



MESSAGE/SERIES:

“Jesus Was Moved”-Pastor Michael Baker

DATE: April 7, 2019

SCRIPTURE FOR THIS WEEK: John 11:1-16, 17-44, Mark 14:5, Matthew 23:37-39, John 4:48, 1 Thessalonians 4:13,

OPENING SCRIPTURE: John 11:17-44

“¹⁷ Now when Jesus came, he found that Lazarus had already been in the tomb four days. ¹⁸ 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 So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house. ²¹ Martha said to Jesus, “Lord, if you had been here, my brother would not have died. ²² But even now I know that whatever you ask from 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. Whoever believes in me, though he die, yet shall he live, ²⁶ and everyone who lives and believes in me shall never die. Do you believe this?” ²⁷ She said to him, “Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world.”

Jesus Weeps

²⁸ When she had said this, she went and called her sister Mary, saying in private, “The Teacher is here and is calling for you.” ²⁹ And when she heard it, she rose quickly and

went to him. ³⁰ Now Jesus had not yet come into the village, but was still in the place where Martha had met him. ³¹ When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. ³² Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died.” ³³ **When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled.** ³⁴ And he said, “Where have you laid him?” They said to him, “Lord, come and see.” ³⁵ **Jesus wept.** ³⁶ So the Jews said, “See how he loved him!” ³⁷ But some of them said, “Could not he who opened the eyes of the blind man also have kept this man from dying?”

Jesus Raises Lazarus

³⁸ Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. ³⁹ Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, by this time there will be an odor, for he has been dead four days.” ⁴⁰ Jesus said to her, “Did I not tell you that if you believed you would see the glory of God?” ⁴¹ So they took away the stone. And Jesus lifted up his eyes and said, “Father, I thank you that you have heard me. ⁴² I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me.” ⁴³ When he had said these things, he cried out with a loud voice, “Lazarus, come out.” ⁴⁴ The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, “Unbind him, and let him go.”

The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Jn 11:17–44.

“...He was deeply moved in his spirit
and greatly troubled.”

OUTLINE:

I. The scene of Suffering and Grief

- a. Lazarus His friend had died
- b. Jesus has been summoned to come to the scene to save Lazarus from dying but Jesus purposefully delays

- i. Lazarus has been dead 4 days
- c. There is a great crowd as was the custom of the Jews in that day to grief
 - i. Jews hired professional wailing women (to cry on behalf of the dead person)=Professional meaning not connected to the suffering but hired to show outward emotion
 - ii. Jews hired at least flute players= professional players to make the scene as custom demanded

II. The Effect of the Scene of Jesus

a. (v33, 38) Jesus was “*deeply moved*”...

- i. “*Moved*” *embrimaomai* (greek)= “in,” intensive, and *brime*, “strength,” primarily signifies “to snort with anger, as of horses.” Used of men it signifies “to fret, to be painfully moved”; then, “**to express indignation against**”; hence, “**to rebuke sternly, to charge strictly,**”
W. E. Vine, Merrill F. Unger, and William White Jr., *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 96.
- ii. Jesus was not personally grieved over Lazarus’ death to the point of hopeless grief...
 - 1. *This would speak against Jesus Omniscience and omnipotence*
- iii. Theologians believe Jesus was moved to grief and anger
 - 1. *Over the effects of Sin in the world*
 - 2. *Over the unbelief of who He was amongst the Jews*
 - a. This unbelief had brought on Sin in the world
 - b. This same unbelief had brought death into the world
- iv. We see a **contrast of Jesus vs the hired wailers**... Jesus was truly deeply connected to and in touch with Mary and Martha’s emotions/feelings

b. (v33) Jesus was “*greatly troubled*”...

- i. “**Troubled**” *literally (greek) troubled Himself*. Probably of the outward manifestation of His strong feeling.
 - 1. “**Troubled**”- “it probably means, ‘made a visible and powerful effort to check His emotion’—to restrain those tears which were ready to gush from His eyes. **and was troubled** [ἐτάραξεν ἑαυτὸν]—rather, as in the margin, ‘troubled Himself;’ that is, **became mentally**

agitated. The tears of Mary and her friends acted sympathetically upon Him, and drew forth His emotions. What a vivid outcoming of *real* humanity!”

David Brown, A. R. Fausset, and Robert Jamieson, *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Matthew–John*, vol. V (London; Glasgow: William Collins, Sons, & Company, Limited, n.d.), 419.

ii. **Compassionate Saviour & friend-** Jesus was grieved by the suffering of Mary & Martha His friends

1. **Other Passages where Jesus is deeply troubled:**

- a. **Judas** (John 13:18-30) (v21) *“²¹ After saying these things, Jesus was troubled in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me.”*
- b. **The Garden before the Cross** (Luke 22:42-44) *“⁴² saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.” ⁴³ And there appeared to him an angel from heaven, strengthening him. ⁴⁴ And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.”*
- c. **In all of these Verse=** Although Jesus did not sin in this moment *He was tempted with loss self control* (although we know emotions can operate between the lines of Sin/doubt and being human/design)

The Hypostatic Union of Jesus (100% Divine/God & also at the same time 100% man identifying with flesh) Therefore Jesus Understands:

Hebrews 4:14-16 *“Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. ¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”*

The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Heb 4:14–16.

Our High Priest :

- Yes in our temptations in general
- In our times of grief and loss
- In our times of suffering
- In our times unbelief and doubt as Jesus interacted with unbelieving man

OTHER STUDY HELPS:

(v33) **“Jesus was was deeply moved”= “Most English translations soften the passage to ‘he groaned in spirit’, ‘he sighed heavily’, ‘he was deeply touched’ or, as here, ‘he was deeply moved in spirit’—all without linguistic justification.”**

D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 415.

(v33)- *“The same sin and death, the same unbelief, that prompted his outrage, also generated his grief. Those who follow Jesus as his disciples today do well to learn the same tension—that grief and compassion without outrage reduce to mere sentiment, while outrage without grief hardens into self-righteous arrogance and irascibility...”*

D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 416.

Sickness in Hebrew Terms: “In the OT, sickness is more than a mere bodily affliction. The Hebrew terms הָלַא (*hālâ*, “to be sick”) and חֹלִי (*hōlî*, “sickness”) are connected with weakness, and therefore a lack of wholeness. A person does not need merely to be healed of a sickness, but to be revived and restored (2 Kgs 1:2; Isa 38:1). Isaiah, therefore, speaks of the Suffering Servant as one who bears our “griefs” (*hōlî*), alluding to Jesus’ provision of salvation from our sins.”

Chris Byrley, “Sickness and Disability,” ed. Douglas Mangum et al., *Lexham Theological Wordbook*, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

