

HOW TO "WALK" WITHOUT FEAR

John 11:1-16, John11'01 LAZARUS ser.wpd, January 8, 2004

(Jn 11:1-16), "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. ²(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) ³Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. ⁴When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. ⁵Now Jesus loved Martha, and her sister, and Lazarus. ⁶When he had heard therefore that he was sick, he abode two days still in the same place where he was. ⁷Then after that saith he to his disciples, Let us go into Judea again. ⁸His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? ⁹Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. ¹⁰But if a man walk in the night, he stumbleth, because there is no light in him. ¹¹These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. ¹²Then said his disciples, Lord, if he sleep, he shall do well. ¹³Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. ¹⁴Then said Jesus unto them plainly, Lazarus is dead. ¹⁵And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. ¹⁶Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him."



LAZARUS

(V. 1), "Now a certain *man* was SICK, *named* **LAZARUS**, . . ."

S "LAZARUS" is an abbreviation of the name **ELEAZAR**, which was the **fourth** most common male name among Palestinian Jews in the period 300 bc-ad 200. (New Bible Dictionary (3rd ed)

S "LAZARUS" MEANS "**WHOM GOD HELPS**".

S This Lazarus is **not to be confused** with the poor man named

Lazarus in **Luke 16:20**. That Lazarus died and he was carried by angels into Abraham's bosom.

THE TOWN OF BETHANY

(V. 1), "Now a certain *man* was sick, *named* **LAZARUS, OF BETHANY** . . ."

- S** Bethany was a village located about **two miles** ("15 furlongs" v. 18) east of Jerusalem on the eastern slope of the Mount of Olives. It was located on, or near, the road to Jericho.
- S** The modern day name for the ancient village of Bethany is **EL-AZARIAH**. It is the **Arabic** form of **Lazarion**, the fourth-century name of the village and the church that was built over the traditional tomb of Lazarus. (Our church group toured that site and actually walked down into the tomb believed by some to have once contained the body of Lazarus.)
- S** Bethany is **distinguished** by several factors:
- (1) It was the HOME TOWN OF **Lazarus, Mary and Martha** (v. 1).
 - (2) Bethany was the village where **Simon the Leper** lived.
 - (3) Jesus spent His **nights** in Bethany the week of His crucifixion. He would **teach in Jerusalem** during the day and then He would return to Bethany to spend His nights in the home of Lazarus.
 - (4) Bethany was the city from which Jesus **began His triumphal entry** into the city of Jerusalem. Our text reveals an additional important fact about Bethany. John called it:

THE TOWN OF MARY

(V. 1), ". . . THE TOWN OF **MARY** and her sister **MARTHA**."

S That verse specifically calls Bethany **“THE TOWN OF MARY.”** That may simply mean that Bethany was the town where Mary lived. It may indicate something more than that.

S I attended college in Plainview, Texas. Outside the town, on **Highway 27**, was located a city water tower. On that water tower was the name of JIMMY DEAN. He was born in Plainview, Texas, in 1928 and went on to be a famous son from Plainview. Jimmy Dean’s Sausage plant was located there. THE POINT – the city in which I went to college was not just Plainview, it was the city where Jimmy Dean was born.

BETHANY was not just the village two miles east of Jerusalem. It was **“THE TOWN OF MARY.”** Bethany was significant in part because Mary lived there.

S Who was Mary? Mary was one of the **most notable women** in the N.T. There are many women named Mary in the Bible. This Mary is not Mary, the mother of Jesus. This Mary is the sister of Lazarus.

CONSIDER **FOUR FACTS** that distinguish this Mary of Bethany from all the other Mary’s.

(1) **HER MOST NOTABLE ACT** is specifically mentioned in verse 2. **(V. 2)**, “(It was *that* **MARY WHICH ANOINTED THE LORD** with ointment, and wiped his feet with her hair, . . .)”

S Mary was so well known at the time in which John wrote His gospel, that he could distinguish her from all the other Mary’s by simply **reminding his readers** of her most notable act. While Jesus was in Bethany the week of His crucifixion, Mary **anointed Jesus** with expensive ointment and wiped His feet with her hair. Judas became very upset with what she had done and told Jesus that that ointment could have been sold and the money given to the poor. Jesus’ response to Judas was:

(Mk 14:9), “Verily I say unto you, Wheresoever this

gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.”

S We will examine Mary’s act of worship in greater detail when we study John 12.

(2) The Gospel of Luke records **another notable act of Mary**. Mary sat at the feet of Jesus and worshiped while Martha was at work in the kitchen. When Martha complained to Jesus about Mary’s inactivity, Jesus said to Martha:

(Lk 10:41-42), “. . . Martha, Martha, thou art careful and troubled about many things: ⁴²But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”

(3) There is a third notable fact. **INDICATIONS ARE** that Jesus had a **very deep and abiding love** for this entire family from Bethany. That fact is highlighted in **TWO VERSES**:

C (V. 5), “Now **JESUS LOVED** Martha, and her sister, and **LAZARUS.**”

C (V. 3), “. . . **LORD, BEHOLD, HE WHOM THOU LOVEST** is sick.”

Note the exact wording of verse 3. The sisters **did not** state those words the way we might have thought. They **did not say**, “The one that loved you.” **They said**, “The one whom thou lovest.” There is **no doubt** that Lazarus loved Jesus, but the defining element of this passage is not Lazarus’ love for Jesus, but rather, Jesus’ love for Lazarus.

(4) A fourth distinguishing factor was that **MARY WAS THE SISTER OF LAZARUS** (v. 2). In this notable family from Bethany were **Lazarus, Martha and Mary**. Lazarus was most notable because Jesus raises him from the dead at the end of this present chapter.

(V. 3), “Therefore his sisters **SENT UNTO HIM**, . . . ” (i.e., Jesus)

At the time in which the events of John 11 occurred, the family from Bethany and Jesus were separated by **CONSIDERABLE DISTANCE**. In the previous chapter of John, Jesus was located beyond the Jordan River where John the Baptist first baptized (10:40). It is certainly a possibility that Jesus was still located across the Jordan. Wherever Jesus was located, it was a considerable distance from Bethany, especially considering the fact that Jesus and His disciples traveled by foot.

(V. 3), “Therefore his sisters **SENT UNTO HIM**, saying, Lord, behold, **HE WHOM THOU LOVEST IS SICK.**”

S **We do not know** what kind of sickness Lazarus was afflicted with. **We do know** that it was **so serious** that it resulted in his death. He eventually reached the point where he stopped breathing and his heart stopped beating. They took his dead body and wrapped it in grave clothing and buried him in a tomb. Whatever his illness was, it was **serious** and Mary and Martha knew it. He was so serious that it demanded that a **quick message** be delivered to Jesus.

IT IS WORTH HIGHLIGHTING **WHO IT WAS** THAT WAS SICK. IT WASN'T **Herod, Pilate, Judas**, or some other **nonbeliever**. IT WAS **LAZARUS**. **THE POINT IS** that a person can love God, and be loved of God, and still get sick. The **Bible is full of examples** of godly people who loved God with all their heart, who were sick in spite of their love for God.

(1) **JACOB** was sick in his old age (Gen 48:1).

(2) **ELISHA** died of a sickness. The Bible words it this way:

Ⓒ **(2 Ki 13:14)**, “Now Elisha was fallen sick of his sickness whereof he died. . . .”

(3) **HEZEKIAH** was one of only a few godly kings of Judah. Had God not intervened and healed him, he would have died of a sickness. (2 Kings 20:1).

(4) **DANIEL** became sick because of a vision God had sent him.

Ⓒ **(Da 8:27)**, “And I Daniel **fainted**, and was **SICK** certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.”

(5) **PETER’S MOTHER-IN-LAW** was sick and Jesus healed her (Mat 8:14)

(6) **EPAPHRODITUS** was a faithful servant with the Apostle Paul. Paul wrote regarding him:

Ⓒ **(Php 2:26-27)**, “. . . He longed after you all, and was full of heaviness, because that ye had heard that **he had been sick**.²⁷ For indeed he was **sick nigh unto death**: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.”

Ⓒ This man was with Paul. Why didn’t Paul just heal him? God had used Paul to heal others. Why not Epaphroditus?

(7) **TROPHIMUS** accompanied Paul during part of his third missionary journey. Even though he loved God and God loved him, he became sick. Not only that, Paul was not able to heal him, either.

Ⓒ **(2 Ti 4:20)**, “. . . Trophimus have I left at Miletum sick.”

We used the story of **THE BLIND MAN** from John 9 to present **SEVEN BIBLICAL REASONS** why God allows people to suffer. In light of Lazarus’ sickness and impending death, it would be beneficial to **review** those seven reasons:

#1. SOME PEOPLE SUFFER BECAUSE OF SATAN

(1). A WOMAN had been UNABLE TO STAND UPRIGHT for 18 YEARS because of the work of Satan. Listen to Jesus:

- C (Luke 13:16), "And ought not this woman, being a daughter of Abraham, **WHOM SATAN HATH BOUND**, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

(2). PAUL'S TORN IN THE FLESH was the result of a messenger of Satan. Listen to Paul:

- (2 Cor 12:7), "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, **THE MESSENGER OF SATAN** to buffet me, lest I should be exalted above measure."

#2. SOME PEOPLE SUFFER BECAUSE OF SIN

(1). ADAM'S SIN

- C (Rom 5:12), "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"

(2). OUR OWN SIN

(3). THE SINS OF OTHERS

#3. SOME PEOPLE SUFFER IN ORDER TO GLORIFY GOD

(1). LAZARUS

- C (Jn 11:4), "... This sickness is not unto death, but **FOR THE GLORY OF GOD**, that the Son of God **MIGHT BE GLORIFIED THEREBY.**"

(2). JESUS

- C (John 21:19), "This spake he, signifying by what **DEATH** he should **GLORIFY** God.

#4. SOME PEOPLE SUFFER IN ORDER TO BE TESTED

(1). ABRAHAM

- C (Ge 22:1), "... God did **TEMPT** ("test") Abraham, ..."

(2). ISRAEL SUFFERED AS A TEST

- C (Deu 8:16), "Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might **PROVE THEE**, to do thee good at thy latter end;"

#5. SOME PEOPLE SUFFER TO MANIFEST THE WORKS OF GOD

(1). THE MAN BORN BLIND

- C (Jn 9:3), "Jesus answered, Neither hath this man sinned, nor his parents: **BUT THAT THE WORKS OF GOD SHOULD BE MADE MANIFEST** in him."

(2). SHADRACH, MESHACH AND ABEDNEGO were thrown into a

fiery furnace. In the suffering of that fiery furnace, God manifested Himself. King Nebuchadnezzar looked down into that furnace and saw the King of Kings.

(Da 3:25), "He answered and said, Lo, **I see four men loose**, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

#6. SOME PEOPLE SUFFER TO DEVELOP GODLY CHARACTER

(1). HEBREWS

- C (Heb 12:10-11), "For they verily for a few days **CHASTENED** us after their own pleasure; but he **FOR OUR PROFIT**, that we might be partakers of his **HOLINESS**. {11} Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward **IT YIELDETH THE PEACEABLE FRUIT OF RIGHTEOUSNESS** unto them which are exercised thereby."

(2). PAUL

- C (2 Cor 12:7), "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, **lest I should be exalted above measure.**"

#7. SOME PEOPLE SUFFER AS A COMPLETE MYSTERY

- C It would be **WRONG TO PRESUME** that we know all the reasons that God allows people to suffer. We will not know some of the reasons people suffer until we get to heaven.

- C Why does God allow the faithful 85-year-old **BILLY GRAHAM** to be afflicted with Parkinson's Disease, high blood pressure, and other physical problems? Why did God allow Billy Graham to break his hip this past week and have to go through surgery to replace his hip? If anyone, by virtue of his service to God ought to be exempt from suffering, wouldn't it be Billy Graham? **GOD KNOWS!**

 IT WAS **LAZARUS** THAT WAS GRAVELY ILL. His sisters knew their brother was at the point of death. As a result **THEY SENT WORD TO JESUS.**

They were doing what James 1:5 tells us all to do when faced with difficult times.

(James 1:5), "If any of you lack **WISDOM**, let him **ASK OF GOD**, that giveth to all men liberally, and upbraideth not; and it shall be given him."

When we do not know what to do in certain circumstances, the best thing we can do is **tell Jesus.**

PASTOR ELISHA A. HOFFMAN (1839-1929) wrote the Words and Music:

I MUST TELL JESUS

During his pastorate in **Lebanon, Pennsylvania**, a woman had many experiences with sorrow and suffering.

Going to her home one day, I found her much discouraged. She unburdened her heart, concluding with the question, "**Brother Hoffman, what shall I do? What shall I do?**" I quoted from the Word, then added, "**You cannot do better than to take all of your sorrows to Jesus. You must tell Jesus.**"

For a moment she seemed lost in meditation. Then her eyes lighted as she exclaimed, "**Yes, I must tell Jesus.**"

As I left her home I had a vision of that joy-illuminated face, and I heard all along my pathway the echo, "**I must tell Jesus. I must tell Jesus.**"

Pastor Hoffman quickly wrote the words and soon completed the music to this song.

- C I must tell Jesus all of my trials; I cannot bear these burdens alone: In my distress He kindly will help me; He ever loves and cares for His own.
- C **Chorus:** I must tell Jesus! I must tell Jesus! I cannot bear my burdens alone; I must tell Jesus! I must tell Jesus! Jesus can help me, Jesus alone.

Osbeck, K. W. (1990). *Amazing grace : 366 inspiring hymn stories for daily devotions.* Includes indexes. Grand Rapids, Mich.: Kregel Publications.

WHAT ARE WE TO "**ASK OF GOD?**"

(V. 5), "If any of you lack **WISDOM**, let him **ASK OF GOD . . .** "

- S** THE MAJOR, NUMBER ONE, DETERMINING FACTOR in surviving times of suffering IS **FINDING GOD'S WISDOM.** That makes wisdom very important! That is exactly what the Bible says about the importance of wisdom:

- C **(Pr 8:11)**, "For wisdom *is* better than **RUBIES**; and all the things that may be desired are not to be compared to it."
- C **(Pr 16:16)**, "How much **BETTER** *is it* to get wisdom **THAN GOLD!** . . . "
- C **(Ec 7:12)**, "For wisdom *is* **A DEFENSE**, . . ."
- C **(Ec 9:16)**, ". . . Wisdom *is* **BETTER THAN STRENGTH . . .** "
- C **(Ec 9:18)**, "Wisdom *is* **BETTER THAN WEAPONS OF WAR:** . . . "
- C **(Pr 4:5)**, "**GET WISDOM**, . . . "

WHAT IS WISDOM?

- S WISDOM IS** a HEAVENLY PERSPECTIVE ON AN EARTHLY SITUATION. Wisdom is GOD'S PERSPECTIVE on life. Wisdom is looking at a situation, or a circumstance, in life from

GOD'S POINT OF VIEW. The SINGLE MOST ESSENTIAL ELEMENT available to Christians to help them make it through the *tough times of suffering* IS GOD'S WISDOM.

S Some of our greatest struggles with life's difficulties come from the fact that we can't see God through the dark fog of suffering. We can't tell what God is up to in our lives. We look at our suffering from the world's perspective, rather than from God's perspective, and *tough times* never make sense when we do that. Seeing your trial as God sees it is called wisdom. Wisdom is simple insight into the ways of God.

S When we **ASK GOD** for His perspective, He has promised to give it to us. **(Jas 1:5)**, "If any of you lack wisdom, let him **ASK OF GOD**, that **GIVETH** to all men **LIBERALLY**, and **UPBRAIDETH NOT**; and it shall be given him."

C The fact that God gives "**LIBERALLY**" means that He gives more than we asked for.

C The fact that God "**UPBRAIDS NOT**" means that He does **not give a scolding lecture**. The devil will scold you. He will tell you, "Don't ask God, He is too busy. He is too important. He isn't going to help you." But God encourages us to ask.

MARY and MARTHA HAD TO TELL JESUS!

(V. 3), "Therefore his sisters SENT UNTO HIM, saying, 'Lord, behold, he whom thou lovest is sick.'"

JESUS' RESPONSE:

(V. 4), "When Jesus heard *that*, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.'"

VERSES 5 AND 6 SHOULD NOT BE DIVORCED FROM ONE ANOTHER. IF WE SEPARATE THEM, VERSE 6 CAN SOUND CRUEL.

C (V. 5-6), "Now Jesus **loved** Martha, and her sister, and Lazarus. ⁶ When he had heard therefore that he was sick, **he abode two days still** in the same place where he was."

C The next message from John 11 will address the issue of why Jesus chose to delay His trip to help Lazarus. In that message we will consider the fact that **God's Delays are not God's Denials**. There is too much wonderful truth in that passage to just touch upon it in passing.

AFTER TWO DAYS JESUS SAID TO HIS DISCIPLES: (V. 7), "... 'LET US GO INTO JUDEA AGAIN.'"

S That bit of information was **quite disconcerting** to His disciples.

HIS DISCIPLES SAID UNTO HIM:

(V. 8), "... 'Master, **the Jews of late sought to stone thee**; and goest thou thither again?'"

S JESUS' **PAST EXPERIENCES WITH THE AUTHORITIES** in Jerusalem had **not been positive**. For example:

C (Jn 5:18), "Therefore the Jews **sought the more to kill him** . . ."

C (Jn 7:1), "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews **SOUGHT TO KILL HIM.**"

C (Jn 8:59), "Then **TOOK THEY UP STONES TO CAST AT HIM:** . . ."

C (Jn 10:31), "Then the Jews **TOOK UP STONES AGAIN** to stone him."

S **THE DISCIPLES' CONCERN** about returning to Judea makes more sense when the outright hostility of the authorities in Jerusalem is taken into account. Those authorities would be responsible for Jesus being crucified within **a few short weeks** from the event recorded in John 11. From **a human perspective**, it seems the disciples **had good reason** to be concerned about going back to Jerusalem. From **Jesus' perspective** (i.e., WISDOM) it was not a good reason at all.

JESUS' PERSPECTIVE WAS:

(V. 9-10), “. . . ‘Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. ¹⁰ But if a man walk in the night, he stumbleth, because there is no light in him.’”

S These two verses serve as **A PARABLE**. A PARABLE IS an earthly story that is designed to communicate a heavenly truth. Jesus used an earthly illustration in order to share a heavenly truth with the disciples. Our goal is to understand what Jesus' words meant and how to apply them to our lives.

S JESUS TWICE USED THE WORD **“WALK.”** Jesus was about to take His disciples on a **“walk” up to Bethany**. The thought of that “walk” **terrified** the disciples. Jesus knew His disciples were afraid, and as a result, He sought to teach them:

“HOW TO WALK WITHOUT FEAR”

JESUS DESCRIBED **TWO KINDS OF “WALKS.”**

(V. 9-10), “. . . ‘Are there not twelve hours in the day? If any man walk in the **DAY**, he stumbleth not, because he seeth the light of this world. ¹⁰ But if a man walk in the **NIGHT**, he stumbleth, because there is no light in him.’”

S The first walk we refer to as **“NIGHT WALKING”**. The second walk we refer to as **“DAY WALKING.”** **“Day walking”** is not as perilous as **“night walking”** because it gets to take advantage of the **“light.”** A person who walks in the light is not as apt to stumble.

S Jesus points out that the main difference between “day walking” and “night walking” is the difference of **“STUMBLING”** and **“NOT STUMBLING.”**

From age 10 until I graduated from highschool, my bedroom was located in the **BASEMENT** of our home. That basement was built in the days before building codes required that escape windows be included. The only entry and exit into that basement was the stairwell. At the bottom of the stairs was a large family area. Once you walked through the family room, you entered a small hallway with three doors. Those three doors opened up into a bathroom and two bedrooms. Many folks who spent the night were amazed at how dark it was in those bedrooms even during the daylight hours. On occasion visitors would get up late in the morning stating that they had slept so late because they still thought it was night.

All that to say that it was dark in those bedrooms when the doors were shut. When friends, or cousins, would sleep over, it was common for one of them to **stumble** in the night while they were trying to make their way to the bathroom.

Now, if you were nice enough to have a little night light, it made all the difference in the world. They didn't run into things. They didn't trip and stumble. That light provided sight for them to see the objects that cause stumbling.

S **NOT ONLY** is it common for a person to *stumble* when they walk in the dark, IT IS ALSO COMMON that they are **AFRAID OF THE DARK**. Remember when you were a kid and you had to walk in the dark? We could all probably tell a bunch of stories at this point.

The first ten years of my life, we lived far out in the country several miles from the nearest small town of about 300 people. I remember one night my mother told me to carry out the dog food. We put our leftovers in a gallon bucket and then carried it outside beyond the fence. That wasn't such a bad job in the daylight. I remember one night my mother asking me to carry it out in the dark. I went through the yard gate out into the dark open pasture. Every step I made took me further from the light. It was dark. All the sudden I thought I heard something. I did not hang around to find out what

it was. I took that gallon can and threw it into the dark as far as I could, turned around and ran just as fast as I could back to the house.

On occasion my mom would take me to visit a friend in the big city 17 miles from our country house. Occasionally she would let us off at the movie theater and tell us to walk home after it was over. That walk was probably a mile or more. On more than one occasion, my friend and I would be walking home when we approached a long stretch where there were no lights. It was dark for quite a distance. We almost always ran as fast as we could to get through that darkness. Darkness can be scary.

We have considered the “earthly story” part of Jesus’ words. Now, let’s consider the spiritual meaning. **SPIRITUALLY SPEAKING** Jesus wanted to teach His disciples how to **WALK WITHOUT FEAR**. **THE KEY** to walking without fear is to **learn to walk in the “light.”** Jesus’ was willing to walk to Bethany in the face of danger because He was walking in the **“light.”** In the thinking of the disciples, they believed it was **A WALK IN THE DARK.**

Jesus set out to teach His disciples, and to teach us, **THE FOUR CHARACTERISTICS OF “DAY WALKING.”** Because **“light”** is available in the day, there is help to keep from **“stumbling.”**

#1. “DAY WALKING” IS A WALK OF “FAITH”

(2 Co 5:7), “(For we walk by faith, not by sight:)”

(Ps 119:105), “Thy word is a lamp unto my feet, and **A LIGHT** unto my path.”

S God’s Word serves as “light.” What we have to learn to do is **TRUST GOD’S “LIGHT.”**

(Heb 11:6), “But without **faith** it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

S **“FAITH” IS NOT** something we **pull off the wall**. “Faith” is **not** something a Christian simply dreams up. **BIBLICAL “FAITH” IS** always based on **THE WORD OF GOD**.

(Ro 10:17), “So then **faith** cometh by hearing, and hearing by **the word of God.**”

S God’s Word serves as **GOD’S “LIGHT”** for walking in dark places. That “light” stands as **a source of courage** in the face of danger. Jesus was not afraid to go to Bethany because Jesus was walking by faith.

#1. “DAY WALKING” IS A WALK OF “FAITH”

#2. “DAY WALKING” IS A WALK OF “OBEDIENCE”

JESUS ALWAYS MADE IT CLEAR THAT HE WAS IN THE WILL OF HIS FATHER:

(Jn 5:19), “Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do:** for what things soever he doeth, these also doeth the Son likewise.”

(Jn 5:30), “**I can of mine own self do nothing:** as I hear, I judge: and my judgment is just; because **I seek not mine own will, but the will of the Father which hath sent me.**”

S Those words represent **THE KEY** to effectiveness in God’s kingdom. They reveal that JESUS **WAS TOTALLY DEPENDENT UPON HIS FATHER’S WILL. JESUS DID NOT WORK INDEPENDENTLY** from His Father. Jesus always operated in the perfect will of the Father. Jesus **was not** a spiritual **renegade**. **THEREFORE**, it is **accurate to conclude** that Jesus was going to Bethany out of obedience to His Father.

S **THEREIN LIES THE SECRET TO THE CHRISTIAN LIFE.** We must always walk in the **“light”** of God’s will. We must be completely dependent upon God. Like Jesus, we must consider the

will of the Father in everything that we do. As **Jesus' desire** was to please the Father, so that should be our heart's desire, too! We should find God's will for our lives and do it with all our might.

S RAY STEDMAN COMMENTS ON JESUS' WORDS FROM HIS STUDY ON JOHN 5:

“That is probably the most radical statement in the entire Word of God, because it indicates the first step in being a channel of the power of God: a recognition that any effort made to use God's power for one's own benefit will finally leave nothing but a hollow, empty feeling; it will never achieve anything. You may mount to the top of whatever heap you aspire to, and gain the admiration and attention of the world, but if you have not found this secret, your life will be unsatisfying and absolutely insipid to you, and of no use to God. “The Son can do nothing of his own accord.” (on John 5:19-20 & 30)

- #1. “DAY WALKING” IS A WALK OF “**FAITH**”
- #2. “DAY WALKING” IS A WALK OF “**OBEDIENCE**”

#3. “DAY WALKING” IS A WALK OF “REVERENCE”

Three separate times the Scripture states:

(Ps 111:10), “The fear of the LORD is the beginning of wisdom: . . . ”
(Prov 1:7; 9:10)

S THERE ARE TWO KINDS OF FEAR. There is “**GODLY FEAR**” and there is “**UNGODLY FEAR**” (“holy fear” and “unholy fear”).

C “UNHOLY FEAR” is in mind when the Scripture states sixty-three times, “**FEAR NOT.**”

C “HOLY FEAR” is in mind when the Scripture speaks twenty-seven times of “**The fear of the LORD**” as something **to be desired.**

BOTH FEARS are addressed in one verse in **THE BOOK OF EXODUS:**

(Ex 20:20), “And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, **that ye sin not.**”

S WE ARE CHARGED TO FEAR GOD (REVERENCE GOD)

C (Ecc 12:13), “**FEAR GOD**, and keep his commandments: this is the whole duty of man.”

C (Ps 2:11), “Serve the LORD **WITH FEAR**, and rejoice **WITH TREMBLING.**”

C (Isa 8:13), “. . . Let him be your **FEAR**, and let him be your **DREAD.**”

C (1 Peter 2:17), “. . . **FEAR GOD . . .**”

C (Rev 14:7), “. . . **FEAR GOD**, and give glory to him . . . ”

C (Luke 12:4), “. . . I will forewarn you whom ye shall **FEAR: FEAR HIM**, which after he hath killed hath power to cast into hell; yea, I say unto you, **FEAR HIM.**”

S WHEN GODLY FEAR IS EXCLUDED, THE DOOR IS OPENED TO A THOUSAND OTHER FEARS. We will fear someone or something.

S WHEN GODLY REVERENTIAL FEAR is the characteristic of our “**WALK**”, **THEN WE BECOME MORE LIKE JESUS. JESUS “FEARED” WITH HOLY FEAR.**

(Heb 5:7), “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he **FEARED;**”

“**EULABEIA**” (“feared”) occurs **TWICE** in the N.T.

C The AV translates it as “**godly fear**” once, and “**fear**” once.

C The Greek word speaks of **reverent submission** to God.

The ASV translates it as “GODLY FEAR.”

S **Jesus** was not afraid of the authorities in Jerusalem because He revered the Father. **Danger was not the criterion** that Jesus used to determine whether or not to do God’s will.

For example:

(Lk 13:31-35), “. . . There came certain of the Pharisees, saying unto him, ‘Get thee out, and depart hence: for Herod will kill thee.’ ³² And he said unto them, ‘Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. ³³ Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.’ ³⁴ O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! ³⁵ Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.”

S As you read the Bible, **DON’T YOU ADMIRE GOD’S PEOPLE OF COURAGE?**

- (1) **MOSES** was courageous before Pharaoh.
- (2) **SHADRACH, MESHACH & ABEDNEGO** refused to bow before an idol even though it meant they would be thrown into a fiery furnace.
- (3) **DANIEL** continued to pray even though it meant he would be thrown into a den of lions.
- (4) **THE DISCIPLES** were incredibly bold after Jesus’ resurrection. They rejoiced in that they were counted worthy to suffer for Jesus’ name.

(5) **THE APOSTLE PAUL** stood boldly giving testimony before kings. Eventually he gave his very life.

(Pr 14:26), “In the **FEAR** of the LORD is **STRONG CONFIDENCE**: and his children shall have **A PLACE OF REFUGE**.”

(Pr 28:1), “**The wicked flee** when no man pursueth: but **the righteous** are bold as a lion.”

- #1. “DAY WALKING” IS A WALK OF “**FAITH**”
- #2. “DAY WALKING” IS A WALK OF “**OBEDIENCE**”
- #3. “DAY WALKING” IS A WALK OF “**REVERENCE**”

#5. “DAY WALKING” IS A WALK THAT IS “PROTECTED”

(Jn 11:9-10), “Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he **stumbleth not**, because he seeth the light of this world. ¹⁰ But if a man walk in the night, he stumbleth, because there is no light in him.”

Those verses are demonstrated through Jesus’ life:

- C** **(Jn 7:30)**, “Then they sought to take him: but no man laid hands on him, because his hour was not yet come.”
- C** **(Jn 7:44)**, “And some of them would have taken him; but no man laid hands on him.”
- C** **(Jn 8:20)**, “These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for **HIS HOUR WAS NOT YET COME**.”
- C** **(Jn 10:39)**, “Therefore they sought again to take him: but he escaped out of their hand,”

While in Israel touring the city of **Nazareth**, I asked our guide where the cliff was that the religious authorities tried to throw Jesus off. She pointed it out to us. The account is found in the Gospel of Luke.

C **(Lk 4:28-30)**, “And all they in the synagogue, when they heard these

things, were filled with wrath, ²⁹ And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. ³⁰ But **he passing through the midst of them went his way,**”

When the soldiers came to arrest Jesus in the Garden of Gethsemane, something very interesting took place.

Ⓒ **(Jn 18:6)**, “As soon then as he had said unto them, ‘I am he,’ **THEY WENT BACKWARD, AND FELL TO THE GROUND.**”

ALL THESE VERSES reveal clearly that Jesus was not going to leave earth one second before His time.

Ⓒ **(Is 46:10)**, “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, **‘My counsel shall stand, and I will do all my pleasure:’**”

A SECOND FACT IS JUST AS CERTAIN. When it came time for Jesus to die, nothing could keep Him from staying on earth one second longer than planned.

Ⓒ **(Jn 13:1)**, “Now before the feast of the Passover, when JESUS KNEW THAT **HIS HOUR** WAS COME that he should depart out of this world unto the Father, . . .”

Ⓒ **(Jn 12:27-2)**, “Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. ²⁸ Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.”

Someone says, “But all those verses talk about Jesus. What does the Bible say about us? Jesus might be safe going to Bethany because He is the Son of God. How about us?”

(Ps 31:15), “My times *are* in thy hand: . . .”

(NIV Ps 139:16), “your eyes saw my unformed body. **All the days ordained for me** were written in your book before one of them came to be.”

S When a person walks in the will of the Lord, that person will **not leave one second before** God’s plan for his life is completed. It is impossible to die before our time when we are in the will of God.

S Another way to say it is, “The safest place to be is in the will of God.” Shadrach, Meshach and Abednego were safe in the middle of a fiery furnace because they were in the will of God.

S **THIS DOES NOT MEAN** that God is going to save us from every sorrow and heartache. This **does not mean** that God will always deliver His servants from the **fiery furnace, the lions’ den, stoning or the sword**. Sometimes God’s will is that we go to the **cross**.

S **WHAT IT DOES MEAN IS**, if we walk in the **light** of God’s Word while **obeying** and **reverencing** God, **THEN GOD WILL SEE TO IT THAT HIS WILL BE CARRIED OUT THROUGH OUR LIVES**.

Ⓒ **IF THAT MEANS** God has to give a bunch of lions **LOCKJAW**, then God will do it.

Ⓒ **IF THAT MEANS** that God has to make you **FIREPROOF** in a furnace, as He did for Shadrach, Meshach and Abednego, then God will do it.

Ⓒ **IF THAT MEANS** that God has to send His **ANGEL** and open a **prison door** as He did for Peter, then God will do it.

Ⓒ **IF THAT MEANS** that God has to send His angel and destroy an army of **185,000 SOLDIERS** in one night, as He did for Hezekiah, then He will do it.

Ⓒ **IF THAT MEANS** that God has to **raise you from the dead** as He did for Lazarus, then He will do it.

THE SAFEST PLACE TO BE IS IN THE WILL OF GOD!

Ⓒ **(Is 54:17)**, “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.”

Ⓒ **(Is 26:3)**, “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”

LISTEN TO THE RESPONSE OF **THOMAS**:

(V. 16), “Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.”

TWO POSSIBILITIES: 1) A WORD OF **COURAGE**

2) A WORD OF **RESIGNATION**

Whichever it was for Thomas, we have all probably expressed both.