

John (Quality: Average, Incomplete)

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Preacher: Roe, Ernest (1883-1967)

- [0 : 00] Behold how he loved this. I suppose the 35th verse is easily remembered as being the shortest verse in the Bible.
- Perhaps you know where the longest one is. If not, have a look in the book of Esther. You just stood this afternoon and you will find a verse in that book that has 90 words in it.
- And if you can find a verse with more words than that in it, you let me know, won't you? I wonder what we would have done if we had not had the Bible divided into chapters and verses.
- How would I have been able to tell you where the text was this morning? And this is good enough for you older friends as well as for the youngsters.
- Whatever would we have done with a book that was not divided up so that we would not be able to have any references whatsoever?
- [1 : 27] It's very awful. This division of chapters and verses, this is more particularly for you boys and girls, is not of God.
- That is, it is not of the Holy Ghost's inspiration. They are not of the original manuscripts of the Bible. That is a subject that I would like you boys and girls to be a bit more acquainted with, the manuscripts of the Bible.
- You may hear in your weekday school, do not of downright rubbish, an atheism with regard to the Bible. I only wish our young people would be well versed, as they certainly should be, from the pulpit it needs to be, in the matter of how we had the Bible at all.
- I think some of us that are old would be hard put to it, to give a proper answer, as that how we have the Bible.
- Well, in the original manuscripts, that is the original Hebrew of the Old and the Greek of the New, there are no chapter distinctions, whatever.
- [2 : 54] It was not until Jeroboam, a man named Jeroboam, made a translation in the 13th century, the direct Hebrew into the Latin, that we had this division into chapters and verses.
- And that was the original. And that was the original. And that was the original. And that was the original. And then in the 16th century, a Robert Stephen, who was a printer, by trade, he divided the New Testament similarly, so that eventually, in the providence of God, we came to have a Bible, as we have it now, divided up into chapters and verses.
- I think all this is most useful. And I am sure God has wonderfully blessed what these men were made to do.
- Now then, as we will help this morning, we shall try and speak on this shortest verse with the comment that the Jews made upon him.
- Jesus went to the comment, then said to the Jews, Behold, how you know.
- [4 : 26] The shortest verse, do we say? Aye, but it's the longest sermon in the whole time. Whoever would be able to preach rightly upon these two words, Jesus went.

Well, I can't. The words have been with me, much, so much so that I can't get away from them this morning.

That's why we have to look at this text. But the Lord only knows what I'm going to say about it. The depth that one can see is far beyond my capacity to open up to you.

But I want to start at what I think is the right way to begin. First of all, you and I look at the miracle as a whole.

That's worth looking at. In fact, it's what we show often through. When we are studying any one part of the word of God, we should look immediately at that that we see, and that which followers commonly call the context.

[5 : 47] And if we get that right, well, that's half the exposition to say the least. This miracle. The miracle of raising Lazarus from the dead.

And we're in the end of the day. And we're in the early days, there's quite a family affair. Jesus loved Mary and Martha and Lazarus.

So holy, so simple, so dutiful. I, but you and I, can't touch the bottom of it. This was a place where he often resorted, spent no doubt several restful hours by night in this godly home.

The common language of religion is the Holy Family referring to Joseph and Mary and the brethren of Christ. Ah, but this is the Holy Family really. Some of the brethren of Christ didn't believe in him, so it wasn't much of a Holy Family was it. But here you have a Holy Family. Mary, Martha, Lashley, all in love with Christ because Christ was in love with them. Here we say he often stayed and refreshed his weary spirit. And he hears of Lashley's sick and instead of hating there too, he stayed where he was in Judea for some days. But he said this sickness was not unto death. Yet he died. How do we square that?

Lashley's sick and instead of dying. This sickness is not unto death ultimately. Immediately, it was. Lashley's sick died. But ultimately, the death is the glory of God. And the glory of God is seen when Christ stands at that grave and cries, Lashley, come forth and the glory of God is seen when Christ came forth. And he just once did, came forth. A family affair.

[8 : 12] Do you remember that this is the last miracle of Christ you all? And can you tell me the first, yes, that the wedding at Cain in Galilee, yes, and not a family affair, wasn't it? An ordinary wedding? They invited Christ to be present. What a nice thing to do. To invite Christ to be present. When a couple is going to be married. Whatever will they do without Christ?

It isn't everybody that once cried. But those who by grace do, and seek him for their wedding, are most likely to get on well together. So the beginning and the last miracle of Christ center in and around a stand. And some of you may be saying, well, what's that about you? What it be?

What it be? Where are you as a family? If Christ is not in your family? Where are you? Today, the idea of family is being too loose, being put on a very low level, in fact, it's been repudiated by so many.

Youngsters are growing up. Youngsters are growing up with the idea of liberty, which is anything but liberty, of terminating the greatest bondage of time and eternity. It's great for you that's not.

Youngsters are growing up with the hope. Family relationships are not what they once were. Family relationships are of good. He set it for solitary in family. It's old passion. It's blessedly good to have these old passions things maintained.

[10 : 17] Find the idea of the overwhelm and you know, does it live in women, in unscrew and Ahae. that the wedding became, shall I say, this funeral, became this grave size, but anyway.

And it is not too much for me to say. You that fear God by his grace, you have Christ concerned in your family affairs.

Now, don't undervalue that. Don't think lightly of it. You try to manage your family. Guide, direct it.

Quite right you should. But don't forget, you're bound upon, blessed things in your family that you can't manage. Well, remember this.

Christ is not dead. He doesn't forget. You look to him. You beg of him to take an interest in your family.

[11 : 20] And I'm not asking to do what is impossible. He himself said, call upon me in the day of trouble. You'll never do better than that.

Never. It could do worse. Call upon me in the day of trouble. And there are conditions put to that promise, remember. He's not headed about with brick walls a hundred feet high.

Call upon me in the day of trouble. I will deliver thee and thou can't glorify me. God, help you do it.

You'll never ruin the day. So, that's the first thing about this miracle. It's centered in the family interest that Christ has in that beautiful family of death.

The second main point about this miracle is that it illustrates him to be the resurrection and the life. He said he was so.

[12 : 27] I am the resurrection and the life. A great statement. There must have been much in Mary and Martha and they saw and heard Christ speak those words for he was a human being in front of them.

He spoke with a human voice really, truly, actually a human being and said he to say I am the resurrection and the life was making a tremendous claim.

Power over death, power over the grave, yes, I have it, I can do it. Surely he has his divinity where he makes the statement and presently he goes to the grave and he proves for there in the actual appearance of Lazarus from the grave, what have we?

The proof to a demonstration that Christ is true. now, he is the resurrection and the life in his own person, but by virtue of his being the resurrection and the life, all who live and live in him will resurrect to eternal life too.

What a blessing that is to be sure. How little we think of the life that is this time. upon my word it's all this time, this time, this time.

[14 : 22] What shall I do? What shall I wear? What shall I eat? The wherewithal but this, that and the other. When it's all done and it soon will be all done with you and me, watch our this blessed future state to which for the greater part of our lives, even for present Christians and some of the real people of God, seem to ignore past it by and time.

Forget what a pity, what a shame it is, what a loss. After all, if we are for only this world, as Paul tells us, we are all people the most miserable or the most to be pitied, which is perfectly true.

But there is a beautiful state and concession beyond. We are not as sorrow as those who have no hope.

Why? For seeing the liberty that Jesus died and rose again, even so, they will show that sleeping Jesus, God, will bring with him.

He is not dead, but sleeping, true, not the soul, though. The body sleeps, the soul is awake, more awake than every worthwhile here.

[16 : 00] but I go, said the resurrection and the life, by virtue of my abundance of grace and power and mercy and go to raise him again.

And it was that. He proved that he was the resurrection and the life. and the outcome of this beautiful good deed was that it led directly to active steps being taken to crucify.

Do good and he always did good. He always went about doing good and what he gets from it? You know, the cross, the Jews father who was nigh at hand, we read at the close of his biblical that many went out of the country up to Jerusalem before the father was purified themselves.

Then saw they for Jesus. Now both the chief priest and the Pharisees, that means the government of the Pharisees behind.

The chief priest and the Pharisees had given a command that if any man knew where he were, he should show it that they might take it.

[17 : 29] And so this miracle increased his popularity and the religious people of the day were angry of course.

They were jealous of another one running away with their popularity and so they said in effect if we don't get rid of him, we're done. And so they got rid of him as they thought.

Now we'll try to look secondly at this Jesus weep. Jesus weep. Have you noticed in verse 33 and in verse 38 we read in groaning in verse 33 when Jesus therefore saw her weeping and the Jews also weeping which came to her he groaned in the spirit and was troubled.

He groaned in the spirit indicates the depth of his sorrow the reality of it it was real.

It was not like the professional mourners who accompanied Mary and Martha to the grave. As you know there was in the time of Christ professional mourners.

[19 : 00] You could hire them by contract. You go to the grave and mourn their waver and how and according to stipulation of all other antics which no actress of our day could excel in their performances.

But Christ is growing in his spirit. There's no out for performance like a lot of the food of it.

He's really and truly cut to the very heart. And to repeat again in verse of again Jesus therefore again groaning himself coming to the grave.

It is right for you and I to ask why was he growing and weep. We may not get to the bottom of it but every word of God has its definite meaning and importance.

Surely here there must be a meaning. Now I want to suggest two or three things for you to think about.

[20 : 21] Not that. I'm not laying down dogmatic ideas on some things we are dogmatic that you know and intend to be while you are spared.

But when we come to a beautiful as true subject like this we mustn't be dogmatic but we can if we are help be suggestive.

Why did he grow in spirit? What if the unbelief of Mary and Martha? I wonder.

Where did there are many times? Why? Both of said the same words. Lord if thou hadst been here my brother had not died.

No doubt during the days of his sickness they would be saying to one another if only Jesus was here he still here is he would put things right but he wasn't there and their brother died ah yes unbelief that crowning sin of all others I think it was Dr.

[21 : 46] Thomas Goodwin as the art which became known as the founder of the city temple by the buyer I think it was he who was in great trouble about his sinnership before God as a young man and he went to see a divine who was named strictly at the present moment you must forgive him well the divine heard all goodwin had to say about his sins it was a free and full confession of his many sins when he done the only line said to him there's one sin you haven't admitted one sin worth of all those sins you mentioned goodwin was embarrassed he could conceive what had been worse than the thing he had admitted the old divine wisely safely said the sin of unbelief ah bless him the sin of unbelief for this unbelief laid in the roots of the whole tree of divinity unbelief will never believe god it can't it will never believe the word it can't it will never believe in heaven it can't it will never believe in hell it can't it will never believe in christ as as you belong to him say so

I not unto thee said christ the mary and mother take thine not unto thee that if thou would believe thou shalt receive the glory of god have he ever said that to you let him give your unbelief and it once knocking and you agree with me it robbed you of much comfort much peace much joy and I may well add much fellowship with god I know you speak of your corruptions you can't speak of them too much for me but what it is half that we speak about our corruption only amounts to this that if I hang got them I should be a morbid safe person for the savior to say in other words religious pride religious works but the mouth do whereas the beauty and the glory and the grandeur of a god-given faith in you and I is not withstanding my guilt corruption utter complete depravity not withstanding it all faith admits it confess it all yet faith says

I will to the gracious king approach I will in that he can't but turn me away none ever were turned away from him I still go and if I die for mercy source this word to die me like for force as him and ever die perfectly true I wonder what that was part of his growing the unbelief of Mary and Martha her second suggestion is that would it be the professional mourners kicking up their antics and rounds when he knew it was hollow hypocrisy would it be that it might be but I don't think so much as the unbelief of Mary and Martha or there is one more thought and I hardly like to mention because

I wouldn't like to give you the impression that I wish to intrude into things that one should not but the lad that we say was dead his body where is so born in the grave we are told in other scriptures that they depart to be with Christ which is our better absent from the body present with the Lord that's true you say that the Bible says that too very well then Lazarus soul was in glory in the full presence and blessedness of God and the whole celestial holy angels with all the people of God that have gone on before him holy atmosphere holy exercises holy enjoyment and now is it to be brought back is it to come out of that and rehabbing that body that's in the grave is it this that calles

Christ to grow and we I think you all dear friends think about that there's something in it there's much in it that I can't explain nobody could be back to bring a soul out of the bliss and bless of heaven to rehab in that body and to live again at least for appearing on earth surely this would be enough to cause him to groan in spirit and as the verse says and in trouble he groaned in spirit and was troubled the margin said troubled himself literally that word means you know when you see water on the boil well that's just the figure his whole soul was royal stirred boiled but he came to grain through what when I offer a few humble suggestions you think about them and while you are thinking about the word of

[29 : 03] God it will save you from thinking about something about words well now this idea of this weeping is very significant you have in close proximity the actual humanity of Christ and the actual divinity of Christ he wept yes but the next moment Lazarus come forth and either was dead came forth here a weeping human being there almighty God that is it not just so will that divine voice of his that once wept while he was men on earth speak to all that are in the graves and say come forth and they shall come forth they did have done good under the resurrection of life and they did done evil under the resurrection of

Pondet day similarly look Christ abeys in his mother's arms helpless dependent depending upon men just the same as any ordinary they necessarily is and yet when God bringeth in his first begotten into the world there he is abeys in men his arms when he bringeth in his first begotten into the world he said let all the angels of God worship him God divinity humanity always close together as it is in this wonderful story the disciples are on the lake of

Galilee in a boat there's a storm and how exact and precise are the words of the Lord Jesus in the story which reads there came down a storm upon that lake now that lake the lake of Galilee or the sea of Galilee about 12 miles by seven you boys and girls can think of that that lies 680 feet down below the Mediterranean so in a very low spot I'm mentioning this for a reason and on the side of the lake there are cliffs or hills which rise right back to the mountains of Hermon I say mountains because there's two ranges of the mountains of Leviton one goes to 90 miles and the other goes to 60 well right from the hilltop of the lake of Galilee on a rising scale of the whole of time to the

Mount Hermon range you have a vast platter and the snow is on the Hermon melting in their season cause such a rush of water down to the lake that they worn away many deeper beings in the sides of the cliffs they call them in their Arabic tongue wad w-a-d-y boys and girls think of these things hungry and these make absolute fun so the wind becomes down onto the lake just that happens and they come off once just in the story tells us suddenly there came this story here is the sea or the lake of Galilee just one boiling inferno nothing more nothing less a boiling inferno and Christ is fast asleep in that little house fast asleep surely here is humanity it's nice to think of the earth like this he doesn't lose any honour by meditating on these subjects far from it a real man was he the disciples say master care is thou not that we perish after a load peace and there a great car and if you could only visualize what the storm was like on that lake you have it all vividly before you the divinity he ruled the sea at once

God man close together so we could go on there's many illustrations of this in the Bible let me finish that path with one that is most blessed he hangs on the cross despised and rejected of man the man that never heard a word that never said an unkind word that never did any see the great high priest of our pro-face Christ he hangs a curse of God for he is cursed of God that hangs from the tree cursed of men for they shot out their town wagged their head and mocked him a real man suffering dying he died that proved his humanity yes but just before he died a voice at his side said

[35 : 53] Lord remember me when thou comest into thy kingdom and this sacred man of whom we care opened the gates of paradise straight away he said today shalt thou be with me in paradise man verily God the keys of heaven that is good ah the thing he did it for such a one said hope that you and they are there is we are not minimizing the thief not one bit he wouldn't wish but oh when you think of the life the man lived right until a moment of drawing his last breath and yet that prayer put in his heart by God think upon think upon remember me

Lord haven't you got it in your heart doesn't it come out many a time I was going to say unconscious and it may be true you're not really you're not really conscious of what you're saying in a way it's there in your very being your whole personality is involving Lord remember me think upon me don't throw me away receive me bless me ah sinner he who opened the gates to that man should have the power to open them for the likes of us we wouldn't have hope if it were for such things as I'm talking about this morning no hope at all ah this blessed man wept but he was God God was manifest flesh flesh you read if memory serves you write of two other occasions where Christ wept

I better just mention them then we shall have to end this one he he wept when once he was coming down from Mount Holiday toward Jerusalem on what he's called his triumphant entry he was anything but that that's what people call it well as you come down the slope of Olive you get the best view of Jerusalem lying in the immediate distance that one can possibly have and true to actuality the evangelist writes that he was coming down the descent of Olive Jesus wept when he beheld the city there you have the patriarch he wept when he beheld the city he was a lover of his own nation he was a Jew he came to his own his own and a nation received him not and he said

O Jerusalem if thou hast known the things that belong unto thy peace but now they are hidden amen he saw what was coming to Jerusalem and he knew why it would come came to the high priest said it was needful that one man should die to save the nation he didn't know what he was talking about that he said because he was high priest that year but the Holy Ghost was using that man unconsciously to speak the truth Christ did die not for the nation of the Jews only but for all God's people scattered abroad and he must die that death through the hands of the people of Jerusalem as the instrument him being delivered your wicked hands he was delivered by God but your wicked hands had a hand in it his blood be on us and on our children these people said and it was after about 40 years after when the

Romans took Jerusalem and set it ablaze and there was not anything left of the temple worth recognition Christ saw all that and he saw the reason why because they would not own him as king not as saviour but as king they would not receive him as the true Messiah as he proclaimed himself to be it is not spiritual redemption that he's talking about it is natural natural things he's talking about there but he's had this lesson for you and me I'm no longer young that you know very well I've seen a fair amount of things about chapels and churches in my day too much in some things they did not know the day of their visitation do you think some of the chapels know the day of their visitation now do you think they do

[41 : 48] I don't they don't know the verses that are scattered abroad right and left where the gospel is preached faithfully sabbath by sabbath do people understand it as his proper value do they love it as they should I fear the answer is in the negative by the majority of people who appear to listen to it the carelessness the indifference the coldness the just don't care attitude prove they do not know the day of their visitation and what will happen what you have in revelation 2 and 3 will happen and it happening bit by bit play with dying out and being removed and more will follow unless it please

God which I hope it will to arrive in mercy and save our land from the impending doom God doesn't make ministers and send the gospel by them to be preached for them to be played with trifled with ignored and make your matter I'm not talking personally because I thank you for your time but I'm talking in general and I know it's true things that God provides and sends in the gospel are looked upon by so many and that of course please yourself do as you like don't care attitude latitude in and that of the gospel is the long word but is enough to make anxious no wonder our message Lord wept when he beheld what would happen over Jerusalem and it has happened one more then I leave you ah this is the sweetest of all and you only read of this in the epistles of the Hebrews as far as I know

I don't know anything yet about the Bible but I think I'm right it only occurs in the epistles of the Hebrews who in the days of his flesh offered up strong cries with tears prayers and supplications to God ah that takes it to God again seven now here and at the cross where he cries with a loud voice my God my God why hast thou forsaken me it's not patriotism it's not the language affecting Jews only no this is spiritual eternal gospel salvation now here he's dealing with souls with sin with death with hell we don't know what sin is we don't we think we do we don't if I may say reverently it's broken heart it made him weak with agony being in agony his sweat was it were great drops of blood falling down to the ground he had sinned in his utmost he made the rules of

God in his profoundest death hurled at him by the righteous judge the cup which my father gave him the drink this was the cost to him of our salvation that made his strong crying and tears and was hurt ah thank God he was accepted both in his prayers and tears and his offerings he was accepted by the father that made salvation were right Thank you.