

John 11:1-16 “Seeing the Glory of Christ through Sickness”**

Main Idea: In John 11:1-16, we see Christ’s glory put on display in three remarkable ways.

- I. We see Christ’s glory in His response to sickness (1-6).
 - A. Lazarus became sick (1).
 - B. Lazarus’s sisters sent for Jesus (2-3).
 - C. Jesus’ response reveals His deity (4).
 1. The sickness will not end in death.
 2. The sickness is for God’s glory.
 3. The sickness is for the glory of God’s Son.
 - D. Jesus’ delay was an expression of His love (5-7).
 1. By not healing, Jesus let them experience more of Himself.
 2. By not healing, Jesus put His glory on display.
 - II. We see Christ’s glory in His response to danger (7-10).
 - A. He initiated a trip into hostile territory (7).
 - B. His confidence expresses His sovereignty (8-10).
 1. He said there’s enough light to finish the task.
 2. He said the darkness is coming, as planned.
 - III. We see Christ’s glory in His response to death (11-16).
 - A. Jesus reveals His perspective of death (11-15).
 1. Death is like sleeping.
 2. Overcoming death is like waking someone up.
 3. Lazarus’s death was for the benefit of the disciples.
 - B. Thomas reveals his perspective of death (16).
- Response: Having seen His glory, how should we respond?
1. Having seen His glory, we should trust Him.
 2. Having seen His glory, we should worship Him.

I want to know Christ, and I want this for you, too. Not just to know about Him, and not just to know Him in the clef notes version. I want us to know Him fully, so we can worship and enjoy Him fully.

Every passage in the Bible can reveal Christ to us, for it’s a Christo-centric Book, and it all points to Him. But there are four Gospel accounts that don’t just point to Him. They *reveal* Him in living color.

It’s a joy to announce that this morning we’re returning to our journey through the Gospel of John. We began our study a couple of years ago, and with a few breaks we’ve made our way through the first ten chapters. The beloved apostle, John the son of Zebedee, penned this biography of Jesus so that, as his purpose text states, “...you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name (John 20:31).”

If you want to have life, real life, *eternal* life, then you must believe. But not *just* believe. You must believe specifically that Jesus is the Messiah, the Son of God. And to believe Him, you must know Him. And to know Him, you must see Him as He presents Himself in the revelation of His Word.

At the beginning of this Gospel, John said, “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth (1:14).”

Notice John’s announcement, “*We have seen His glory.*” John saw something firsthand that you and I have not seen with human eyes. He and the other eyewitnesses saw the *glory of God in the face of His incarnate Son, Jesus Christ.*

** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is intended to prompt continued reflection on the practical truths of the Word of God.

We have seen His glory. The glory of God is the manifestation of God's essence, of who He is. We have seen the manifestation of Christ's essence, says John, of who He is.

In a very real sense, that's what you see when you read John's Gospel account. On page after page, you're seeing the glory, the manifest essence, of Christ.

For instance, John says in John 2:11, "This, the first of his miraculous signs, Jesus performed at Cana in Galilee. *He thus revealed his glory*, and his disciples put their faith in him." That happened day after day, throughout His earthly ministry. *He thus revealed His glory*. And led by the Holy Spirit, John put the glory to pen.

At the end of His earthly ministry Jesus made statements like these in His prayer to His Father in John 17, "I have brought you **glory** on earth by completing the work you gave me to do. And now, Father, **glorify** me in your presence with the **glory** I had with you before the world began. All I have is yours, and all you have is mine. And **glory** has come to me through them. I have given them the **glory** that you gave me, that they may be one as we are one: "Father, I want those you have given me to be with me where I am, and to see my **glory**, the **glory** you have given me because you loved me before the creation of the world (17:4, 5, 10, 22, 24).

And so I say it again, I want to know Christ, and I want that for you, too. And to know Him we must see Him as He presents Himself in this wonderful Gospel account, where He reveals His glory.

I urge you to read this Gospel with an eye for the glory of Christ. Look for His glory as He displays it in His teaching, in His miracles, in how He handles His critics, and course, in what He accomplishes on the cross and in that empty tomb.

And it's in chapter 11, where we're turning today, that we see one of the most vivid displays of His glory in the entire Gospel record. It's the account of the sickness, death, burial, and resurrection of Lazarus.

There are some things you'll never see quite so clearly as from a bed of affliction. I know that's been true in my life, as I've shared with you often in recent months. We've walked together, shepherd and sheep, down a path of affliction that involves my struggle with chronic, at times debilitating migraines. This is not a path we have chosen, but our wise Father has been using it to help us see more clearly the glory of His precious Son and our beloved Savior.

It's not a coincidence that we resume our study in John with the story of a sick man. As we'll see, Jesus said that Lazarus's sickness provided the backdrop for the display of His glory. He said it at the beginning of the story in 11:4, "It [this sickness] is for God's glory so that God's Son may be glorified through it." He also said it just before He raised Lazarus in 11:40, "Did I not tell you that if you believed, you would see the glory of God?"

Friends, it's all about His glory, every page, every event. In fact, in the very next chapter Jesus again references His glory, saying in 12:23, "The hour has come for the Son of Man to be glorified."¹

Let me state at the outset what we're about to see. In John 11:1-16, we see Christ's glory put on display in three remarkable ways.

I. We see Christ's glory in His response to sickness (1-6).

¹ And in 12:28, "Father, glorify your name."

As we walk through the account, we'll notice four events in the first scene. As the story begins we're told that...

A. Lazarus became sick (1). Verse 1, "Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha." We've not met Lazarus before in John. In fact, he's not mentioned anywhere outside of John 11-12 (and is different from the Lazarus mentioned by Jesus in the parable of John 16). We do meet his two sisters elsewhere, in Luke 10:38-42, the familiar account of busy Martha and Mary sitting at Jesus' feet. We're told that the brother and his two sisters were from Bethany, a village two miles from Jerusalem on the road that leads to Jericho.

So Lazarus was sick (a word John uses five times in the first six verses). What was the nature of his sickness? We're not told. How long had he been sick? Again, not told. What steps had been taken to deal with his sickness? Once again, no information given. We do know it's serious. He's close to death. And so, consequently...

B. Lazarus's sisters sent for Jesus (2-3). Verses 2 says, "This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair."

That's interesting. In verse 2 John gives us a bit of information about Mary, that she's the woman who anointed Jesus' feet. What's interesting is the order. That story hasn't happened yet. John will tell us that story in chapter 12 (see verses 1-3). But apparently, he knows it's such common knowledge that he refers to the event now, even before he actually records the event. But remember, Jesus did say, "Wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her (Matt 26:13)."

That information does indicate this was not your average family to Jesus. There was a unique bond between these three siblings and their Master.

Notice verse 3, "So the sisters sent word to Jesus, 'Lord, the one you love is sick.'" Jesus is many miles away, somewhere in the Trans-Jordan region (10:40). But drastic situations call for drastic measures, so the sisters send messengers to find their Messiah and inform Him of their brother's predicament.

Lord, they say. That's who He is to them, their *Lord*.

The one you love is sick. That's a stunning identifier. Jesus has ministered to thousands, even tens of thousands of people in His almost three years of public ministry. But the sisters speak of their brother as *the one you love*. Not, "A one," but "*The one*." Obviously, though this is the first time we hear this name, it's not Jesus' first time. There's a relationship here, a history, and it goes both ways. This man and his sisters love Jesus, that's a given, but the sisters know that Jesus loves them, and particularly Lazarus.

And so they boldly send a message to Him about this one He loves. *He is sick*. Notice, they don't tell Jesus what to do. They just give Him the information, and as later response will indicate, they clearly expect Him to do what He's done dozens and dozens of times with others. Speak a word. Come and touch. The method doesn't matter to them. The outcome is their concern. They want Jesus to *heal their brother*.

But to borrow from C. S. Lewis, Jesus is not a tame lion. Which means you'd better not try to put Him in a box and expect Him to work in ways that always make sense to you. He always has bigger things in mind.

Notice verse 4, "When he heard this, Jesus said, 'This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it.'" So Jesus heard the messengers report, and then He gave this response, apparently to the

messengers, but also in the hearing of His disciples. “This sickness will not end in death. No, it is for God’s glory so that God’s Son may be glorified through it.”

Those are revealing words, *glory* revealing words. Simply put...

C. Jesus’ response reveals His deity (4). He tells us three things about sickness here that no mere human being could ever say. First of all...

1. *The sickness will not end in death.* Only the Omniscient Lord of the Universe knows the future, and particularly, knows the future as it regards sickness and death.

This is the first century. Death as the result of sickness was commonplace, far more so than we know today. We get sick and expect there to be a cure. We have MRIs and CT scans and radiation treatments and research grants and fund raisers with promises to eliminate diseases. And quite often, sicknesses do *not* end in death, at least not in the immediate.

Yet in the first century they didn’t even have antibiotics. And so, what’s to us a relatively common illness could bring death in the matter of days, if not hours.

But Jesus says, “Not this time. This sickness will not end in death.” Interesting choice of words. He didn’t say Lazarus wouldn’t die. He said the sickness wouldn’t end in death, that death wouldn’t be His beloved’s final destination.

Friends, no mere mortal could say that. I’m thankful for physicians who can postpone death, but no physician can offer hope beyond death. But The Great Physician can, and He does. He offers life, eternal life, to all who put their trust in Him.

So there’s the first thing Jesus has to say about sickness. This sickness will not end in death. Here’s the second.

2. *The sickness is for God’s glory.* Let’s not glamorize this. Was there vomiting? Intense fever? Excruciating pain? I don’t know what this sickness was, but this has been a horrible experience for Lazarus, and for his care-giving sisters.

Yet while realistic, Jesus’ perspective is so different from the natural man’s. Jesus makes it clear that sickness is both an unpleasant *and* potentially glorious experience. We know about the unpleasant part, for no one likes being sick. But potentially glorious? Can that be? According to Jesus, yes. In the hands of a sovereign Lord, sickness provides the occasion for the display of nothing short of the glory of God.

What does that mean? What’s it mean to say that God intends to put His glory on display through sickness? D. A. Carson observes, “In John ‘glory’ (*cf.* notes on 1:14) is more commonly not the praise that is God’s due but his revelation, his self-disclosure.”² So it’s not just that God will be praised from this sick bed, though that can happen, so much as God’s glory will be made known from it and as a result of it.

You say, “Sure, if there’s healing.” Yes, and also if there’s *not* healing. And in fact, there won’t be in this case, for Jesus chose *not* to stop the deadly effects of the sickness of His friend.

Why would He do that? If He can heal, why wouldn’t He? Because He’s interested in maximum glory, and sometimes that’s exactly what *not* healing achieves.

Consider the testimony of the psalmist in Psalm 119:71, “It was good for me to be afflicted so that I might learn your decrees.” And in verse 75, “I know, O LORD, that your laws are righteous, and in faithfulness you have afflicted me.”

² Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (406). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

My friend, when Jesus enters your life, He changes everything. He changes your eternal destiny, for sure. But He also begins to change your view of life in the present. And that includes *sickness*.

There are worse things than being sick, namely being healthy and not living for the glory of God.

Let's be clear about this. Is sickness a good thing? No. And if you said, "No, sickness is not a good thing, for it exists because sin entered the world in Genesis 3," you would be right.

But that's not the whole story. The Bible doesn't end with the record of the curse on the disobedient man and woman in Genesis 3. There's a promise of a coming Deliverer in Genesis 3:15, One who would crush the head of our great foe. And the rest of the Bible tells the story that He indeed has come, and He is now speaking, and He says that this sickness is for God's glory.

Jesus said something similar about the blind man in John 9:3, "Neither this man nor his parents sinned, but this happened so that the work of God might be displayed in his life."

But there's more. First, Jesus said the sickness will not end in death. Secondly, the sickness is for God's glory. Now thirdly...

3. *The sickness is for the glory of God's Son.* "So that God's Son may be glorified through it," says Jesus. Lazarus's affliction did not catch God off guard. No, says Jesus. God the Father intends to glorify Me, His Son, through it.

Which raises the question, *how did it happen?* How did this sickness result in the glory of God's Son? It gave Jesus the occasion to put on display His sovereign love (3), His omniscience (4), His sovereign timing (6), His fearless determination to obey His Father (7), and of course, His power over death (44).

But ultimately, this sickness, which resulted in the raising of Lazarus from the dead, precipitated the fury of the religious leaders toward Jesus. And that, of course, eventually resulted in Jesus' own death, burial, and resurrection. And that is the ultimate demonstration of the glory of God to the praise of His Son.

It's ironic, isn't it, that Jesus chose to give life to His friend, Lazarus, in a way that would cause Him to lose His own life, and that for our sakes.³

Now notice what Jesus did next, according to verses 5-7. John records, "Jesus loved Martha and her sister and Lazarus. Yet when he heard that Lazarus was sick, he stayed where he was two more days. Then he said to his disciples, 'Let us go back to Judea.'"

That's odd. Jesus heard His friend was in great need, but He did nothing about it, or so it seems, for two days. He just said, "It won't end in death. It's for God's glory and the glory of His Son. And then He stayed put for two days.

Why the delay? It's not a very loving thing to be able to help someone and *not* do it, is it? Was Jesus uncaring for not doing what He could have done to help His sick friend? Actually, John makes it clear that...

D. Jesus' delay was an expression of His love (5-7). Look at the text. Verse 5, "Jesus *loved* Martha and her sister and Lazarus." And yet, when He heard that Lazarus

³ Or, as D. A. Carson observes, "The irony is that if in this miracle of restoration to life both the Father and the Son are glorified (*i.e.* revealed for who they are), the supreme moment of glorification comes in Jesus' death (*cf.* notes on 12:28)." Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (406). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

was sick, verse 7, “He stayed where He was two more days.” So the fact that He stayed was not uncaring at all, but was an indicator of His love for these three.

How so? I see two ways, and there no doubt are others.

1. *By not healing, Jesus let them experience more of Himself.* These three loved their Master, and Jesus knew that. By *not* immediately coming to them, He was giving them the opportunity to get to know Him even better. Furthermore...

2. *By not healing, Jesus put His glory on display.* That’s what He said, by letting this sickness continue and even progress as it did to death, the result was further display of His glory, for their benefit, and others, even ours.

There’s a lesson here that we mustn’t miss as we battle sickness in our own sin-cursed bodies. It’s this. God often works through sickness to put the glory of His Son on display. There’s another great example of this is Galatians 4:13. Paul, writing to the young believers in Galatia, said, “As you know, it was because of an illness that I first preached the gospel to you.”

Interesting, isn’t it? Paul says it was because of some illness, apparently one that struck him, that he ended up preaching the gospel in Galatia. And because he did the people there saw the glory of Christ through the life and preaching of Paul, and those who believed in Christ were rescued from hell and given a forever place in heaven.

It all happened because of an illness.

In 2 Corinthians 12:9 the Lord told Paul, “My grace is sufficient for you, for my power is made perfect in weakness.” And Paul concluded in verse 10, “Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.”

Why is it that so often we plead with God to take away the very means He intends to use to put the glory of His Son on display? His Word is filled with examples of sick people in whose lives He worked to bring glory to Himself. I urge you to ponder their stories. Job. Hezekiah. Simon Peter’s mother in law. Epaphroditus in Philippians 2:25-30. Namaan with his leprosy. And of course, dozens and dozens of nameless, afflicted people who were healed by Jesus and the apostles.

This brings us to the second way we see the glory of Christ in this story. First, in His response to sickness. Secondly...

II. We see Christ’s glory in His response to danger (7-10).

Notice what Jesus did in verse 7.

A. He initiated a trip into hostile territory (7). “Then he said to his disciples, ‘Let us go back to Judea.’” I say hostile territory because of what just happened to Jesus in Judea in the previous chapter. Notice 10:31, “Again, the Jews picked up stones to stone Him.” And then in 10:39, “Again, they tried to seize Him, but He escaped their grasp.” That happened in Judea, specifically, in Jerusalem. According to 10:40 Jesus then left Judea and headed for safe ground across the Jordan.

That makes sense. Your enemy’s want to kill you, so you lie low.

Now Jesus says, “Let’s go back to Judea.” He doesn’t mention Lazarus. He just tells the disciples He wants to return to Judea. A miscalculation? Hardly, even though that’s the conclusion Peter, James, and the others will draw. The truth is...

B. His confidence expresses His sovereignty (8-10).

Listen to the disciples in verse 8, “‘But Rabbi,’ they said, ‘a short while ago the Jews tried to stone you, and yet you are going back there?’” It didn’t make sense. *The*

authorities have stones back there, and they've already proven they're ready to throw them!

Jesus gives a very intriguing response in verses 9-10, "Jesus answered, 'Are there not twelve hours of daylight? A man who walks by day will not stumble, for he sees by this world's light. It is when he walks by night that he stumbles, for he has no light.'"

Don't you love how Jesus often responds to perplexing questions and challenges with curious figures of speech? Here He talks about daylight and darkness and not stumbling and stumbling.

What's His point? When Jesus says "this world's light," He's talking about the sun. And His reference to "twelve hours of daylight" points to time for work, for in the first century, as today, most work was done during those twelve daylight hours.

So Jesus is talking about the working hours, and by using that image He wants to communicate a couple of things about His own work or task.

1. *He said there's enough light to finish the task.* Throughout John's Gospel Jesus makes reference to His work. He said in John 9:4, "As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work." On the eve of His crucifixion He says to His Father in John 17:4, "I have brought you glory on earth by completing the work you gave me to do." He's talking, of course, about His work of redeeming a people.

But the job isn't done yet, not in John 11. "I have a twelve hour task to accomplish," says Jesus, "and nothing will stop me from finishing it."⁴

In other words, there's no reason to stop and go into hiding. Sure, there's danger. Sure, the enemy wants me dead. But they will not succeed until My earthly work is done, until My twelve hours are reached. So there's no reason to stay away from Judea.

Those are the words of the Sovereign One. And so are these.

2. *He said the darkness is coming, as planned.* The twelve hours of daylight will come to an end, and then it will be dark, says Jesus. There is coming a time when cruel hands will lay hold of Me, and then, My work will finish. In fact, the efforts of wicked men to finish My work will result in the climax of My work.

Which, of course, is what happened. When His opponents forced Him to cease His Messianic work, by nailing Him to a cross, Jesus actually completed His work, by dying as a saving sacrifice for sinners.⁵

So, no, He says, we're not going to hide in fear. There's still time to work, and I'm going to do this work My Father has designed for Me.

And of course, the same would later be true for these men, and their Master's words would grant them great courage in their own hostile situations. You too have a work to do, given to you by the Father. Don't fear what wicked men may do. They can't stop the Father's plan, not until it's finished.

So there's a second way that Christ puts His glory on display. First in His response to sickness, and then to danger. He has no fear of danger. And why not? Because He can't feel the effects of dangerous circumstances? No. He will feel them in agonies beyond human expression. But He knows that even those agonies are not a distraction from the work, or a setback from it, but in fact, part of the work itself.

⁴ Jeremiah 13:16 is a background text, "Give glory to the Lord your God before he brings the darkness, before your feet stumble on the darkening hills. You hope for light, but he will turn it to thick darkness and change it to deep gloom."

⁵ He said in John 12:35 "You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you."

Again, it's no different for us. Paul says in Colossians 1:24, "Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church."

What's the worst the word can do to us? Kill us, right? And that's happening even now, for even as I speak, martyrs are laying down their lives for Christ as they complete the work He's given them to do. As did their Savior. So what motivates us to endure through all the sickness and danger?

It's the glory of Christ. It's all about seeing and helping others see His unparalleled glory. And there's one more way in our text.

III. We see Christ's glory in His response to death (11-16).

Take a look at the interaction between Jesus and the disciples in verses 11-15. "After he had said this, he went on to tell them, 'Our friend Lazarus has fallen asleep; but I am going there to wake him up.' His disciples replied, 'Lord, if he sleeps, he will get better.' Jesus had been speaking of his death, but his disciples thought he meant natural sleep. So then he told them plainly, 'Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him.'"

It's sort of humorous. The disciples missed the point, didn't they? But the Lord is so patient, and He turns the confusion into a teachable moment. With these words...

A. Jesus reveals His perspective of death (11-15). We learn three things.

1. *Death is like sleeping.* "Our friend has fallen asleep," says Jesus. The Master uses a very common experience to teach us about death. He likens it to something that happens to us every night. Death is like falling asleep.

Paul later used this same image in 1 Thessalonians 4:13-18, "Brothers, we do not want you to be ignorant about **those who fall asleep**, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus **those who have fallen asleep** in him. According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede **those who have fallen asleep**. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and **the dead in Christ** will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words."

Notice the connection. The dead in Christ are those who have fallen asleep in Christ. When a believer in Christ dies, it's as if he simply falls asleep and begins to experience life in heaven. And one day, when Jesus Christ returns to rescue His still living servants on planet earth, the dead in Christ will return with Him. This is the believer's hope, beloved, and what a hope it is. If we live, we're in Christ. If we die, we're with Christ. And where Christ goes, we go. We're always with Him!

So death is like sleeping. Secondly, according to Jesus...

2. *Overcoming death is like waking someone up.* "I am going there to *wake him up*." Now there's a claim that indicates that, to borrow from Lewis again, Jesus was either a liar, a lunatic, or indeed the Lord of all. He just asserted that He was going to approach a dead man and cause that dead man to come back to life. And in one of the most remarkable scenes in all the Bible, that's exactly what He did.

Verse 43, "Lazarus, come out!" And verse 44 says, "The dead man came out." There's one more thing Jesus teaches us here.

3. *Lazarus's death was for the benefit of the disciples.* “Lazarus is dead, and for your sake I am glad was not there.” Amazing. If He'd been there, the implication is that Lazarus would not have died, for Jesus would have healed him, as He had so many others. But I'm glad that didn't happen, says Jesus.

Why? *For your sake*, He says to the apostles. You mean, sometimes Jesus allows His people to experience sickness and even death for the benefit of others? In this case, He said that was true. And it's often the case.

And what's the benefit? *So that you may believe*, said Jesus. It's one thing to believe in a Jesus that exists to make you healthy, wealthy, and wise in *this* life, and sadly, that's the Jesus in whom many believe. But eternal life belongs to those who believe that He indeed offers life beyond this life, and He offers it on the basis of His own death and triumph over death.

Our story concludes with a contrast. We've just seen Jesus' perspective of death. In verse 16...

B. Thomas reveals his perspective of death (16). “Then Thomas (called Didymus) said to the rest of the disciples, ‘Let us also go, that we may die with him.’”

Most of the time, we equate Thomas [whose name means “twin’] with fear and skepticism. He's *doubting Thomas*. And that's, of course, because of his response to the resurrection story in John 20. “Unless I see the nail marks, I will never believe (20:25).”

But that's not the whole story regarding Thomas. Here it's his devotion that's highlighted, for even though he misunderstands his Master, He loves Him. And He loves Jesus so much that he's willing to follow Him right down a path that, he believes, will take him and the others to a certain death. But no matter. Where He leads, I will follow.

What happened to this sleeping man? And what about the sisters? And was Thomas right? We'll find out...in the weeks ahead, for there's more glory to be seen.

Next time, the Lord willing, we'll see His glory through His claims in verses 17-27, then His glory through His tears in verses 28-37, and then His glory through the raising of a dead man in verses 38-44, and finally, we'll see the rejection of His glory by those who plotted to kill Him, and eventually Lazarus too, in verses 45-57

But there's a pressing question that we must face today, and it's this.

Response: Having seen His glory, how should we respond?

The truth is, that's what we've just done. In the pages of God's Holy Word, we've just seen the glory of Christ—in His response to sickness, and in His response to danger, and in His response to death. Now what are we going to do?

“What should we do?” you ask. Two things...

1. *Having seen His glory, we should trust Him.* First, trust Him for salvation. “Believe on the Lord Jesus Christ, and you will be saved (Acts 16:31).” But don't stop there. Brothers and sisters, we should trust Him with our lives, in our sicknesses, in our dangers, and even when death itself approaches. After what we've just seen today, this amazing display of glory, the fitting response is to *trust Him*. And this...

2. *Having seen His glory, we should worship Him.* Declare His worth, with your lips and life, for there is none like Him. If you believe that, let Him know it, and let others see it. Trust Him, and worship Him.