 25:8; Hos 13:14; Num 22:28; Luke 10:38–42; John 1:4; 5:28–29; 6:39–40; 9:4; 10:16, 31, 39–40; 12:1–11; 18:14; 20:5–7, 30–31; Rom 11:26; 12:15; 1 Cor 15:20–26, 55; 1 Thess 4:13–17; Heb 2:14–15; 4:15; 1 John 2:2; Rev 21:4.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · JOHN 11:44

"The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go.""

Promise to trust — "I am the resurrection and the life." I have stood at gravesides with men who buried fathers they never made peace with, sons they lost to the needle, brothers from the program. Jesus didn't hand Martha a doctrine; He handed her Himself. If I belong to Him, death is sleep and the last day is as sure as the One standing on the road. I can grieve — He did — but I do not grieve "as do the rest who have no hope" (1 Thess 4:13).

Example to follow — "Jesus wept." He knew He was about to fix it, and He still wept. Too often I rush to the fix — the verse, the advice, the plan. This week, when a man tells me about his loss, I will sit with him first. Being there matters more than the right words (Sproul).

Command to obey — "Remove the stone … Unbind him, and let him go." Only Jesus can raise a dead man. But He gave the people standing around two jobs: move the stone and loosen the grave-clothes. A lot of the men I walk with are alive in Christ and still wrapped up — old habits, shame, fear, the language of the yard or the bar. I can't raise anybody, but I can help unwrap. And I have to let Jesus roll away the stones in me that I would rather keep shut because of what's behind them (vv39–40).

Sin to confess — expedience. Caiaphas did the math: one man for the sake of the rest. I confess the times I've sacrificed the truth or a person to protect my place — told the easy lie, kept quiet to stay in good standing, thrown a brother under the bus. That logic crucified my Lord.

Truth to live in — love sometimes waits. When I prayed for my friend and the answer came "two days longer," it felt like neglect. John says it was love: verse 5 comes before verse 6. I can say "Lord, if You had been here" honestly — both sisters did — and still trust that He is never late.

Questions for the table (from the Deep Dive):

1. Where has God's timing felt like neglect to me — a prayer for someone I love that seemed to go unanswered for "two days longer"? (11:5–6, 15; Rom 8:28) *Verse 5 comes before verse 6: love first, then the delay.*
2. Martha believed the right doctrine about the last day. Where do I keep Jesus' promises at a safe distance instead of letting Him say "I am" about my situation today? (11:23–27) *Spurgeon: she set the promise in the remote distance.*
3. Jesus wept with people He was about to help. Who around me is grieving, and what would it look like to be present before I try to fix anything? (11:33–35; Rom 12:15) *Sproul: being present matters more than finding the right words.*
4. What "stone" am I afraid to let Jesus remove because of what it might expose — the stench of something long dead? (11:39–40) *"Did I not say to you that if you believe, you will see the glory of God?"*

5. Lazarus came out alive but still bound. What grave-clothes am I still wearing — and which brother has Jesus told to help unbind me (or me to help unbind)? (11:44; Gal 6:1–2) *Christ raises; human hands unbind.*
6. Caiaphas chose what was expedient over what was right. Where am I tempted to sacrifice the truth, or a person, to keep my place? (11:47–53) *"It was expedient" is the logic that crucified the Lord.*

Worship. The Lord of life stood at a tomb and wept. He was angry at death, and then He spoke to it — and death gave Lazarus back. A week later He would walk into His own tomb so that death could never keep any of us. "O Death, where is your victory? O Death, where is your sting?"

Prayer. Lord Jesus, You are the resurrection and the life. Thank You that You love me even when You make me wait, and that You weep with me at my graves. Roll away the stones I keep closed. Call me out of every dead place by name. Give me hands to unbind my brothers, and keep me from the cold math of Caiaphas. I believe that You are the Christ, the Son of God, the One who came into the world. Amen.

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · Teacher material summarized from David Guzik (Enduring Word), R.C. Sproul (Ligonier), C.H. Spurgeon and Matthew Henry — see John-11-Deep-Dive-Four-Voices.pdf for sources. · Importable: the companion .md carries the berean-study block.