

The Seventh Sign is related to Israel.
The sickness, death and resurrection of Lazarus

It is a fact of the utmost significance that in the raising up again of this people to Statehood in the land of Israel on 14th –15th May 1948, this pre-eminent sign-miracle of our Lord received in part its antitypical fulfillment. When Jesus and His disciples received the message from Martha and Mary that their brother was sick, they were dwelling in Peraea beyond Jordan which was rather more than a day's journey to Bethany. It has been possible to learn from the Scriptures the exact days in the solar calendar referred to in John 11. By clear inference the Scriptures reveal that the death and resurrection of Lazarus took place exactly two weeks before that of our Lord Jesus Christ, and on precisely the same days of the week. In order to convey this fact the Spirit of God caused John to insert the following parenthetical statement (verse 18): "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off". This must have been inserted solely on account of its typical significance, since Bethany's proximity to Jerusalem was well known. Lazarus died and rose at Bethany and the Lord died and rose at Jerusalem. The fifteen furlongs, which lie between these two places, clearly typify the fifteen days, which separated our Lord's death and resurrection from that of Lazarus.

After receiving the sad news, we are informed that our Lord "abode two days still in the same place where He was" (verse 6). The day upon which our Lord first heard about Lazarus was Friday, 17th April. The Jews' Friday was, however, God's Sabbath in Divine time. Our Lord, therefore, in accordance with the Law, abode where He was that day and also the next day, which was the Jews' Sabbath. On Sunday 19th April (i.e., from 6 P.M. on the 18th) after the two Sabbaths were passed, our Lord said to the disciples, "Let us go into Judaea again". After travelling all Sunday, 19th April, it was in the morning of Monday 20th April, that our Lord arrived in the precincts of Bethany.

The thought that corruption must have taken place lays hold of Martha and with it a sense of the utter impossibility of her brother's being raised up. She therefore says, "Lord, by this time he stinketh: for he hath been dead four days". To this our Lord replies, as if mildly to rebuke her lack of faith in His power to keep His word, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

Our Lord commands that the stone be removed from the cave's mouth, just as fifteen days later the stone would be removed from His own sepulchre that all might see for themselves that He was risen (John 20:1) Resurrection had now become a fact- a living reality – through the intervention of the Son of God and once again the Bethany home had its three occupants. They had indeed seen "the glory of God" and their brother's death as an event to subserve that glory.

THE TYPICAL SIGNIFICANCE OF THE FOUR DAYS LAZARUS WAS IN THE SEPULCHRE

The raising of Lazarus after four days in the grave was given to be a sign that after 4,000 years the seed of Abraham would again be raised to nationhood in the land of Israel, which God gave as a perpetual possession to Abraham and his seed, as recorded in Genesis 15:18. It is obvious that the four days of Lazarus' session in death form a type of

some sort, it would be sheer blindness to refuse to see that their antitype is the four “days” of a thousand years each which elapsed between the solemn covenant made by the Lord God with Abram concerning the land of Canaan in Genesis 15 and 15th to 17th May in A.D. 1948, when the seed of Abram again became a nation in the form of the State of Israel.

From the book *The Restored Vision* by A.E. Ware.