

GOSPEL OF JOHN

OUTLINE CHAPTER 11:

- I. This chapter has received its share of skepticism from the critics of Scripture.
- II. It is a narrative that evolves around the resuscitation of a man named Lazarus, who had been dead for four days. vs.17
- III. The recording of this particular miracle is unique to the Gospel of John.
- IV. However, the raising of the dead by Jesus is not confined to just this particular instance, and the writers of the synoptics record a similar feat of power involving the daughter of Jarius. Mar.5:22ff cf. Mat.9:18ff; Luk.8:41ff
- V. Jesus proclaimed that raising the dead was an accepted part of His ministry. Mat.11:5 cf. Luk.7:22
- VI. Some interpreters have attempted to write this chapter off as a parable, which is bogus and meets defeat since:
 - A. Jesus taught using parables, but never uses a monologue of discourse between parties as a vehicle of parabolic teaching.
 - B. A multiplicity of personal names is used.
 - C. There are chronological inserts denoting sequence of events that is found only when historical narrative is in view.
- VII. That this particular event is unique to John's gospel is by design incorporated to contextually perpetuate the flow of evidential apologetics to Jesus' claim as God, as recorded in Chapter 10.
- VIII. Furthermore, it follows to prove and serve the primary theme of his Gospel i.e.; Jesus was God the Son incarnate. Joh.1:1,18 *The primary themes of the synoptics are to show Christ as: King – Mat; A Servant – Mark; True humanity – Luke*
- IX. The natural reading of this chapter indicates that John recorded a factual event and was an eyewitness to the account.
- X. Its chronological setting is seen to be shortly after the events of Chapter 10. vs.8
- XI. Jesus receives the news of Lazarus' chronic illness and impending death. vss.1-5
- XII. After two days, He announces He will return back to Judea on behalf of Lazarus, to the astonishment and reticence of his disciples. vss.6-16
- XIII. The narrative account of Lazarus' death and events surrounding the miracle are recorded. vss.17-44
- XIV. The miracle brings many to +V, but others report back to the Pharisees of the event. vss.45-46
- XV. The Sanhedrin re-conspires collectively to murder Jesus. vss.47-53
- XVI. Jesus again retreats publicly from Judea. vs.54
- XVII. The final Passover of Jesus' ministry approaches in Mar. 33 AD, at which time the Sanhedrin establishes a "police net" for his arrest. vss.55-57
- XVIII. While critics may mock and take exception to the historical veracity of this event, for the positive believer it is a graphic demonstration and evidence that Jesus is *"the resurrection and the life"*. vs.25

GOSPEL OF JOHN

EXEGESIS VERSES 1 – 2:

GNT John 11:1 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

NAS John 11:1 **Now a certain man was sick, Lazarus of Bethany,** *δέ (cc) τις (indef. pro./nm-s; "a certain man") Ἦν εἰμί (viIPFa--3s +) ἀσθενῶν, ἀσθενέω (periphrastic constr. + circ. ptc./p/a/nm-s; "was sick/powerless/without strength/weak due to sickness or illness"; same as 5:7) Λάζαρος (n-nm-s) ἀπὸ (pg) Βηθανίας, Βηθανία (n-gf-s; "Bethany"; small village approx. 2 mles East of Jerusalem; now called El Azariyeh from the name Lazarus) the village of Mary and her sister Martha.* *ἐκ (pAbl.; "from"; not translated) τῆς ἡ κώμης κώμη (d.a. + n-gf-s; "the village/small town") Μαρίας Μαρία (n-gf-s) καί (cc) αὐτῆς. αὐτή (nprgf3s) τῆς ἡ ἀδελφῆς ἀδελφή (d.a. + n-gf-s; "sister"; used 26x) Μάρθας Μάρθα (n-gf-s)*

GNT John 11:2 ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἦσθένει.

NAS John 11:2 **And it was the Mary who anointed the Lord with ointment,** *δέ (cs; "Now/And") ἦν εἰμί (viIPFa--3s) Μαριάμ Μαρία (n-nf-s) ἡ ἀλείψασα ἀλείφω (d.a. [controls both ptcs.] + adj. ptc./a/a/nf-s; "who anointed/externally applied"; the ptc. is timeless and merely pictures the punctiliar act; used 9x) τὸν ὁ κύριον κύριος (d.a. + n-am-s) μύρω μύρον (n-Instrumental/n-s; "with ointment/perfume/sweet-smelling substance made not from animal fats but from plants"; some could be very expensive cp. Mar.14:5; used 14x) and wiped His feet with her hair, whose brother Lazarus was sick.* *καί (cc) ἐκμάξασα ἐκμάσσω (adj. ptc./a/a/nf-s; "wiped off/wiped dry") αὐτοῦ αὐτός (nprgm3s) τοὺς ὁ πόδας πούς (d.a. + n-am-p; "feet"; used 93x) ταῖς ἡ θριξίν θρίξ (d.a. + n-If-p; "with the hair"; used 15x) αὐτῆς, αὐτός (nprgf3s; "of her") ἧς ὅς (rel. pro./gf-s; "of whom/whose"; ref. Mary) ὁ ἀδελφός (d.a. + n-nm-s) Λάζαρος (n-nm-s) ἦσθένει. ἀσθενέω (viIPFa--3s; "was sick")*

GOSPEL OF JOHN

ANALYSIS VERSES 1 – 2:

1. Though chapter 11 doesn't have a specific chronological date, it is apparent that it occurs within a short amount of time following Jesus arrival to the east side of the Jordan. Cp. 10:40
2. This is deduced by the fact that **His** disciples point out that the attempt to stone Jesus had been very recent. 11:8
3. John **now** introduces the readers to the prominent figure in this chapter, **Lazarus of Bethany, a certain man** of Jesus' acquaintance, who **was sick**.
4. This **Bethany** is just a couple of miles East of Jerusalem (vs.18).
5. It is not to be confused with "Bethany" beyond the Jordan where John the Baptist was first seen to be baptizing (1:28) and the area Jesus was now operating.
6. Also, this **Lazarus** is not to be confused with the Lazarus of Luk.16:19ff.
7. Our author goes to some length to ensure that his readers understand the right geographical location being mention as he notes that it is the **Bethany from the village of Mary and her sister Martha**.
8. As well as specifically which **Lazarus** is indeed in view, as in vs.2 John establishes specifically that it is in the family of **Mary and Martha whose brother** he was that **was sick**.
9. Vs.2 may seem somewhat out of place or superfluous as John expands the identification of **Mary** as he states, "**And it was the Mary who anointed the Lord with ointment, and wiped His feet with her hair**".
10. The curious feature regarding this statement is that the actual occurrence of **Mary** performing this act is not until after this miracle, as recorded in 12:2-3.
11. Both **Mary and her sister Martha** are mentioned in Luk.10:38-40, that denotes Jesus introduction and acquaintance with this family had occurred earlier in His ministry.
12. It is in the Luke account that we are given spiritual insight into the two sisters.
13. As that account implies, **Martha** seems to be the older of the two as she is seen to have taken charge in the preparations and serving of the guests.
14. And as that account also reveals, the relationship established between Jesus and this family is due to their +V.
15. This is seen in the fact of their gracious application of hospitality towards Jesus and allowing Him to utilize their home for the purpose of communicating His word. Vs.38-39
16. They reflect the evidence of +V in that they have attached themselves to the Light of BD and by application denoted their welcomed desire for BD to occupy a place in their home and lives in a most intimate and close setting.
17. However, as Jesus indicates in vss.41-42, it is **Mary** that is considered to have her real spiritual priorities of life intact.
18. As the Luke account reveals and suggests, while Jesus was teaching BD in their home, **Martha** was preoccupied with all of the physical distractions around her, while **Mary** engaged in MPR.
19. Not to disparage the +V of **Martha**, by all indications it is **Mary** that is revealed to be the more spiritually astute and oriented of the two during this period of their lives.

GOSPEL OF JOHN

20. John records the information of vss.1-2 in the manner he does for the following purposes:
- A. The verses are designed to refresh the memory of his 1st century readers that would be well acquainted with the notoriety of this family based on this miracle and familiar with their place of residence, familial status, etc.
 - B. To make certain his readers understand that geographically Jesus has returned back to Judea and in close proximity of Jerusalem.
 - C. This denotes that His purpose for leaving Jerusalem as recorded in 10:40, was not out of fear or other human viewpoint reasoning, but as according to the Father's will for Him.
 - D. John's reference to all of the siblings points to the following:
 - 1) He himself knew the very particulars of the family, their history, etc., indicating that his recording of the miracle is indeed an eyewitness account.
 - 2) His reference to the two sisters together is designed to leave no doubt as to which **Mary** out of the four mentioned in the NT is in view in chptr.11 and 12:3. *Cp. Mary, mother of Jesus; Mary Magdalene; Mary, mother of James and Joseph and wife of Clopas.*
 - E. John's specific reference to **Mary** in vs.2 is designed to remind his readers that of the two sisters, she has the reputation of:
 - 1) Being the most fastidious in her MPR.
 - 2) Therefore, by application she places BD as the premier issue in her life.
 - 3) This indicates that her level of faith in Christ and His teaching on the surface would appear to be at a premium.
 - 4) She is obviously the one **sister** we would expect to pass this test concerning **Lazarus**.
 - F. It is this particular observance regarding **Mary** that will lend additional impact and insight for the reader in the events surrounding Jesus, as He deals with both **Martha and Mary** just before the actual miracle, as recorded in vss.19-44.

GOSPEL OF JOHN

EXEGESIS VERSES 3 – 5:

GNT John 11:3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.

NAS John 11:3 **The sisters therefore sent to Him, saying, "Lord, behold, he whom You love is sick."** αἱ ἡ ἀδελφαὶ ἀδελφή (d.a. + n-nf-p) οὖν (infer. conj.) ἀπέστειλαν ἀποστέλλω (viaa--3p) πρὸς (pa) αὐτὸν αὐτός (nram3s) λέγουσαι, λέγω (circ. ptc./p/a/nf-p) Κύριε, κύριος (n-vm-s) ἴδε (exclamatory particle; "behold/pay attention now/hear this!") ὃν ὅς (rel. pro./am-s; "he whom"; ref. Lazarus) φιλεῖς φιλέω (vipa--2s; "you love"; love based on affections or emotional attachment based on the merits or attributes of the one to whom the love is expressed; love of outward affection towards another and thus reflecting a close relationship or particular friendly/kind demeanor towards one another; term used to indicate close friendships; same as 5:20) ἀσθενεῖ. ἀσθενέω (vipa--3s; "is sick")

GNT John 11:4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.

NAS John 11:4 **But when Jesus heard it, He said, "This sickness is not unto death, δέ (ch) ὁ Ἰησοῦς (d.a. + n-nm-s) ἀκούσας ἀκούω (circ. ptc./a/a/nm-s; "when or after He heard it") εἶπεν, λέγω (viaa--3s) Αὕτη οὗτος (near dem. pro./nf-s) ἡ ἀσθένεια (d.a. + n-nf-s; "sickness/illness"; same as 5:5) οὐκ οὐ (neg. +) ἔστιν εἰμί (vipa--3s) πρὸς (pa) θάνατον θάνατος (n-am-s; "death") but for the glory of God, that the Son of God may be glorified by it."** ἀλλ' ἀλλά (strong adv.) ὑπὲρ (pAbl; "for/on behalf of") τῆς ἡ δόξης δόξα (d.a. + n-Ablf-s; "the glory") τοῦ ὁ θεοῦ, θεός (d.a. + n-gm-s) ἵνα (conj. of purpose) ὁ υἱός (d.a. + n-nm-s) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) δοξασθῇ δοξάζω (vsap--3s; "might be glorified"; passive indicates outside source) δι' διά (pAbl; "by") αὐτῆς. αὐτός (npgf3s)

GNT John 11:5 ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

GOSPEL OF JOHN

NAS John 11:5 **Now Jesus loved Martha, and her sister, and Lazarus.** δέ (cs) ὁ Ἰησοῦς (d.a. + n-nm-s) ἠγάπα ἀγαπάω (viIPFa--3s) τὴν ἢ Μάρθαν Μάρθα (d.a. + n-af-s) καί (cc) αὐτῆς αὐτός (nprgf3s) τὴν ἢ ἀδελφὴν ἀδελφή (d.a. + n-af-s) καί (cc) τὸν ὁ Λάζαρον. Λάζαρος (d.a. + n-am-s)

ANALYSIS VERSES 3 – 5:

1. The reaction of **the sisters** of Lazarus was not long in coming and recognizing the serious nature of his illness they **therefore sent** a messenger to **Him, saying, “Lord, behold, he whom You love is sick”**.
2. They notify **Jesus** of the circumstances without asking **Him** for anything in particular.
3. In fact, the message by all appearances seems to be mostly informative, letting **Jesus** know the situation.
4. They do not suggest that **He** return to that region, indicating that they were privy and sensitive to the murderous intentions of the Jews and the danger to which **Jesus** would be subject.
5. Although they do not mention Lazarus by name, there is not doubt as to **whom** they were referring.
6. Their reference to Lazarus as **“he whom You love”** uses the verb “φιλέω/phileo” as the **love** expressed.
7. This particular verb is used to indicate the personal affection that **Jesus** possessed for Lazarus, which was obvious to the two **sisters**.
8. It denotes a **love** of friendship between the two that carries with it an emotional attachment based on who and what the object of **love** is.
9. The difference between “φιλέω **love**” and “ἀγαπάω/agapao **love**”, which is used in vs.5, **“Now Jesus loved Martha, and her sister, and Lazarus”**, is found in the emphasis.
10. Phileo **love** is subjective in nature, focuses on the feelings of the one who loves and is discriminating in application.
11. It is a natural **love** that is applied by –V and +V alike.
12. Agapao **love** is Divine in nature.
13. It is non-discriminatory, does not demand any emotional feelings of attachment and focuses on the need(s) of the object of **love**.
14. Agapao **love** does not consider the merits of others in its application, but rests upon the merits of the one that loves.
15. Divine **love** emphasizes the way one acts or treats the object of **love**.
16. Unbelievers cannot operate under this Divine **love** and reversionistic believers or believers under their STA do not function under this **love**. Joh.5:42 *of the unbelieving Pharisees*; cp. 8:42; 1Joh.2:15; 3:17-18; 4:20; 5:2-3
17. While we have not been informed by John of the exact nature and to what extent the relationship between **Jesus** and this family encompasses, it is obvious per the following events and the comments now that **Jesus** was very close to this family.

GOSPEL OF JOHN

18. **Jesus** not only expressed Divine **love** to these siblings, as **He** did perfectly towards everyone **He** came in contact with, but **He** also had a strong emotional attachment to them.
19. That **Jesus** possessed **love** that constituted friendship with this family again points to the +V they themselves possessed, as evidenced in their willingness to adhere to His Person and His teaching, as the Luk.10:38ff account revealed.
20. It is ludicrous to think that **Jesus** would otherwise violate the doctrine of Separation that would constitute friendship with the world. Jam.4:4
21. Jesus' desire to engage in a friendship relationship with these people of necessity denotes they manifested the necessary overt applications of adherence to His Person and ministry.
22. One might expect that since **Jesus** possessed perfect **love**, **He** would have acted immediately with regard to the need of such close friends.
23. **He** does not, and the reason lies in the timing and will of God in matters.
24. That a higher purpose of Lazarus' situation was God's will is made clear in vs.4; **"But when Jesus heard it, He said, 'This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it'"**.
25. God's timing is seen in the fact that **Jesus** remained on the east side of the Jordan and waited 2 more days before departing. Vs.6
26. Here is a perfect example of the POG taking precedence over how we feel about something or someone and making the application of BD the issue of paramount importance.
27. Even with those with which we have the closest of relationships, we are never to compromise God's will in our relationship with them.
28. It should be obvious that **Jesus** could have responded in a totally different manner:
 - A. **He** could have healed Lazarus from a distance. Cp. Joh.4:46ff
 - B. **He** could have left immediately, revived Lazarus within a days journey and saved the family much grief.
29. Instead, **He** continues to do what **He** was doing in that area and informs those that hear the news that the ultimate issue of Lazarus' sickness **is not** going to be **death**.
30. It is almost certain that Lazarus was already dead by the time the message reached **Jesus**, a fact that becomes obvious when the chronology of the event is reconstructed:
 - A. Lazarus had been dead 4 days when **Jesus** arrived at Bethany. Vs.17,39
 - B. Allowing for the 2 day delay, the one day traveling to deliver the message and one day travel for **Jesus** back to Judea, Lazarus must have died very shortly after the messenger was commissioned and dispatched.
31. Therefore, one cannot take Jesus' statement to mean that Lazarus was not going to die, when in fact he was already dead.
32. What **He** does mean is that **death** is not going to be the final or permanent resolution to his illness.
33. In a similar fashion to the man born blind, **Jesus** states that this event occurred in order to manifest **the glory of God**.
34. **The glory of God** refers to His essence, which **He** is going to manifest in the action of raising the dead.

GOSPEL OF JOHN

35. This one act contextually demonstrates the power of God through Christ as it relates to eternal life, and is the conclusive evidence to His previous argument that **He** and the Father are One in essence. Joh.10:30
36. This miracle in effect argues the fact that Christ does have power of life in the spiritual realm.
37. In other words, proof of what is unseen, is evidenced by that which is seen.
38. If **He** has power over physical life and **death**, then all the more **He** must have power over eternal life and **death**.
39. The principle is, it is the evidence of God's power as seen in the physically created world that is the evidence provided that **God** must control the unseen spiritual world.
40. If a Being cannot manifest power over the natural and tangible creation, then how can we assume that **He** has power over the supernatural and spiritual creations?
41. As **Jesus** demonstrates His power, **He** is **glorified by** the recognition that **He** is **the Son of God**.
42. The Son's responsibility was to glorify the Father by doing the works that the Father assigned to Him.
43. These very applications of works in turn brought **glory to the Son**, not by His own agenda or feelings, but by doing the will of **God**.
44. This again points to the principle that one cannot lead with their emotions, but must rely solely on the directive will of **BD**.
45. As **Jesus** acted in concert with the Father, both are exalted and seen to be **God**.

GOSPEL OF JOHN

EXEGESIS VERSES 6 – 10:

GNT John 11:6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας,

NAS John 11:6 **When therefore He heard that he was sick, He stayed then two days longer in the place where He was.** ὡς (*tempor. conj.*; "when") οὖν (*infer. conj.*) ἤκουσεν ἀκούω (*viaa--3s*) ὅτι (*intro. indir. disc.*) ἀσθενεῖ, ἀσθενέω (*vipa--3s*; "he was sick"; a historical present retaining the present force of the message sent) ἔμεινεν μένω (*viaa--3s*; "He stayed/remained") τότε (*adv. of time*; "at that time" not translated) μὲν (*part.*; "then") δύο (*card. adj./af-p*) ἡμέρας, ἡμέρα (*n-af-p*) ἐν (*pL +*) ᾧ ὅς (*rel. pro./d/s/m*; "in which/where" +) τόπῳ τόπος (*n-dm-s*; "place/region"; "in the place where") ἦν εἰμί (*viIPFa--3s*)

GNT John 11:7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, "Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

NAS John 11:7 **Then after this He *said to the disciples, "Let us go to Judea again."** ἔπειτα (*temporal adv. of sequence*; "afterwards/after that/then after/later") μετὰ (*pa*; "after") τοῦτο οὗτος (*dem. pro./an-s*) λέγει λέγω (*vipa--3s*) τοῖς ὁ μαθηταῖς, μαθητής (*d.a. + n-dm-p*) Ἀγωμεν ἄγω (*vspra--1p*; hortatory subj.; has the force of an imperative; "Let us go") εἰς (*pa*) τὴν ἡ Ἰουδαίαν Ἰουδαία (*d.a. + n-af-s*) πάλιν. (*adv.*)

GNT John 11:8 λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

NAS John 11:8 **The disciples *said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?"** οἱ ὁ μαθηταί, μαθητής (*d.a. + n-nm-p*) λέγουσιν λέγω (*vipa--3p*) αὐτῷ αὐτός (*npdm3s*) Ῥαββί, ῥαββί (*n-vm-s*) οἱ ὁ Ἰουδαῖοι, Ἰουδαῖος (*d.a. + ap-nm-p*) νῦν (*adv.* "just now"; indicates that the events of *chpt. 11* are very recent) ἐζήτουν ζητέω (*viIPFa--3p*; "were seeking") λιθάσαι λιθάζω (*compl. inf./a/a-*; "to stone/to kill be stoning") σε σύ (*npa-2s*) καί (*cc*) ὑπάγεις ὑπάγω

GOSPEL OF JOHN

(*vipa--2s*) ἐκεῖ; (*adv.*; "there/to that place") πάλιν (*adv.*; *the disciples are incredulous that Jesus might even suggest this*)

GNT John 11:9 ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκα ὥραί εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῆ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·

NAS John 11:9 **Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day,** Ἰησοῦς, (*n-nm-s*) ἀπεκρίθη ἀποκρίνομαι (*viad--3s*) Οὐχὶ (*emphatic neg. used as an interrog., expecting a yes answer +*) εἰσιν εἰμί (*vipa--3p*; "Are there not") δώδεκα (*card. adj./nf-p*; "twelve") ὥραί ὥρα (*n-nf-p*) τῆς ἡμέρας; ἡμέρα (*n-gf-s*; "of the day"; 12 hours of daylight) ἐάν (*cs*; 3rd class cond.; "If") τις (*indef. pro./nm-s*) περιπατῆ περιπατέω (*vspra--3s*; "might walk") ἐν (*pL*) τῇ ἡμέρᾳ, ἡμέρα (*d.a. + n-Lf-s*) **he does not stumble, because he sees the light of this world.** οὐ (*neg. +*) προσκόπτει, προσκόπτω (*vipa--3s*; "does not stumble/to strike against"; used *dx*) ὅτι (*causal conj.*) βλέπει· βλέπω (*vipa--3s*) τὸ φῶς (*d.a. + n-an-s*; "the light") τούτου οὗτος (*near dem. pro./gm-s*) τοῦ ὁ κόσμου κόσμος (*d.a. + n-gm-s*)

GNT John 11:10 ἐάν δέ τις περιπατῆ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

NAS John 11:10 **"But if anyone walks in the night, he stumbles, because the light is not in him."** δέ (*cc*) ἐάν (*cs*; *intro 3rd class*) τις (*indef. pro./nm-s*) περιπατῆ περιπατέω (*vspra--3s*) ἐν (*pL*) τῇ ἡ νυκτί, νύξ (*d.a. + n-df-s*; "the night/time of darkness") προσκόπτει, προσκόπτω (*vipa--3s*) ὅτι (*causal conj.*) τὸ φῶς (*d.a. + n-nn-s*) οὐκ οὐ (*neg. +*) ἔστιν εἰμί (*vipa--3s*) ἐν (*pL*) αὐτῷ. αὐτός (*npLm3s*)

ANALYSIS VERSES 6 – 10:

1. Verse 6 has been described by interpreters as being “very curious” and “problematic” as they consider the fact that, **“When therefore He heard that he was sick, He stayed then two days longer in the place where He was”**.
2. The urgency of the situation was obvious and the attachment of **Jesus** to this family is readily recognized.
3. The fact is, the curiosity and problems are removed when one recognizes that Jesus’ agenda was not determined by Himself, but by the Father.

GOSPEL OF JOHN

4. **Jesus** never allowed external forces to dictate His action, but always zeroed in on Divine timing and determination.
5. Observation: Just because someone that is close to us is facing a particular test it does not mean necessarily in all cases that we abandon our niche and run to their aid.
6. This points again to the principle that even if a very close loved one is facing a crucial test, and there is likely no more crucial than the death test, we are to maintain our spiritual priorities above all else and continue in the will of God. Mat.8:18-22
7. For **Jesus** to immediately drop what **He** was doing and run to their aid would place **Him** outside of the Father's will.
8. As we have seen on previous occasions, **Jesus** did not allow the personal problems of others to inordinately influence **Him**, not even those of His own family. Joh.2:1-11; 7:3ff; cp. Mat.12:46-50
9. **He** made it clear on previous occasions, just as **He** does here, that the will and timing of God are the issues of paramount importance; not doing what others may pressure you to do.
10. **Jesus** always perfectly maintained His MPR geographically and via the Father's directives.
11. While others might consider His delay as a poor example of "love", the fact remains that the highest love one can offer is Divine love, which can only be applied when fellowship with God is intact, our spiritual priorities remain undisturbed and we clearly seek God's will in the matter.
12. Again, some have suggested that the reason for the 2-day delay was to allow Lazarus to die, which premise we have already debunked.
13. The most obvious reason why God established this delay is at least two-fold:
 - A. First and foremost, Lazarus death served as a test for him and the two sisters and was designed to advance them spiritually to a new level of faith. Vs.40
 - B. It was opportunity for them to apply BD at an extremely high level, engage in Divine good production and present a witness of the life to those around them.
 - C. And as we will see, it was a test that was not passed with any "flying colors" by the sisters, though undoubtedly its impact had future benefits spiritually.
 - D. This points to the very reason why tests are given to those that are +V and that is to advance them spiritually and provide opportunity to manifest our faith in BD, through application.
 - E. Secondly, though really no less important, is the fact that by Lazarus being dead for four full days would remove any and all attacks that would depreciate the magnitude or validity of the miracle.
 - F. When the miracle did occur, there would be no doubt that Christ had power over life and death.
14. Undoubtedly, this delay posed no problem to Jesus' **disciples**, who probably thought that **He** would not return **to Judea** at all in light of the recent confrontations with the Jews.
15. We can just imagine the looks on their faces upon the concluding remarks of vs. 7, "**Then after this He said to the disciples, 'Let us go to Judea again'**".
16. The facial expressions of the "Little Rascals" probably was no better than the look of surprise by His **disciples** when **He** informed them that **He** was returning to Judea and invites them to accompany **Him**.

GOSPEL OF JOHN

17. They immediately begin to protest this decision as they **said to Him, “Rabbi, the Jews were just now seeking to stone You, and are You going there again?”**
18. Their comment that **the Jews were seeking to stone Him, “just now”**, points out that very little time has elapsed since His departure from **Judea** in 10:40.
19. It is obvious that His **disciples** consider **Jesus** to be rash, irresponsible, reckless and illogical in His decision.
20. Their reply smacks of those who can only see danger and thus fear in store for their future.
21. Jesus’ response to them in vs.9-10 is in the form of a parabolic analogy as **He answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him.”**
22. **Jesus** once again uses earthly things to teach heavenly things.
23. The obvious and literal meaning of His words is as follows:
 - A. The period of sunlight that is called **day** lasts **12 hours**.
 - B. This period of time is the normal time conducive to activity.
 - C. This is time when men may act without fear since they can see what is going on around them.
 - D. Those that conduct themselves during the daylight have no fear of tripping over objects concealed by darkness..
 - E. **The light of this world** is the sun.
 - F. Those that attempt to engage in normal activities at **night** are liable to fall prey to a fall.
 - G. They will eventually trip over something concealed in the darkness.
 - H. The problem is made personal by the fact that they have no **light** within them to guide themselves.
 - I. That **light is not in** them points to the physiological reality that sight is literally **light** penetrating the body through the eye canal.
24. The spiritual significance is seen in:
 - A. **Jesus** is **the spiritual light of the world**. Joh.8:12
 - B. **He** is **light** because **He** is the perfect and complete representation of BD. Joh.1:1,4-5
 - C. **The disciples** contextually are the ones that are faced with the decision to follow Christ back **to Judea** and “walk in **the light**” or to remain behind without **the light** or in darkness.
 - D. To walk in **the light** is to orient to the will and purpose of God for your life.
 - E. It is through a clear understanding of the will of God/BD and the application of it that protects one from stumbling blocks.
 - F. The particular stumbling block contextually is STA fear and failure to faith-rest.
 - G. This spiritual **light** is absorbed through the soulish eyes and provides the sight necessary to avoid the pitfalls of things **in the night**.
 - H. The one that is committed to the will of God is protected from the dangers of the cosmos.
 - I. They operate with clear spiritual vision, without fear, utilizing the faith-rest technique.
 - J. The one that is not so committed will not ultimately make it spiritually.

GOSPEL OF JOHN

- K. They will eventually fall over something in the cosmos, with the threat of fatality.
25. **Jesus** is faced with the revealed will of God, which is for **Him** to return to Bethany and heal Lazarus.
 26. To walk **in the day** is to have the faith and courage to perform that will without fearing the cosmic consequences.
 27. Again, this demands faith-rest, a predominate application void in not only **the disciples**, but Lazarus' sisters in their test.
 28. It is this principle that is to be one of the primary spiritual lessons learned by the major players of this chapter.
 29. For **Jesus** to stay out of **Judea**, as His **disciples** recommended, would be to fail **the light** and to walk in darkness.
 30. Since **Jesus** had no darkness in **Him**, this was unthinkable.
 31. For **the disciples**, their challenge was to take their cues from **the light of the world** and not from their STA fears.
 32. The concept of the 12 **hours** indicates that **light** is limited and that men must do what they intend to do during the time when they can see.
 33. In that regard, this is somewhat similar to the thought of Joh.9:4 that points out that time is limited in terms of our applications of BD.
 34. For the disciples, their time with **Jesus** is at the 11th hour; they should take advantage of their time with **Him** and follow His lead.
 35. *Review Doctrine of Faith-Rest.*

GOSPEL OF JOHN

EXEGESIS VERSES 11 – 13:

GNT John 11:11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

NAS John 11:11 **This He said, and after that He *said to them, "Our friend Lazarus has fallen asleep;** ταῦτα οὗτος (near dem. pro./an-p; "these things/this") εἶπεν, λέγω (viaa--3s) καί (cc) μετὰ (pa) τοῦτο οὗτος (near dem. pro./an-s) λέγει λέγω (vira--3s) αὐτοῖς, αὐτός (nrdm3p) ἡμῶν ἐγώ (nrg-1p) ὁ φίλος (d.a. + ap-nm-s; "friend"; same as 3:29) Λάζαρος (n-nm-s) κεκοίμηται· κοιμάομαι (viPFd--3s; "has fallen asleep"; used metaphorically for the sleep of death cp. Mat.27:52; of Stephen's martyrdom Act.7:60; also used of literal sleep, Mat.28:13; Luk.22:45; used 18x) **but I go, that I may awaken him out of sleep."** ἀλλά (strong adver.) πορεύομαι (vipd--1s; "I go/travel/journey") ἵνα (conj. purpose) ἐξυπνίσω ἐξυπνίζω (vsaa--1s; "may cause to awaken out of sleep"; here to cause to raise from the sleep of death; hapax) αὐτόν. αὐτός(nram3s)

GNT John 11:12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ, Κύριε, εἰ κεκοίμηται σωθήσεται.

NAS John 11:12 **The disciples therefore said to Him, "Lord, if he has fallen asleep, he will recover."** οἱ ὁ μαθηταὶ μαθητῆς (d.a. + n-nm-p) οὖν (infer. conj.) εἶπαν λέγω (viaa--3p) αὐτῷ, αὐτός (nrdm3s) Κύριε, κύριος (n-vm-s) εἰ (part. intro. 1st class cond.) κεκοίμηται κοιμάομαι (viPFd--3s; "he has fallen asleep") σωθήσεται. σώζω (vijp--3s; "he will be saved/delivered out of sleep"; used in its original sense of being, "to be made whole/well/safe and sound")

GNT John 11:13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ, ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

NAS John 11:13 **Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep.** δέ (cs; "Now"; introduces John's explanation) ὁ Ἰησοῦς (d.a. + n-nm-s) εἰρήκει λέγω (viPLUPFa--3s) περί (pg; "about/concerning") αὐτοῦ, αὐτός (nrgm3s) τοῦ ὁ θανάτου θάνατος (d.a. + n-gm-s; "death") δέ (ch) ἐκεῖνοι

GOSPEL OF JOHN

ἐκέλευος (remote dem. pro./nm-p; "they/those men"; denotes their understanding of what Jesus said was way off) *ἔδοξαν δοκέω* (viaa--3p; "thought/presumed/supposed"; used 2x) *ὅτι* (cc; intro. content of their thinking") *λέγει. λέγω* (vipa--3s) *περί* (pg) *τῆς ἡ κοιμήσεως κοίμησις* (d.a. + n-gf-s +) *τοῦ ὁ ὕπνου ὕπνος* (d.a. + n-gm-s; "literal sleep"; used 6x; 1x used of spiritual sleep; The difference in the nouns is emphasis; *κοίμησις* denotes the act of resting/inactivity or place of sleep and is the word from which we get "cemetery/a resting place"; *ὕπνος* denotes the state of insensibility/out of touch"; Lit. together it means "taking rest in sleep")

ANALYSIS VERSES 11 – 13:

1. **After** impressing upon **the disciples** the need to faith-rest God's will in His directive to return to Judea, **Jesus** informs **them** that **"Our friend Lazarus has fallen asleep"**.
2. The first phrase of vs.11, **"This** (Lit. "these things") **He said"** is not to be redundant, but to emphasize the importance of Jesus' preceding comments of faith-resting as applied contextually throughout the chapter.
3. That Lazarus is called **"our friend"**, by **Jesus**, denotes that the relationship established with this family went beyond just one Person, and was inclusive of Jesus' most intimate followers, the 12.
4. The epitaph **"friend"** bestowed upon Lazarus in this fashion denotes that the application of hospitality by this family was one that was directed over and beyond just a love for Jesus' Person, but towards His very ministry as represented by His followers.
5. **Jesus** displays a knowledge that is not possible from the human realm, no matter how one interprets His statement of Lazarus' condition.
6. In other words, how could **Jesus** know if Lazarus was **asleep**?
7. **Jesus** refers to Lazarus' **death** that transpired some 3 days prior, as **sleep**.
8. The majority of times that this word **"κοιμάομαι/sleep"** is used in the NT, refers to physical **death**. (13 of 18x used)
9. The OT used such terminology regularly to refer to physical **death**. 1Kgs.2:10; 11:43; 14:20; Psa.13:3; Dan.12:2
10. **Sleep** is an appropriate term to describe the **death** of believers, since it is a time of rest from which one will ultimately awake.
11. For the believer, physical **death** is not to be feared, since it is merely a temporary state that will be overcome with resurrection glory. Mat.10:28 cp. 1The.4:13-18
12. **Jesus** then states that it is the contrast of Lazarus' **death** i.e., "life", that is the direct purpose for returning to Judea as vs.11b denotes, **"but I go, that I may awaken him out of sleep"**.
13. This points to the very base principle of teaching and the sign behind this miracle and that is, Christ is the answer to man's dilemma of death, "life"!

GOSPEL OF JOHN

14. **The disciples** interpret His comment in a literal fashion as **therefore**, they **said to Him**, “**Lord, if he has fallen asleep, he will recover**”.
15. The term “**will recover**” is “σώζω” in the Greek and is used here in its most basic meaning “to deliver”.
16. It denotes that in the disciple’s minds and thinking, **sleep** is a good thing and the necessary prescription for Lazarus to fully **recover** from **his** illness.
17. In vs.13, John inserts a parenthetical comment to eliminate any doubt that **the disciples** analyzed Jesus comment in any other fashion as he states, “**Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep**”.
18. The two words translated “**literal sleep**” may be translated, “the rest of **sleep**”.
19. Observations regarding the disciple’s response to **Jesus**:
 - A. They display the spiritual obtuseness that comes from those dull of hearing. Cp. Heb.5:11-12
 - B. These men have been with **Jesus** for some ~3 ½ years and by now should be able to recognize that He often spoke metaphorically.
 - C. The key that solves the problem as to why they took **Him** literally is the noted remission of recognizing that what **Jesus said** was based on supernatural insight into the situation.
 - D. In other words, what is obviously missing from their response is any asking or consideration as to how **Jesus** came by this information.
 - E. Rather, their eyes are focused only on the physical circumstances surrounding them (vs.8) and they are totally distracted from recognizing the spiritual implications of the situation and thus Jesus’ words.
 - F. This points to one of the primary reasons why there is a failure to faith-rest.
 - G. When we allow ourselves to be distracted by our STA’s and things of the cosmos, when doctrine is articulated that is designed to provide us with the additional hope and courage to apply faith-rest in situations, we miss the grace encouragement that in affect would help us to press on.
 - H. If **the disciples** had been zoned in on the spiritual dynamics of Christ in His ministry at this time, rather than engrossed with only their own concerns, they would have come to recognize that **Jesus** was “flexing” Deity at this point.
 - I. And in that regard, they would understand that **He** was returning to Bethany to perform a great miracle, and thus God must be with them.
 - J. Their failure in this regard is not due to any disbelief that **Jesus** was God (Joh.1:49 cp. Mat.16:15-16), but a gross failure to apply that belief by consistently being pre-occupied with the doctrine.
 - K. The very doctrine designed to help them muster the courage to overrule any fears they may have in this test is lost upon them because they are preoccupied with themselves and not upon **Jesus** and His words.
 - L. Principle: Effective faith-rest only resides when we are pre-occupied with the words of the truth of Bible doctrine (Jesus Christ) and resting in their ability and power. Cp. Heb.12:1-2
20. In spite of their spiritual lack, **Jesus** does not abandon them, but spells things out literally and hangs in there with them.
21. After the resurrection, they will realize all that **Jesus** is now showing them regarding faith and spiritual alertness transforming them into the men we observe in Acts.

GOSPEL OF JOHN

EXEGESIS VERSES 14 – 16:

GNT John 11:14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν,

NAS John 11:14 **Then Jesus therefore said to them plainly, "Lazarus is dead,** τότε (adv. of time; "Then") ὁ Ἰησοῦς (d.a. + n-nm-s) οὖν (infer. conj.) εἶπεν λέγω (viaa--3s) αὐτοῖς αὐτός (npdm3p) παρρησία (n-df-s; "freedom in speaking/unreserved/frankness/plainly/without metaphor") Λάζαρος (n-nm-s) ἀπέθανεν, ἀποθνήσκω (viaa--3s; "died"; Jesus knew He was already dead)

GNT John 11:15 καὶ χαίρω δι' ὑμᾶς ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.

NAS John 11:15 **and I am glad for your sakes that I was not there,** καί (cc) χαίρω (vipa--1s; "I am glad/I rejoice/am happy") δι' διὰ (pa; "because of/for the sake of") ὑμᾶς σύ (npa-2p) ὅτι (causal conj.; intro. cause of being glad; "that/because") οὐκ οὐ (neg +) ἦμην εἰμί (viIPFm--1s; "I personally was not") ἐκεῖ· (adv. "there/in that place") **so that you may believe; but let us go to him.** " ἵνα (cs; intro. the result behind the cause of happiness; this clause comes first in the Greek and is emphatic; "that") πιστεύσητε, πιστεύω (vsaa--2p; "you may believe"; the core issue behind Jesus' happiness is the potential for solidifying faith) ἀλλά (strong adver.) ἄγωμεν ἄγω (v-hortatory-spa--1p; "let us go") πρὸς (pa) αὐτόν. αὐτός (npam3s)

GNT John 11:16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

NAS John 11:16 **Thomas therefore, who is called Didymus, said to his fellow disciples,** Θωμᾶς (n-nm-s; "Thomas" of the 12; Mat.10:3; Mar.3:18; Luk.6:15) οὖν (infer. conj.) ὁ λεγόμενος λέγω (d.a. + adj. ptc./p/nm-s; "who is called") Δίδυμος (n-nm-s; "Didymus"; nickname given to him meaning "twin"; use of him also in 20:24; 21:2) εἶπεν λέγω (viaa--3s) τοῖς ὁ συμμαθηταῖς, συμμαθητής (d.a. + n-dm-p; "fellow disciples/to be disciples with"; hapax) **"Let us also go, that we may die with Him."** Ἄγωμεν ἄγω (v-hortatory-spa--1p; "Let us go") καί (adjunct. "also") ἡμεῖς

GOSPEL OF JOHN

ἐγώ (nprn-1p; "we ourselves"; emphatic) ἵνα (conj. purpose) ἀποθάνωμεν ἀποθνήσκω (vsaa--1p; "we may die") μετ' μετὰ (pg) αὐτοῦ. αὐτός (nprgm3s)

ANALYSIS VERSIS 14 – 16:

1. At this point **then** in the discussion, **Jesus therefore** drops all metaphors and **said to them plainly, "Lazarus is dead"**.
2. There is no doubt that there is a trace of rebuke in the force of these words.
3. It is clear from time to time that the lack of understanding and application expressed by those that followed **Jesus** was irritating and disturbing to **Him**. Mat.15:15-16; 16:5-12, 21-23; 17:14-20; 26:36-46; Joh.14:7-9
4. His irritation is an expression of righteous indignation towards these men that should at this point in their lives be exuding a higher lever of understanding and application.
5. This points out that there is nothing wrong or sinful with expecting those that have heard the doctrine to be able to bring it forth and apply it when the time is right.
6. By now, the disciples should have readily understood that **Jesus** did not always speak literally and believed in the integrity of all that He said and proposed to do.
7. However, **Jesus** never let this type of anger turn into sin anger by harboring any grudges, perpetuating the anger to hatred or other sin abuse or using it to rationalize a discontinuance of patience in His responsibility of ministering and teaching to others.
8. The culpability factor as well as degree and type of evil employed obviously plays a direct role in the expression of righteous indignation.
9. Again we see that **Jesus** displays supernatural knowledge regarding the state of **Lazarus**, an obvious insight the disciples again fail to acknowledge or even question.
10. He then goes on to declare joy about how things have turned out as He states, "**and I am glad for your sakes that I was not there, so that you may believe**".
11. Most would consider this an unusual statement in light of the fact that they all seem to have been friends of **Lazarus** and now he **is dead**.
12. This linking of such contradictory ideas i.e., death and rejoicing, is designed to produce the same shock in us as the disciples likely felt when they heard these words.
13. It is obvious that **Jesus** knows that it is the Father's will for **Him** to travel to Bethany and raise **Lazarus** from the **dead**.
14. His statement looks to the fact that His absence from **Lazarus** and his recent death is a state of affairs that will work out to be the best thing for the immediate disciples.
15. The Greek syntax denotes that the cause for Jesus' happiness is due to these men and the resulting affect of their actions that they **may believe**.
16. This is not a statement that they will become believers, since they all already are believers excepting Judas. Joh.6:66-71
17. It is a statement recognizing that the impact of Lazarus' death and Jesus' intent to go and resuscitate him, will be an opportunity for application that will inspire the potential for greater faith in His Person, than they possessed at this time.
18. This points to another purpose for the miracles that **Jesus** performed; to inspire confidence in **Him** among those that had already believed in **Him**.

GOSPEL OF JOHN

19. It points to the fact that Ph₁ faith is not to be the end of faith for the Christian, but rather he/she is called to deeper levels of trust and confidence in the Son of God.
20. The basis for greater faith is the activity of Christ that is the foundation on which our faith is built.
21. God does not call on us to **believe** and draw confidence from that which has not happened, but to draw confidence from that which is clearly obvious.
22. Our confidence of faith-rest for the future promises of God is built upon the confidence of all that has in reality already occurred and seen as evidence in our lives.
23. As we look around us in the cosmos and compare what we see to the light of BD, we see the evidence of the truth of BD and therefore we are to have increased faith in the entire realm of BD.
24. All of Jesus' miracles does not lessen the demand for faith from His followers, but increases it.
25. The strong adversative "ἀλλά/**but**" in the final phrase of vs. 15, "**but let us go to him**", is in stark contrast to the happiness and potential increased faith this miracle will result in.
26. This phrase looks at the existing reality of lack of faith in His disciples and could be stated, "Oh well, back to reality!" or "In the mean time under your current situation of lack of faith", "**let us go to him**".
27. And that the disciple's faith continues to be deficient in application is made clear in vs. 16, "**Thomas therefore, who is called Didymus, said to his fellow disciples, 'Let us also go, that we may die with Him'**".
28. We are introduced for the first time in John to one of the 12 **disciples** named **Thomas**.
29. He is the one and same "doubting **Thomas**" recorded in Joh.20:24-29.
30. He is listed in the list of the 12 and had the nickname of "**Didymus/the twin**". (*See exegesis notes for documentation.*)
31. He is not consistently linked with any other disciple in the NT and therefore any conjecture about whether he is a twin of one of them is futile.
32. It is only prudent to observe he had a twin sibling.
33. He takes the initiative on this occasion to speak for the entire group and thus relates their overall attitude regarding Jesus' plans to return to Bethany.
34. His statement has been taken by some to mean that they should **go** to Bethany with **Jesus**, face the consequence and end up **dead with Lazarus**.
35. While grammatically this is possible, it makes better sense contextually to stick with their expressed attitude of vs.8 that denotes they expect **Jesus** to get killed and thus they will end up like **Him**.
36. Thomas' statement is paradoxical and reveals the self induced misery brought on by the failure to faith-rest.
37. He basically feels that if it is time for them to **die**, they should **go with Jesus** and **die with Him**, a commendable support of loyalty.
38. However, while the loyalty may be there, his statement betrays a total lack of confidence in terms of Jesus' mission and is extremely pessimistic.
39. His statement is not a true call to "rally" behind **Jesus**, but one of an "if we have too" attitude and a resignation to expect the worst case scenario.

GOSPEL OF JOHN

40. It betrays that there are no symptoms of growth in these men with any gain of confidence that God will continue to deliver **Jesus** and them from “tight” situations, as they have already observed consistently throughout His ministry. *Exs. Jesus walking on the water-6:16-21; cp. 7:30,32 cf.45-46; 8:59; 10:31,39*
41. It denotes that whatever motivation the believer may call upon in their applications, apart from the total confidence/faith in the power behind God’s directives, the believer at best will be resigned to expect the worst that could happen.
42. It denotes that apart from faith-rest, the produced outcome will be no more than pessimism and self induced misery.
43. This verse shows the consequences for the believer that does not consistently apply BD as he goes through life and learn from the experiences and tests God puts him through.
44. And that is he will generally be nothing more than a gloomy “Gus” believer that has no true encouragement to offer others as he continues to tag along.
45. The cynical nature reflected in **Thomas** points to the alienation of faith from fully believing beyond doubt that:
 - A. The direction his Teacher is taking them is truly prudent and the best for them.
 - B. God will take care and protect them from the evils of the cosmos as they follow their Leader and run their course.
 - C. All of the previous evidence of God’s deliverances for them was fully by Divine design and thus has not built upon the intended opportunities for a strengthening of the encouragement and confidence provided.
 - D. God, His word and the power of it is absolute and truly leads, guides and protects all that adhere to it.
46. Because **Thomas** doubts **Jesus** (and thus God and BD), his outlook on life is misery and he is void of the inner happiness inherent in those faith-resting God’s will.
47. So while Thomas’ loyalty is commendable (just as any believer’s faithful attendance in Bible class is), his failure to draw confidence and further application from all of the doctrine that he has heard and experienced voids the benefits they were designed to provide, and his attitude and overall demeanor is not commendable.
48. **Thomas** is commensurate to the lukewarm believer without true zeal for BD and is seen as only an additional pressure on others around him when tests do occur.
49. Because he doubts and does not employ faith-rest under this test, his attempt to exhort the others to stay by Jesus’ side has the affect of lowering “troop” moral and is worth “spit” to himself and others.
50. Observation: To the degree we do not have our spiritual act together, continually on top of BD employing faith-rest in our tests and have all confidence in the veracity and power of doctrine, we will fall under self induced misery and spiritually will be a “downer” to others in our periphery.
51. Until believers get over fear, worry and anxiety our STA produces and put their faith in toto into BD, they will constantly miss the exhilaration and joy that God has for those that choose the adventure of the life that are +V and adjusted.
52. If you want to commiserate and stew in your own maladjustment to BD, then fine! But at least keep it to yourself and you can avoid bringing others “down” around you.
53. Remember, you impact people around you one way or the other, whether you recognize it or not.

GOSPEL OF JOHN

EXEGESIS VERSES 17 – 22:

GNT John 11:17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.

NAS John 11:17 **So when Jesus came, He found that he had already been in the tomb four days.** οὖν (*infer. conj.*; "Therefore/So") ὁ Ἰησοῦς (*d.a. + n-nm-s*) Ἐλθὼν ἔρχομαι (*circ. ptc./a/a/nm-s*; "when or after He came") εὗρεν εὕρισκω (*viaa--3s*) "that supplied" αὐτὸν αὐτός (*npam3s*; "he = Lazarus") ἤδη (*adv.*; "already") ἔχοντα ἔχω (*circ. ptc./p/a/am-s*; "having been"; with the adverb it is idiomatic and expresses time) ἐν (pL) τῷ τό μνημείῳ. μνημείον (*d.a. + n-Ln-s*; "tomb/grave"; same as 5:28; Jewish custom was to bury on the same day as death) τέσσαρας τέσσαρες (*card. adj./af-p*) ἡμέρας ἡμέρα (*n-af-p*)

GNT John 11:18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.

NAS John 11:18 **Now Bethany was near Jerusalem, about two miles off;** δέ (*cs*) ἡ Βηθανία (*d.a. + n-nf-s*) ἦν εἰμί (*viIPFa--3s*) ἐγγύς (*pg*; "near/in close proximity to") τῶν τό Ἱεροσολύμων Ἱεροσόλυμα (*d.a. + n-gn-p*) ὡς (*adv.*; "in comparison" +) ἀπό (*pg*; "from"; idiom to denote "about/approximately") δεκαπέντε. (*card. adj./gm-p*; "fifteen") σταδίων στάδιος (*n-gm-p*; "stadia"; one stadia = 600 ft.; thus 9000 ft. with 5,280 ft. = one mile; so just under two miles)

GNT John 11:19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ.

NAS John 11:19 **and many of the Jews had come to Martha and Mary, to console them concerning their brother.** δέ (*cs*) πολλοὶ πολὺς (*ap-nm-p*) ἐκ (pAbI) τῶν ὁ Ἰουδαίων Ἰουδαίος (*d.a. + ap-AbIm-p*) ἐληλύθεισαν ἔρχομαι (*viPluPFa--3p*) πρὸς (*pa*; "to"; denotes the encounter was face to face.) τὴν ἡ (*d.a.*; governs both nouns; denotes that both were equal recipients of the Jew's actions; +) Μάρθαν Μάρθα (*n-af-s*) καί (*cc*) Μαριάμ Μαρία (*n-af-s*) ἵνα (*conj. purpose*; "to/ in order to) παραμυθῶνται παραμυθέομαι (*vsad--3p*; "console/comfort"; seeking to exhort in

GOSPEL OF JOHN

order to lift the spirits; used 4x) αὐτὰς αὐτός (npaf3p) περί (pg) "their" supplied τοῦ ὁ ἀδελφοῦ. ἀδελφός (d.a. + n-gm-s)

GNT John 11:20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

NAS John 11:20 **Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary still sat in the house.** ἡ Μάρθα (d.a. + n-nf-s) οὖν (infer. conj.) ὡς (temp. conj.; "when") ἤκουσεν ἀκούω (viaa--3s) ὅτι (ch; intro. indir. disc.) Ἰησοῦς (n-nm-s) ἔρχεται ἔρχομαι (vipd--3s) ὑπήντησεν ὑπαντάω (viaa--3s; "went to greet/meet"; same as 4:51) αὐτῷ· αὐτός (npdm3s) δέ (cs) Μαριάμ Μαρία (n-nf-s) ἐκαθέζετο. καθέζομαι (viIPFd--3s; "sat/remained sitting") ἐν (pL) τῷ ὁ οἴκῳ οἶκος (d.a. + n-dm-s)

GNT John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ᾧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·

NAS John 11:21 **Martha therefore said to Jesus, "Lord, if You had been here, my brother would not have died.** ἡ Μάρθα (d.a. + n-nf-s) οὖν (infer. conj.) εἶπεν λέγω (viaa--3s) πρὸς (pa) τὸν ὁ Ἰησοῦν, Ἰησοῦς (d.a. + n-am-s) Κύριε, κύριος (n-nm-s) εἰ (part. intro. 2nd class cond.; "if...and you were not") ἦς εἰμί (viIPFa--2s) ᾧδε (adv.; "here/in this place") ἂν (part.; intro. the apodosis/conclusion; "then"- not translated) μου· ἐγώ (npg-1s) ὁ ἀδελφός (d.a. + n-nm-s) οὐκ οὐ (neg. +) ἀπέθανεν ἀποθνήσκω (viaa--3s; "would not have died")

GNT John 11:22 καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός.

NAS John 11:22 **"Even now I know that whatever You ask of God, God will give You."** καί (ascensive; "Even") νῦν (adv. "now/presently/at this time") οἶδα (viPFa--1s; "I know") ὅτι (cc; intro. indir. disc.) ὅσα ὅσος (quantitative pro./an-p; "as many things as" +) ἂν (part. expresses the quantitative fulfilled, hence; "whatever") αἰτήσῃ αἰτέω (vsam--2s; "You Yourself might ask/request") τὸν ὁ θεὸν θεός (d.a. + n-am-s) ὁ θεός. (d.a. + n-nm-s) δώσει δίδωμι (vifa--3s) σοι σύ (npd-2s)

GOSPEL OF JOHN

ANALYSIS VERSES 17 – 22:

1. As noted in the phrase, “**So when Jesus came**”, John continues to advance the narrative, skipping any details of the journey and jumping straight to His arrival, just outside the village of **Bethany**. cp. 11:30
2. When **He** arrived, **He found that Lazarus had already been in the tomb four days**.
3. The Jewish custom was to bury the deceased as soon as possible after death.
4. One commentary made mention of the fact that the **four days** that had elapsed is viewed as significant by some interpreters that note there was a Jewish belief circa 200 AD that stated, “*for three days the soul hovers over the body, intending to re-enter it, but as soon as it sees the body’s appearance change, it departs*”.
5. The intent of this belief is to denote that when decomposition began to occur, any future chance for any miraculous resuscitation had become impossible.
6. However, there is no conclusive evidence that this view was current at the 1st advent.
7. It does bring to light though, that by now, decomposition of Lazarus body was obviously in process. Cp. 11:39
8. This points to the veracity of the miracle as there can be no doubt that **he** was truly dead and not in a coma or other advanced state of sleep.
9. There is absolutely no chance for his recovery, other than direct Divine intervention.
10. The topographic note in vs.18, “**Now Bethany was near Jerusalem, about two miles off**” may seem insignificant, but actually serves to note:
 - A. By citing such a point in the middle of a very important story denotes a mark of historical authenticity by an eyewitness account.
 - B. **And** it explains how **many of the Jews had come to Martha and Mary, to console them concerning their brother**.
11. The term “**the Jews**” in the broader sense denotes the familial camaraderie maintained in general by **the Jews** amongst their own.
12. However, it still maintains its distinctiveness of religiosity of **the Jews** in view in their reversionism, as at least the majority of mourners are indicated as unbelievers until after the miracle and some continue to manifest a hostile posture even after the miracle. Cp. vss.45-46
13. Their stated purpose of visit was to provide comfort and consolation to **Martha and Mary** in their time of sorrow.
14. The Jewish custom of mourning as reflected in the Talmud states that “three days are for weeping, seven for lamenting and thirty to refrain from cutting the hair and donning pressed clothes”.
15. Such recorded history indicates that **the Jews** were not coming for a brief visit, but an extended period of commiserating with **Martha and Mary** over their loss.
16. We note the order of their names in this verse that gives further support that **Martha** was the oldest of the two and thus considered the more prominent by **the Jews**.
17. As the Luk.10:38-42 account revealed, it is **Martha** that can’t sit still and seems to have a need to always be doing something.
18. **Therefore**, it should be of no surprise that **when she heard that Jesus was coming**, she does not lose the opportunity for activity and **went to meet Him**.

GOSPEL OF JOHN

19. This too is in perfect accord as to her being the oldest, since any message about approaching visitors would be delivered to her as the head of the household.
20. And as true to character as **Martha** is now revealed, **Mary**, the more introspective and focused on the dominant situation at hand remains true to character, as she **still sat in the house**.
21. The recorded postures of each sister reveals how each of the two women were dealing with the loss of **their brother** in their own way; **Martha**, detached being the busy hostess, while **Mary** was fully engrossed in being the sorrowful mourner.
22. On this occasion neither is chided by **Jesus**, however **Martha** comes across best.
23. We would acknowledge that there is a time for mourning (Ecc.3:4), but there is a tendency among some people to give into their emotional despair and wallow in their sorrow.
24. However, we are not to grieve as the unbelievers that are without hope, but to draw on the comfort and encouragement of the doctrine provided. 1The.4:13
25. It is obvious that these women have heard the doctrine of resurrection and understood the implications of it. Cp.vs.24
26. Now is the time for them to articulate these truths and bring them to bear on the death of Lazarus, thus glorifying God in this period of testing.
27. As is hinted to here and will be further revealed, **Mary** was allowing herself to be consumed with grief, running full blast with her emotions and was not receiving the comfort that comes to those under such testing.
28. Therefore, she remains **in the house** with the negative **Jews** and her grief, while **Martha** separates herself from that scenario and moves out **to meet Jesus**.
29. And be so doing, she will hear what had to be the most glorious words ever spoken to one that had just lost a loved one. Vss.25-26a
30. As she approached **Him** she speaks what is foremost in her mind as she **therefore said to Jesus, "Lord, if You had been here, my brother would not have died"**.
31. She demonstrates faith in the fact that she believes **Jesus** had the power to keep her **brother** from dying.
32. She does not accuse or question **Him** about any delay of arrival as one might expect, since Lazarus died quickly after the message was dispatched to **Jesus**.
33. Her omission in this regard again implies that the family would probably not have blamed **Jesus** for not coming at all considering the hostile situation surrounding **Him**.
34. Her statement simply expresses the regret that is to be expected from one that thought her only hope was **Jesus**, and **He** was not present.
35. She believes that if **Jesus** could have been present that **He** would have intervened and healed Lazarus and circumvented his death.
36. She continues her expression of faith in vs.22 as she states, "**Even now I know that whatever You ask of God, God will give You**".
37. This is a logical conclusion to observing **Jesus** over a period of time and **Martha** figured out that **Jesus** could get God to do anything **He** requested.
38. While on the surface, her final expression seems to be a statement of absolute faith and a subtle request from **Jesus** to intervene even now, under the required application of total faith-rest that **He** would intervene she will be seen to lack. Vss.39-40

GOSPEL OF JOHN

39. In fact, she presents one of the occupational hazards that believers face i.e., while recognizing and intellectually believing the doctrine, there is not complete faith when it comes time to apply it.
40. It is clear that **Martha**, as the disciples, believes that **Jesus** is Deity. Vs.27
41. It is just as clear that she knows that if it is God's will, **Jesus** can still intervene on their behalf.
42. However, her weakness of absolute faith in this regard is subtly revealed when we recognize that:
 - A. Per vs.21, she relates any action of healing to Christ physically having to be present at the scene.
 - B. Per vss.39-40, she reveals that she didn't really expect **Jesus** to actually resuscitate Lazarus.
43. These observations note that she did not have a full appreciation of faith in **God** and His power and did not truly believe that **God** wanted the best for her and her family.
44. Though these verses express that **Martha** did not abandon all hope, her eyes are still at least in part physically focused on circumstances of life and the BD within is not fully developed to faith-rest all that she did **know**.
45. And when the time of application for her comes later in the chapter, her "flinch" of doubt exposing her own lack of confidence in God's plan becomes obvious.
46. The lesson is this; you can believe BD at even a high intellectual level and espouse the same, but our true colors of faith will be revealed, when it comes time to actually apply the doctrine we do **know**.
47. And **Jesus** will now relate the very doctrine that she believes, as the required application of her faith in the miracle itself in vss.23-27.
48. While some may argue that **Martha** just was seeking God's will in this matter regarding whether **Jesus** might raise Lazarus from the dead in vs.22, it is obvious that **Jesus** regards His questions and teaching in the following verses, as ample for **Martha** to at least then understand that it was God's will.

GOSPEL OF JOHN

EXEGESIS VERSES 23 – 26:

GNT John 11:23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.

NAS John 11:23 **Jesus said to her, "Your brother shall rise again."** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτῇ αὐτός (nprdf3s) σου. σύ (npg-2s) ὁ ἀδελφός (d.a. + n-nm-s) Ἀναστήσεται ἀνίστημι (vifm--3s; "will himself rise up"; middle voice is intransitive; this verb generally in John refers to the resurrection of believers; however, it can refer to the act of physically standing or rising up of the individual in their current state of body, cp. Joh.11:31; the future tense denotes the concept of "again")

GNT John 11:24 λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἔσχάτῃ ἡμέρᾳ.

NAS John 11:24 **Martha said to Him, "I know that he will rise again in the resurrection on the last day."** ἡ Μάρθα, (d.a. + n-nf-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (nprdm3s) Οἶδα (viPFa--1s) ὅτι (intro. indir. disc.) ἀναστήσεται ἀνίστημι (vifm--3s; "he will rise again") ἐν (pL) τῇ ἡ ἀναστάσει ἀνάστασις (d.a. + n-Lf-s; "the resurrection"; used technically of the resurrection cp. 5:29) ἐν (pL) τῇ ἡ ἔσχάτῃ ἔσχατος (d.a. + a--df-s; "the last") ἡμέρᾳ. ἡμέρα (n-df-s; other than Martha's comment here, only Jesus in His teaching uses the term "the last day" technically to refer to the time of the resurrection; cp. Joh.6:39,40,44,54; 7:37; 12:48)

GNT John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,

NAS John 11:25 **Jesus said to her, "I am the resurrection and the life; ὁ Ἰησοῦς,** (d.a. + n-nm-s) εἶπεν λέγω (viaa--3s) αὐτῇ αὐτός (nprdf3s) Ἐγώ ἐγώ (nprn-1s) εἰμί (vipa--1s) ἡ ἀνάστασις (d.a. + n-nf-s; "the resurrection") καί (cc) ἡ ζωὴ· (d.a. + n-nf-s; "the life"; substance of life) **he who believes in Me shall live even if he dies,** ὁ πιστεύων πιστεύω (d.a. + subs. ptc./p/a/nm-s; "he who believes") εἰς (pa) ἐμὲ ἐγώ

GOSPEL OF JOHN

(*npa-1s*) ζήσεται, ζάω (*vifm--3s*; "shall live") κἄν (*ab&cs*; "even if"; condition of concession) ἀποθάνη ἀποθνήσκω (*vsaa--3s*; "he might die physically")

GNT John 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνη εἰς τὸν αἰῶνα· πιστεύεις τοῦτο;

NAS John 11:26 **and everyone who lives and believes in Me shall never die. Do you believe this?** "

καί (*cc*) πᾶς (*a--nm-s*) ὁ ζῶν ζάω (*d.a.* governs both *ptcs.* + *adj. ptc./p/a/nm-s*; "who live") καί (*cc*) πιστεύων πιστεύω (*adj. ptc./p/a/nm-s*) εἰς (*pa*) ἐμὲ ἐγώ (*npa-1s*) οὐ μὴ (*neg.* + *neg.*; "in no way/never") ἀποθάνη ἀποθνήσκω (*vsaa--3s*; "might die"; denotes any potential of death is negated totally) εἰς (*pa*) τὸν ὁ αἰῶνα· αἰών (*d.a.* + *n-am-s*; "into the age"; hence, "ever/forever") πιστεύεις πιστεύω (*vipa--2s*; "Do you believe?") τοῦτο; οὗτος (*near dem. pro./an-s*; "this principle")

ANALYSIS VERSES 23 – 26:

1. **Jesus** comment to **Martha** is considered by some commentaries to only relate to the spiritual reality of **the resurrection** of all believers, as He **said to her**, "**Your brother shall rise again**".
2. However, to restrict His meaning to simply **resurrection** avoids the following contextual and grammatical considerations:
 - A. It is not **Jesus** that puts a time frame of Lazarus being raised from the dead **in the resurrection** in vs.23, but **Martha** in her response to His words in vs.24.
 - B. John the author in his recording of the responses of conversation between **Jesus** and **Martha**, beginning vs.21, uses the verb "λέγω/**said**" four times i.e., "**Martha said** (vs.21)"; "**Jesus said** (vs.23)"; "**Martha said** (vs.24)" and "**Jesus said** (vs.25)".
 - C. John uses the aorist tense of "**said**" to begin the conversation in vs.21, switches to the present tense for vss.23 and 24, and then back to the aorist in vs.25.
 - D. His purpose for doing so is to denote that there is a continuity of thought inherent in vss.23 and 24 as it pertains to Martha's beginning comments of vss.21 and 22.
 - E. This is further substantiated, as John once again will switch to the present tense in vs.27 with Martha's final response to Jesus' question in vs.26, which response obviously maintains continuity of the question.
3. Jesus' statement of vs.23 is purposefully ambiguous to the concept of time because it is a truth that relates to Martha's **brother** both in the upcoming miracle of his resuscitation as well as his future **resurrection**.
4. Jesus' response of vs.23 is designed to stimulate, enhance and directly answer Martha's hint of faith in believing that Jesus could still intervene on Lazarus' behalf as she insinuated in vs.22.

GOSPEL OF JOHN

5. **Jesus** is not only stating the fact of Lazarus future **resurrection**, but is telling **Martha** that it is His desire and God's will that **Jesus** intervene now in raising him from death.
6. Jesus' comment is a subtle test to see to what degree that **Martha** truly believes that Christ has the power to resuscitate Lazarus.
7. It is a test to see if **Martha** will take the spiritual principles she knows regarding Christ and BD and now fully apply it to the physical situation at hand.
8. In other words, His comment is designed to ask the question, "How much faith-rest in My Person as God do you really possess per your insinuation of vs.22?"
9. His comment is of such a direct nature that if **Martha** truly had full faith-rest confidence that God/**Jesus** could and would answer **her** subtle request that she would have responded differently.
10. If she had had full confidence of belief she would have responded with something like, "Do You mean now!" or at least "When?" if she was not certain of Jesus' intent.
11. Though Jesus' statement is not restrictive in meaning, Martha's response and faith is as she **said to Him, "I know that he will rise again in the resurrection on the last day"**.
12. Martha's response reflects one of the occupational hazards that believers face.
13. She recognizes the doctrine that God loves you and wants the best for you in the spiritual realm, but not really believing that He will intervene on your behalf now, in time, in the physical realm.
14. As important as it is to believe all of the spiritual truths of doctrine and their eternal ramifications, it is just as important to exude that same faith-rest regarding our tests and situations in the Christian walk.
15. The promise is, "ask according to BD and you will receive". Mat.21:22 cp. Jam.4:3; 1Joh.3:21-22
16. This principle is not to promote "positive thinking", but rather points to the fact that many times we state that we believe God and the power of His word, but fail to translate that belief to the actual application of it when indeed it is God's will.
17. **Martha** fails to apply **her** belief in Christ and His power in the spiritual realm to truly faith-resting the fact that **Jesus** just answered the desire of her heart in vs.22.
18. She reflects the attitude that "God just wouldn't do that for me", another pit fall in the failure to faith-rest.
19. However, not to diminish the faith she does have, vs.24 betrays a solid faith in the doctrine of **resurrection**.
20. It is of no doubt that she had heard **Jesus** teach on this subject as her very words reflect language unique to His teaching, as seen in the term, "**the last day**". (*See exegesis notes.*)
21. While the Sadducees were not believers in **the resurrection**, the general theology in Israel was much more influenced by the Pharisees that were orthodox in regard to this issue. Mar.12:18 cp. Act.23:6-8
22. This doctrine merely states that while physical death is a reality, it is not the end of the existence of a person and that after physical death, the person is raised and given an eternal body.
23. The NT revelation demonstrates that there are 5 waves of **resurrection**:
 - A. **The resurrection** of Christ. 1Cor.15:20,23

GOSPEL OF JOHN

- B. **The resurrection** of the Church. 1Cor.15:23; 1The.4:13ff
 - C. **The resurrection** of OT believers including tribulational saints. Rev.20:5,6
 - D. **The resurrection** of millennial believers. Implied via precedence.
 - E. **The resurrection** of all unbelievers. Rev.20:11-15
24. In vss.25-26, **Jesus** then responds to the faith that **Martha** has revealed she possesses regarding **resurrection**.
 25. He does so by declaring one of the 7 “**I am’s**” recorded in John as He **said to her, “I am the resurrection and the life”**.
 26. He couples together the principles of **resurrection and life**.
 27. He adjoins the physical concept of **resurrection** to the spiritual concept of eternal **life**.
 28. By so doing, He illustrates the harmony of these two principles and the fact that they go hand-in-hand.
 29. He does not say that He gives **resurrection**, but that He is **resurrection** and hence of necessity must be the source/substance of **life**.
 30. It is the resuscitation of Lazarus that will document His astonishing claim.
 31. His claim of titles emphasizes His person as Deity.
 32. Only God in His essence can be **resurrection** and the substance of **life**.
 33. His statement is amplified by the two statements that follow.
 34. His claim to be **the resurrection** is explained by the fact that “**he who believes in Me shall live even if he dies**”.
 35. This clause relates Christ as **the resurrection** to the concept of physical **life** and physical death.
 36. It is our **resurrection** that is the overt or physical evidence that Christ is the source of all **life** and that our mortal bodies will be replaced with an immortal body. 1Cor.15:53-55
 37. It emphasizes the reality of continuing tangible **life** after death in **resurrection** glory.
 38. Hence, as the administrator of **resurrection**, He must control all **life**, past, present and future.
 39. The believer is told explicitly by **Jesus** that he need not fear physical death since **Jesus** Himself guarantees that death will not be the final disposition, just as it will not be here for Lazarus.
 40. The next clause in vs.26, “**and everyone who lives and believes in Me shall never die**” relates His Person as **the life** to the concept of eternal **life**.
 41. It is eternal **life** that is the spiritual reality behind the physical and tangible reality of **resurrection**.
 42. It is obviously spiritual in nature as it equates our present existence in **life (and everyone who lives)** to the reality that they **shall never die**.
 43. It denotes that there is no eternal condemnation in the **life** He possesses and imparts to mankind from their point of faith in Christ onward.
 44. It views **life** and death on a spiritual plane and that spiritual death has been eradicated and replaced with spiritual **life**. Rom.5:12-21
 45. Eternal **life** that was with the Father was manifested to us in Christ. 1Joh.1:2
 46. Since **Jesus** is **the life**, “*He who has the Son has **the life**; he who does not have the Son of God does not have **the life***”. 1Joh.5:12

GOSPEL OF JOHN

47. And it is the issue of faith that makes the dual concept of **resurrection and life** a reality for the believer, as seen in the two participial phrases, “**He who believes** (Lit. - **into**) **Me**”.
48. The participle’s denotes the full ramifications of the individual’s act of faith in making the SAJG as applied in both the physical and spiritual realms.
49. And their position grammatically, in their individual clauses, penetrates the principle of faith as it is to be applied by the believer.
50. For the believer to fully enjoy the concept of salvation, they must have faith in the fact that Christ as God is the source of and controls all substance of **life** including our present physical state of **life**.
51. This is the force of the participle in the first clause that demands one to **believe in Him** to perpetuate their **life** physically in **resurrection, even if he dies** physically.
52. This act of faith draws off of the reality of believing **in Him** as the source of eternal **life** spiritually, which is the force of the participle in the second clause of vs.26.
53. It is the clause in verse 26 that brings to light the bottom line reality of the faith exercised for salvation and that is no matter what one may lack in faith regarding the physical reality and ramifications salvation produces, the spiritual reality remains intact and they **shall never die**.
54. In other words, the gospel message is, believe **in Me** and you will be delivered from eternal condemnation and have eternal **life**. Joh.3:16
55. It is the doctrine of **resurrection** that directly attaches itself to the spiritual reality of the eternal **life** that all believers receive upon faith.
56. For the believer to fully appreciate **Jesus** as both **the resurrection and the life**:
 - A. He/she must not only exercise faith that He as God exercises His Deity in the spiritual aspect of imparting eternal **life**,
 - B. But that He also exercises His Deity in the physical realm of **life** effecting **resurrection**.
57. Jesus statement to **Martha** by Divine design seeks to orient her faith to both the physical as well as the spiritual realities of God’s plan that she has just articulated.
58. And that is, He as God possesses power in the spiritual realities of **life** that is equally as powerful and true in the physical realities of **life**, as evidenced in **resurrection**.
59. Not until **Martha** is willing to convert **her** faith in **Jesus** as God from the spiritual realities she so readily accepts and apply it now to the physical reality around her, will she be able to completely exploit the faith she possesses.
60. Though Jesus’ words are an obvious encouragement to the faith she possesses, not until she is willing to bring it into the real world and apply it now will she fully enjoy the principle of faith-rest in her current situation and testing.
61. Jesus’ statement to her is an open declaration that His Person as true Deity has power over both the physical and spiritual aspects of all **life**.
62. It is designed to address all believers that are inclined to restrict the POG and BD to only a spiritual experience and fail to penetrate their faith **in Him** by applying what they do believe spiritually to every facet of their tangible and mortal lives.
63. **Jesus** then challenges Martha’s faith with a direct question, “**Do you believe this?**”
64. It is one thing to believe that God will generally provide a **resurrection** body for people at the end of time and quite another step to believe He will exercise that same power in the Man standing before her in terms of her dead **brother**.

GOSPEL OF JOHN

65. Just as it is one thing for believers to believe that BD has spiritual consequences and ramifications and quite another step to incorporate and depend upon those beliefs into everything we think, say and do.
66. Jesus' question is apropos for every believer in evaluating the faith we have in every doctrine, precept and principle of the Bible; **Do you believe this?**
67. The evidence as to what degree of faith we really possess will be manifested to the extent of our applications of His word in all that we do.
68. And the confidence of our applications will be manifested to the degree we are able to faith-rest the applications that we do make.
69. **Jesus** is teaching **Martha** and all believers that the spiritual principles of BD are designed to be incorporated into our faith in the physical realities of **life** as well as the spiritual realities.
70. Not until the believer is willing to transfer their faith in BD to the very thinking, words and actions in their present physical state of being will they fully enjoy and appreciate the power of God in their lives.
71. By doing so the believer manifests a true understanding of the faith-rest technique.

GOSPEL OF JOHN

EXEGESIS VERSES 27 – 30:

GNT John 11:27 λέγει αὐτῷ, Ναί, κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

NAS John 11:27 **She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."** λέγει λέγω (*vipa--3s*) αὐτῷ, αὐτός (*npdm3s*) Ναί, ναί (*part. of affirmation; "Yes/truly"*) κύριε, κύριος (*n-nm-s*) ἐγὼ (*npn-1s*) πεπίστευκα πιστεύω (*viPFa--1s; "have believed"*) ὅτι (*intro. indir. disc. of content of faith*) σύ (*npn-2s; "You Yourself"*) εἶ εἰμί (*vip--2s; "keep on being"*) ὁ Χριστός (*d.a. + n-nm-s*) ὁ υἱός (*d.a. + n-nm-s*) τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s*) "even" supplied ὁ ἐρχόμενος. ἔρχομαι (*d.a. + adj. ptc./p/d/nm2s; "He who comes"*) εἰς (*pa*) τὸν ὁ κόσμον κόσμος (*d.a. + n-am-s*)

GNT John 11:28 Καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

NAS John 11:28 **And when she had said this, she went away, and called Mary her sister, saying secretly,** Καὶ καί (*cc*) εἰποῦσα λέγω (*circ. ptc./a/a/nf-s; "when she had said/after saying"*) τοῦτο οὗτος (*near dem. pro./an-s*) ἀπῆλθεν ἀπέρχομαι (*viaa--3s; "she went away/departed"*) καί (*cc*) ἐφώνησεν φωνέω (*viaa--3s; "she called to/made a sound"*) Μαριάμ Μαρία (*n-af-s*) αὐτῆς αὐτός (*npgrf3s*) τὴν ἡ ἀδελφὴν ἀδελφή (*n-af-s*) εἰποῦσα, λέγω (*circ. ptc./a/a/nf-s; "while saying"*) λάθρα (*adv.; "secretly/in private/covertly"; used 4x*) **"The Teacher is here, and is calling for you."** Ὁ διδάσκαλος (*d.a. + n-nm-s; "the Teacher"*) πάρεστιν πάριμι (*vipa--3s; "is here/is present/to be with"*) καί (*cc*) φωνεῖ φωνέω (*vipa--3s; "is calling for"*) σε. σύ (*nra-2s*)

GNT John 11:29 ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἦρχετο πρὸς αὐτόν·

NAS John 11:29 **And when she heard it, she arose quickly, and was coming to Him.** δέ (*ch; "Now"*) ὡς (*cs; "when/so as"; denotes manner to response*) ἐκείνη ἐκείνος (*remote dem. pro./nf-s; "that one/she"*) ἤκουσεν ἀκούω (*viaa--3s*) ἠγέρθη ἐγείρω (*viam--3s; "arose/got herself up"; from where she was sitting cp. vs.20; originally used*

GOSPEL OF JOHN

to denote arousing from sleep) ταχὺ ταχύς (adv.; "quickly/speedily/ immediately"; used 18x) καί (cc) ἤρχετο ἔρχομαι (viIPFd--3s) πρὸς (pa) αὐτόν· αὐτός (npram3s)

GNT John 11:30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

NAS John 11:30 **Now Jesus had not yet come into the village, but was still in the place where Martha met Him.** δέ (cs) ὁ Ἰησοῦς (d.a. + n-nm-s) οὐπω (adv.; "still not/had not yet") ἐληλύθει ἔρχομαι (viPluPFa--3s) εἰς (pa) τὴν ἡ κώμην, κώμη (d.a. + n-af-s; "the village") ἀλλ' ἀλλά (strong adv.) ἦν εἰμί (viIPFa--3s) ἔτι (adv.; "as yet/still") ἐν (pL) τῷ ὁ τόπῳ τόπος (d.a. + n-Lm-s; "the place") ὅπου (adv. of place; "where") ἡ Μάρθα. (d.a. + n-nf-s) ὑπήντησεν ὑπαντάω (viaa--3s; "had met/had gone to meet") αὐτῷ αὐτός (nprdm3s)

ANALYSIS VERSES 27 – 30:

1. After **Jesus** proclaimed His Person as having the necessary essence to provide both physical and spiritual life and asks **Martha** if **she** believes, **she** responds with an answer that begins with an affirmative, as **she said to Him, "Yes, Lord"**.
2. The present tense of "**she said**" denotes the continuity of her response complying with the "big picture" of His statement that He was God.
3. However, any indication that she fully understood and accepted the underlying intent and the true purpose of why He was saying what He said, is void.
4. Her answer merely focuses on the fact that she realized that one was saved by believing in Messiah as God, and that she has made that adjustment in her thinking.
5. This is the force of the perfect tense of the phrase, "**I have believed**" that denotes a decision made in the past that has current existing results.
6. **She** makes three direct doctrinal assertions that indicates her understanding of His unique Person:
 - A. "**That You are the Christ**".
 - B. "**The Son of God**".
 - C. "**Even He who comes into the world**".
7. The first is **that Jesus is the Christ**, the promised Messiah of the Jewish Scriptures.
8. This points to her understanding that Messiah would be physically manifested as humanity and the anointed King of Israel. Dan.9:25-26
9. The second assertion is **that He is the Son of God**, a statement that He stood in a unique relationship with the Father.
10. When **Jesus** used this term of Himself, it was clear to those people around Him that it was a claim to Deity. Cp.John.10:36; 19:7

GOSPEL OF JOHN

11. While unbelievers understood what He was claiming, they obviously refused to believe it, but the term used by believers were personal affirmations of their faith in this fact. Cp. JTB – Joh.1:34; 1:49; our author – 20:31
12. That **Martha** truly accepted the principle of the condescension of **God the Son** is noted in the third assertion, “*even He who comes into the world*”.
13. This assertion is an extended Messianic title that was used by the Jews with regard to that fact that Moses and the prophets foretold of one coming **into the world** to establish the kingdom of **God**.
14. Martha’s use contextually points to the fact that **she** understands that the One foretold is indeed Yahweh of the OT, interestingly enough translated **Lord**, the very title **Martha** responded to **Jesus** with.
15. Of the 6,825x that “יהוה” /Yahweh” is used in the OT, 6,510 x it is translated “**Lord**” and 315x translated “**God**”.
16. **Martha** has as high a view of **Jesus** as anyone else has espoused as recorded in this gospel, excepting John the Baptist.
17. However, her failure to fully assimilate the intent of Jesus’ claims to her as a believer is obvious:
 - A. **She** only understands His question as “Do you believe in Me for salvation?”
 - B. **She** responds in such a fashion that there can be no question as to her faith in that regard.
 - C. **She** should have recognized that His emphasis as the resurrection and the life had further reaching implications.
 - D. Due to the fact that **she** is weak in extending her faith in Him as God and applying it now in the current situation, **she** only relates to His words as having ph₁ spiritual meaning and fails to translate these spiritual realities to the ph₂ physical realities at hand.
 - E. **She** is an example of a believer that does not take the spiritual realities of faith and make them physical realities in time.
 - F. The full force of Jesus’ statement was to generate complete faith-rest in His Person, while granting the desire of her heart, but she falls short of the faith necessary to have the full confidence and satisfaction it could have provided.
18. Though **Martha** has her shortcomings and lacks complete understanding, just as even many other +V Christians; her statement here definitely reflects a settled faith in **Jesus** as the fulfillment of all God’s plan.
19. And that faith will act as a “springboard” for further faith in her when she becomes an eyewitness to watching **Jesus** literally resuscitate her brother now, in time.
20. John then records that after this brief conversation, **Martha** returns to the house to get **Mary** and inform her of Jesus presence in vs.28, “**And when she had said this, she went away, and called Mary her sister, saying secretly, ‘The Teacher is here, and is calling for you’**”.
21. Whether or not **Jesus** told her to keep His presence a secret is not stated, but it is obvious that caution was used to not draw attention by the others to Himself and **Mary** at this point.
22. Some have suggested that **Jesus** wants to avoid the Jews due to the potential hostile situation, however this premise pictures **Him** as naive to fact that the miracle will attract them like “flies” anyway.

GOSPEL OF JOHN

23. **Martha** refers to **Jesus** as “**the Teacher**” indicating a primary function of His ministry.
24. Her change of title from “**Lord**” to “**Teacher**” supports the premise of a technical use of “**Lord**” as focusing upon Christ’s Deity.
25. It further indicates that this family accepted the authority of Christ in all that He had to say.
26. Even with their shortcomings and dullness of hearing they recognized that whatever **Jesus** had to say was designed to advance them spiritually and they readily oriented to that fact.
27. The term “Rabbi” also designated one as a **teacher**. Joh.1:38
28. One of the major differences between **Jesus** and the regular Rabbis is that they would not instruct women, while **Jesus** did not discriminate in this regard.
29. **Martha** mentions to **Mary** that **Jesus** is personally **calling for** her.
30. Martha’s complete statement implies the following of which applications can be extracted:
 - A. The instruction of BD is now present and available.
 - B. As with **Martha**, it is of no doubt that what is desired by **the Teacher** is to address the issue and testing at hand as it pertains to **Mary**.
 - C. It is the audible voice/φώνέω of **the Teacher** that will communicate what **Mary** needs to hear now in the midst of her testing.
 - D. In order for her to benefit in this regard, **Mary** must physically separate herself from her current situation and respond to Christ.
 - E. This points to the principle that when the communicator of BD is ready to teach (Bible class), he will make it known to those that adhere to his teaching and it is their responsibility to respond.
 - F. Though others too are with **Mary**, she is the only one that **Jesus** seeks out to speak to.
 - G. This fact relates to the secretive nature of Martha’s words.
 - H. The adverb “**secretly**/λάθρα” has the nuance of hiding something to avoid public or overt embarrassment or disgrace. Cp. Mat.1:19
 - I. Furthermore, it reflects that whatever **Jesus** wants to say to her is for her “ears” only.
 - J. The secretive nature of this message is twofold:
 - A. As we will see, it is designed to give **Mary** the opportunity to avoid any embarrassment she might have of **Jesus** walking in on a situation that is emotionally totally out of control. Vs.31
 - B. The intent of His audience with her is for the purpose of providing exhortation and/or instruction strictly to her, apart from any other emotional or human viewpoint distractions of –V around her.
 - K. This understanding points to critical issues regarding the communication of BD and +V that is called to it.
 - L. First and foremost, Bible class is designed as an opportunity for the believer to remove him/herself from the everyday concerns, tests and CHP’s of life.
 - M. It is opportunity for the believer to “shuck” the load of pressure in their life and reorient to BD and the encouragement, exhortation and instruction it is designed to instill.

GOSPEL OF JOHN

- N. Bible class is intended to function as a “stop” to further perpetuation of a stumbling believer running under their emotions and STA due to failures in life that could obviously cause future embarrassments in their Christian walk.
 - O. BD at this level is designed for those that are +V and have a history of adherence to the teaching.
 - P. BD is personal and deals with believers on a personal level, concerning his or her own individual Christian walk.
 - Q. The primary purpose of Bible class is not to communicate to as many people as you can, but to weed out the +V from –V and ensure +V is taken care of.
 - R. While the unbelieving Jews will follow **Mary** and some will even make the SAJG (vs.45), contextually they are seen as secondary players in the overall emphasis of this passage that is dealing with faith-rest for believers.
 - S. This points to the #1 priority of the P-T; to teach and spiritually take care of those that are +V first and foremost and others that may be +V that “drop in” will see all that’s necessary to also “believe”.
31. **And** as true to Mary’s nature **when she heard** the call of **the Teacher, she arose quickly, and was coming to Him.**
 32. But as we will see, though physically she orients to Christ, her spiritual demeanor and orientation to **Him** falls way short of what would be expected from one that otherwise has a history of making doctrine her MPR. Cp. Luk.10:38
 33. John informs us in vs.30 that **“Jesus had not yet come into the village, but was still in the place where Martha met Him”**.
 34. Some have suggested that this was due to the fact that He was near the cemetery (vs.31c), where His real business lay, but vs.34 indicates that **Jesus** did not know where they had placed the body.
 35. Vs.30 is included by John to reinforce the fact that **Jesus** Himself remained totally aloof from the situation at the house for the very principles that have been outlined.

GOSPEL OF JOHN

EXEGESIS VERSES 31 – 32:

GNT John 11:31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.

NAS John 11:31 **The Jews then who were with her in the house, and consoling her,** οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + ap-nm-p) οὖν (infer. conj.; "then/therefore") οἱ ὁ ὄντες εἰμί (d.a. governs both ptcs. + subs. ptc./p/a/nm-p; "who were /the ones being") μετ' μετὰ (pg) αὐτῆς αὐτός (nrgf3s) ἐν (pL) τῇ ἡ οἰκίᾳ οἰκία (d.a. + n-df-s; "the house") καί (cc) παραμυθούμενοι παραμυθέομαι (subs. ptc./p/d/nm-p; "consoling/comforting"; same as 11:19) αὐτήν, αὐτός (nraf3s) **when they saw that Mary rose up quickly and went out, followed her,** ἰδόντες ὁράω (circ. ptc./a/a/nm-p; "when or after they saw") ὅτι (intro. content of vision) τὴν ἡ Μαριὰμ Μαρία (d.a. + n-af-s) ἀνέστη ἀνίστημι (viaa--3s; "rose up/got up/stood up") ταχέως (adv.; "quickly/immediately") καί (cc) ἐξῆλθεν, ἐξέρχομαι (viaa--3s; "went out/to go out from") ἠκολούθησαν ἀκολουθέω (viaa--3p; "they followed/accompanied") αὐτῇ αὐτός (npdf3s) **supposing that she was going to the tomb to weep there.** δόξαντες δοκέω (circ. ptc./a/a/nm-p; "while supposing/thinking/imagining") ὅτι (intro. content of thinking) ὑπάγει ὑπάγω (vipa--3s; "was going/departing") εἰς (pa) τό μνημεῖον (d.a. + n-an-s; "the tomb"; same as 11:17) ἵνα (conj. of purpose; "in order that/to") κλαύσῃ κλαίω (vsaa--3s; "she might weep audibly/mourn/shed tears"; used 40x; an old verb sometimes used to "wail or howl") ἐκεῖ. (adv.; "there/in that place")

GNT John 11:32 ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός.

NAS John 11:32 **Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet,** οὖν (infer. conj. +) ὡς (temp. conj.; "when") ἡ Μαριὰμ Μαρία (d.a. + n-nf-s) ἦλθεν ἔρχομαι (viaa--3s) ὅπου (conj.; "where/to the place") Ἰησοῦς (n-nm-s) ἦν εἰμί (viIPFa--3s) ἰδοῦσα ὁράω (circ. ptc./a/a/nf-s; "after seeing /she saw") αὐτὸν αὐτός (nram3s) "and" supplied ἔπεσεν πίπτω (viaa--3s; "she fell/fell

GOSPEL OF JOHN

down/prostrated/throw oneself down"; used here to add emphasis to the already overt grief being displayed; used 90x) πρὸς (pa; "toward/at") αὐτοῦ αὐτός (nprgm3s) τοὺς ὁ πόδας πούς (d.a. + n-am-p; "feet") **saying to Him, "Lord, if You had been here, my brother would not have died."** λέγουσα λέγω (circ. ptc./p/a/nf-s; "while saying") αὐτῶ, αὐτός (nprdm3s) Κύριε, κύριος (n-vm-s) εἶ (part. intro. 2nd class cond.; "if...and you were not") ἦς εἰμί (viIPFa--2s) ὧδε (adv.; "here/in this place") ἄν (part. used in 2nd class conds. to denote what could or would have happened; not translated) μου ἐγώ (nprg-1s) ὁ ἀδελφός. (d.a. + n-nm-s) οὐκ οὐ (neg. +) ἀπέθανεν ἀποθνήσκω (viaa--3s; "would not have died")

ANALYSIS VERSES 31 – 32:

1. As John relates this incident he moves from one person to another as they come to have a place of prominence in the story.
2. Having dealt with Martha and incorporating **Mary** into the mix, he now refocuses on **the Jews who were with Mary in the house, and consoling her.**
3. It is important at this point to understand, at least in part, the custom of **the Jews** in the role of mourning at funerals.
4. The assembly and procession of mourners is made up largely, of course, of relatives and friends of the deceased.
5. However, the mourning process is led by professional mourning women that make the air resound with their shrieks and lamentations.
6. Amos 5:16 alludes to this fact; *Therefore, thus says the Lord God of hosts, the Lord, "there is wailing in all the plazas, and in all the streets they say, 'Alas! Alas!' They also call the farmer to mourning and professional mourners to lamentation",* as well as Jer.9:17,18; *Thus says the Lord of hosts, "Consider and call for the mourning women, that they may come; And send for the wailing women, that they may come! And let them make haste, and take up a wailing for us, that our eyes may shed tears and our eyelids flow with water".*
7. As is obvious, the objective of these professionals is to appeal to and stimulate the emotions of those around them as a facet of consolation in their grief.
8. Their approach to death is to emotionally paint the darkest picture possible of the loss of the deceased, playing on the already stirred up emotions of the family and friends, and eventually wrap them into an emotional frenzy of grief without hope.
9. Eyewitnesses to funerals that engage in this custom are able to vividly remanufacture for our imaginations the scene now at hand in John's account:
 - A. Dr. Fred Bliss tells of a mourning delegation at the mahal, or mourning house of a great man. "No matter how gaily they may be chatting upon approach, when they reach the house they rush forward, handkerchiefs to face, sobbing, weeping, with

GOSPEL OF JOHN

- utmost demonstration of grief, going through them time after time as occasion requires.”
- B. Amelia Edwards gives a vivid account of her first experience with such mourning: “It rose like the far-off wavering sound of many owls. It shrilled, swelled, wavered, dropped, and then died away like the moaning of the wind at sea.”
10. It is this environment that **Mary** has allowed herself to become a part of and the predominate influence **the Jews** with her have managed to “sucker” (pun) into.
 11. Though the message was given to **Mary** discreetly, **her** immediate departure does not go unnoticed by these leeches, and **when they saw that Mary rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there.**
 12. It is their actions now that solidly reveals that **Mary** has totally capitulated to their agenda.
 13. **Her** departure is obviously interpreted by **the Jews** as an action to amplify the circumstances to a higher level by relocating to the burial site to help enhance **her** emotional display.
 14. The issue here is that **Mary** is a believer that instead of applying doctrine to the situation, is wallowing in **her** sorrow, comforted by the cosmos.
 15. As one sound interpreter has so aptly asked, “What is wrong with this picture????”
 16. While there is nothing wrong with a legitimate display of emotion during the difficult trial of losing a loved one, to abandon all hope and wallow in self-pity and misery does nothing to bring glory to God or the doctrine we believe.
 17. If Martha could articulate the doctrine of the resurrection, then unquestionably so could have **Mary**.
 18. Beyond that, what true comfort can the cosmos offer a believer if the Word of God does not help or comfort them?
 19. Do religious reversionists and the cosmos love the believer more than God, or have something more to provide in terms of comfort than the God of all comfort? 2Cor.1:3-5
 20. The spiritual portfolio of these two sisters, now is expanded.
 21. While the Luk.10:38 account reveals a weakness in Martha in allowing distractions of life to interfere with her MPR and John’s account reveals Mary’s weakness as allowing her emotions to govern **her** soul.
 22. And guess what doctrine she should have applied, but didn’t, and now she is reaping the consequences? Separation!
 23. The very affect of failing to separate has taken its toll on **Mary** as she has now been “dragged down” to a level commensurate to the very mentality of the –V she has embraced. 1Cor.15:33, “*Do not be deceived: Bad company corrupts good morals.*”
 24. The “good morals” of BD she has so readily accepted and through which she should be operating, has been effectively replaced through the influence of the idiots she has chosen to “hang out with”.
 25. The irony of both the Luke and John accounts can’t be missed i.e., Martha should have followed Mary’s lead in Luke and **Mary** should have stuck with Martha in John’s account.
 26. It is so obvious that Martha has not allowed herself to be dragged into this quagmire of emotional “fundiesville”, and her astuteness in this regard has already paid off by receiving true encouragement from Christ.

GOSPEL OF JOHN

27. If **Mary** had just clung to Martha on this occasion, what emotional weakness she does have would have been tempered by the strength of Martha's ability to keep her composure and her emotions at bay.
28. However, **Mary** has allowed the emotions of the moment and the pressure of **her** testing to rule, and it has caused **her** to abandon the Divine viewpoint and to make a spectacle of herself, as a complete emotional wreck.
29. That **she** was inappropriately emotional is further observed by **her** approach to **Jesus** in vs.32, "**Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, 'Lord, if you had been here, my brother would not have died'**".
30. The verb "πίπτω/**she fell**" indicates a forceful action of casting herself down in front of **Jesus**.
31. As **she** and **her** entourage of reversionistic "friends" come up to **where Jesus was**, **Mary** continues to "play the role" of a blubbering and crying baby while throwing herself down at **His feet**.
32. If ever a more disgusting and stomach turning scenario of a spiritual weakling, even from an emotionally weak female, seeking sympathy from someone, has been recorded elsewhere in Scripture, I do not know where that is.
33. It is totally pathetic how **Mary** is now trying to play her emotions on **Jesus** in this pitiful attempt to solicit support and compassion for **her** "weaker vessel" condition.
34. While it will stimulate an emotional response from **Jesus**, as we will see it is not for the reasons that the emotional fundies of this world would like for people to believe.
35. While Mary's statement **to Him** in the English is verbatim Martha's statement in vs.21, there is one teeny tiny little difference in the Greek.
36. And that is the emphatic position of Mary's use of the personal pronoun in the phrase, "**my/ἐγώ brother**", which comes at the beginning of the apodosis or concluding clause in vs.32, but retains its normal position at the end of the clause in Martha's statement in vs.21.
37. While this difference is indeed minute, it points to another STA failure that **Mary** is engaged in and that is **her** eyes are on self i.e., Me! Me! Me! **MY!!!! brother**.
38. All **Mary** is truly concerned about is her own feelings and reveals an underlying selfishness and self-pity grid with an influence of approbation in **her** STA.
39. Beyond that, it is the corresponding statements of both sisters that reveals again the spiritual failure doctrinally in their thinking and that is both regard Jesus' physical presence as mandatory in preventing the death of Lazarus, "**if You had been here**".
40. The core problem of faith in both sisters is seen in the fact that they did not "plug in" their faith in Christ as God into the situation at hand and truly operate under testing by that faith.
41. Neither sister totally put together the spiritual realities of their faith as it needed to be applied in time, and hence both failed at utilizing the faith-rest technique, though Martha better than **Mary** on this occasion.
42. The sisters together serve to recognize that though believers may generally hit on all cylinders, at times they will fail and succumb to the STA, but we are not to be too quick in an overall evaluation of their spiritual lives.

GOSPEL OF JOHN

EXEGESIS VERSES 33 – 37:

GNT John 11:33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν·

NAS John 11:33 **When Jesus therefore saw her weeping, and the Jews who came with her, also weeping,** ὡς (*temp. conj.; "When/As"*) Ἰησοῦς (*n-nm-s*) οὖν (*infer. conj.*) εἶδεν ὀράω (*viaa--3s*) αὐτὴν αὐτός (*nraf3s*) κλαίουσαν κλαίω (*circ. ptc./p/a/af-s; "weeping/wailing/overt mourning/emotionally carrying on"*) καί (*cc*) τοὺς ὁ (*d.a./amp; governs both ptcs. and the noun +*) Ἰουδαίους Ἰουδαίος(*ap-am-p*) συνελθόντας συνέρχομαι (*adj. ptc./a/a/am-p; "who came with/who arrived with"*) αὐτῇ αὐτός (*npdf3s; ref. Mary*) "also" - supplied κλαίοντας, κλαίω (*adj. ptc./p/a/am-p; "the ones weeping/wailing"*) **He was deeply moved in spirit, and was troubled,** ἐνεβριμήσατο ἐμβριμάομαι (*viad--3s; "He was deeply moved/deeply indignant"; used 5x; the verb is used to denote the snorting of horses, Aeschylus in Septem contra Thebas; in the LXX, Dan.11:30, it denotes an extreme or violent displeasure; there is definitely an element of anger or indignant displeasure in this word.*) τῷ τὸ πνεύματι πνεῦμα (*d.a. + n-Ln-s; "in the spirit"*) καί (*cc*) ἐτάραξεν ταρασσῶ (*viaa--3s; "He troubled/agitated/disturbed"; agitated as in water being stirred up, cp. 5:7*) ἑαυτόν· ἑαυτοῦ (*reflex. pro./am3s; "Himself"; the verb is not passive or middle voice; it denotes an inward commotion of righteous indignation that was ready to lose its "cool; Jesus was "boiling" inwardly*)

GNT John 11:34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε.

NAS John 11:34 **and said, "Where have you laid him?" They *said to Him, "Lord, come and see."** καί (*cc*) εἶπεν, λέγω (*viaa--3s*) Ποῦ (*interr. adv.; "Where?"*) τεθείκατε τίθημι (*viPFa--2p; "have you laid/put/placed"*) αὐτόν; αὐτός (*nram3s; ref. Lazarus*) λέγουσιν λέγω (*viPa--3p; "They - plural - said"*) αὐτῷ, αὐτός (*nrdm3s*) Κύριε, κύριος (*n-vm-s*) ἔρχου ἔρχομαι (*vImpPd--2s*) καί (*cc*) ἴδε. ὀράω (*vImpaa--2s*)

GOSPEL OF JOHN

GNT John 11:35 ἔδάκρυσεν ὁ Ἰησοῦς.

NAS John 11:35 **Jesus wept.** ὁ Ἰησοῦς. (*d.a. + n-nm-s*) ἔδάκρυσεν δακρῦώ (*viaa--3s*; "wept/cried/shed tears"; *hapax*; *this verb never means to wail; it denotes an emotional reaction of the pressure He felt in vs.33, though in a quiet and subdued fashion;*)

GNT John 11:36 ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν.

NAS John 11:36 **And so the Jews were saying, "Behold how He loved him!"** οὖν (*infer. conj.*; "And so/Therefore"; *looks back to Jesus' emotional display*) οἱ ὁ Ἰουδαῖοι, Ἰουδαῖος (*d.a. + ap-nm-p*) ἔλεγον λέγω (*viIPFa--3p*) Ἴδε (*part. of interjection*; "Behold/Look!") πῶς (*interr. adv. used as an indirect/rhetorical question assuming a yes answer, but stated as a fact*; "how much/in what way") ἐφίλει φιλέω (*viIPFa--3s*; "He loved/He had an emotional affection for") αὐτόν. αὐτός (*npam3s*; *ref. Lazarus*)

GNT John 11:37 τινὲς δὲ ἐξ αὐτῶν εἶπαν, Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

NAS John 11:37 **But some of them said, "Could not this man, who opened the eyes of him who was blind, have kept this man also from dying?"** δέ (*ch*) τινὲς τίς (*indef. pro./nm-p*; "some") ἐξ ἐκ (*pAbl.*) αὐτῶν αὐτός (*npgm3p*) εἶπαν, λέγω (*viaa--3p*) Οὐκ οὐ (*neg. +*) ἐδύνατο δύναμαι (*viIPFd--3s*; *Lit. "was not able/could not"*; *there is a sense of sarcasm or incredulity*) οὗτος (*near dem. pro./nm-s*) ὁ ἀνοίξας ἀνοίγω (*adj. ptc./a/a/nm-s*; "who caused to open") τοὺς ὁ ὀφθαλμοὺς ὀφθαλμός (*d.a. + n-am-p*; "the eyes") τοῦ ὁ τυφλοῦ τυφλός (*ap-gm-s*; "of the blind man/of him who was blind") ποιῆσαι ποιέω (*compl. inf./aa-*; "to do something/have kept") ἵνα (*cc*; "in order that/for the purpose of"; *not translated but the sense is there*) οὗτος (*near dem. pro./nm-s*) καί (*adjunctive*; "also") μὴ (*neg. +*) ἀποθάνῃ; ἀποθνήσκω (*vsaa--3s*; "might not have died/from dying"; *entire clause = "Was He not able, this man who caused to open the eyes of the blind man, to do something in order that this man also might not have died?"*)

GOSPEL OF JOHN

ANALYSIS VERSES 33 – 37:

1. As God the Holy Spirit via John records, “**When Jesus therefore saw her weeping, and the Jews who came with her, also weeping, He was deeply moved in spirit, and was troubled**”.
2. The terms “**weeping**” in vs.33 can be better translated as “wailing”, as that would be the natural follow-up to Mary’s rendition of “Heartbreak Hotel” in front of **Jesus and the Jews** in vs.32.
3. As **Jesus** observes this spectacle of emotionalism from Mary and these professional mourners, it provokes a violent reaction.
4. There are many, if not most, that seek to explain Jesus’ reaction by trying to tone it down and not give the Greek words the full force of their meaning.
5. Some will try to suggest that His reaction was due to the reality of death and the obvious suffering with which **He** was confronted.
6. However, **Jesus** had been confronted with death and grief on other occasions and there is absolutely no indication that **He** ever reacted in this manner. Mar.5:22-24, 35-42; Luk.7:12-15; 8:41ff
7. The words used here in the Greek text indicate that **Jesus** became very upset by what **He** was seeing and that the root cause of His reaction was due to anger.
8. The word translated, “**moved deeply**” is used 5x and has the root meaning “to snort”, denoting an extremely stern or angry demeanor.
9. His anger was directed towards Mary and the unbelieving masses.
10. Their emotional display denotes those that give all appearance of no hope for the current situation.
11. The masses represent the cosmos in unbelief and Mary represents the believer that acts like her/his unbelieving counterpart.
12. The sight of Mary behaving under her emotions and STA in conjunction with her association with these cosmic religious reversionists, had such an impact on **Jesus** the “**He snorted/was angry in spirit**”.
13. “**In the spirit**” refers to His doctrinal response to such unbelief and total lack of spiritual and emotional self-control.
14. Christ’s human **spirit** represents His +R and the realm of doctrine by which **He** operates and is in perfect harmony with God the Holy **Spirit**, Whom was given to Him without measure. Joh.3:34; *note the nature of the human spirit: it operates in tandem with the H.S., Rom.8:16; it is created in +R and set apart in truth, Eph.4:24*
15. This phrase denotes that it was the doctrine within that erupted into righteous indignation towards this maudlin scene.
16. The phrase, “**and was troubled**” is literally translated, “**and He troubled Himself**”.
17. The term “**troubled**” is used of the agitation of water or other physical things and comes to mean the overt response of one that is inwardly angry, scared, confused, etc.
18. This denotes that His physical being was overtly “stirred up” as the inner man reacted to this bombardment of human viewpoint and unbelief.
19. It is the very essence of BD that is Christ that causes this overt display of anger.

GOSPEL OF JOHN

20. To suggest that **Jesus** is just upset, because **He** is observing the sorrow of these people, is to totally miss the point of what is happening here.
21. His reaction denotes that the scenario at hand and action of Mary and her words has violated the very doctrine of His Person to such a degree that physically His anger was manifest.
22. And before one seeks to blame His righteous indignation solely towards **the unbelieving Jews** in their shenanigans, doctrine begs to differ.
23. Contextually, it is the combination of Mary **and the Jews** that invoked Jesus' feelings.
24. While **the Jews** are part of the equation, it is the resultant affect of their company upon Mary that is the real turmoil twister for **Jesus**.
25. It is the fact that Mary has associated herself with these people and has totally capitulated to their agenda that **He** is now so incensed over.
26. It is Mary's display of grief that is indicative of the cosmos that has no hope and doesn't know better that is the match that has lit the fire.
27. Mary has perfect opportunity in the witness of the life to display an application of faith and what BD does for a person in this situation, but completely fails.
28. Rather than embrace in application the very truths for which she claims to stand for, she in reality expresses faith in Christ that personifies Him as weak, powerless and of no true impact in **her life**.
29. While Paul points out there is an appropriate measure of grief and mourning that are acceptable for the believer, there is that type of unrestrained misery and sorrow that is indicative of those that walk in unbelief. 1Thess.4:13
30. Mary has not only violated the doctrine of separation with these people, she has caved into their brand of religious reversionism.
31. Jesus' very reaction to Mary and this situation points out that the adjusted believer can have very strong emotional responses of righteous indignation towards violations of doctrine, especially from those that should know better.
32. To consider Jesus' reactions as anything less is only promoted by believers that are totally off balance with regard to the principles of love, righteousness and justice.
33. As is clear, Mary is obviously in no condition for any encouragement that Jesus otherwise would have provided, and **He** simply said, "**Where have you laid him?**"
34. And that **Jesus** is under righteous indignation, to picture **Him** saying this with clenched teeth, while still temporarily maintaining composure, would not textually violate anything.
35. That Mary is totally under her emotions and with all of the distractions and influence of these negative emotional types around **her**, Bible class for **her** is moot at this point.
36. This points to the reality of failure to isolate one's emotions and STA; to try and provide any verbal doctrinal encouragement is useless and would be tantamount to "beating your head against a brick wall".
37. Those able to respond to His question readily do so as **they said to Him, "Lord, come and see"**.
38. It is at this point where obviously everyone reorients and heads out to the tomb.

GOSPEL OF JOHN

39. Vs.35 is known to be the shortest verse in the Bible and while one would expect the easiest to understand, is sadly one misunderstood by most people, as John records that **“Jesus wept”**.
40. The first thing the student of Scripture must note is that the term for **“weeping/δακρῦω”** here is a different word than the one that has been used for the type of **“weeping/κλαίω”** that Mary and **the Jews** were engaging in.
41. This term simply means to “cry or shed tears” and is used of silent **weeping** as opposed to the loud and noisy mourning/wailing of **the Jews**.
42. The three primary views worth consideration that have been advanced as to why **Jesus wept** at this point are:
 - A. **He** felt sorry for the death of Lazarus.
 - B. **He** felt sorry for Mary and/or Martha.
 - C. **He** was sickened by the lack of faith and inappropriate behavior **He** was observing.
43. The first view is totally illogical since **Jesus** knew **He** was going to raise Lazarus from death.
44. The second view has no teeth contextually and goes against the very grain of terminology expressed.
45. While **Jesus** may be experiencing extreme displeasure in these sisters for their failure to faith-rest etc., there is no indication of feeling so sorry for them as to make **Him** cry.
46. It is the third view that relates the perfect and natural reaction for one under extreme emotional anger, and that is it was sufficient to produce tears.
47. The righteous indignation of the Teacher, coupled with the reality of “time loss” for doctrine, is all that would be necessary to move His humanity to tears.
48. As is typical for unbelievers not focused on spiritual realities, they cannot penetrate into the thinking and reactions of the God/Man and attribute His tears to the fact that **He** is sorrowful over His friend Lazarus’ death, **“And so the Jews were saying, ‘Behold how He loved him!’”**
49. It is this same spiritual blindness that produces interpretations of Jesus’ crying such as related in point 42, A.
50. It is this view that represents the majority of **the Jews** watching **Jesus**.
51. While **Jesus** did in fact love Lazarus, it is not why **He wept**.
52. And as is typical in the midst of –V, there are those that dive into cynicism regarding **Jesus** as vs.37 states, **“But some of them said, ‘Could not this man, who opened the eyes of him who was blind, have kept this man also from dying?’”**
53. While their assessment is correct, and will be proven thus, their sense is not merely inquisitive, but has an overtone of being derogatory and disrespectful in nature.
54. These words are spoken from unbelief and are seen to be “cocky” in attitude as in their thinking, “Lazarus has been dead four days and this man that can heal even **him who was blind** has fallen short here and missed the potential to deliver Lazarus”.
55. In their eyes, **Jesus** is only a mere man and **He** in all of His glorious miracles can’t possible save His friend Lazarus now.
56. Their remark is a direct slam against and dig towards **Jesus** based on the love others say He had for Lazarus in vs.36.
57. Their words do not go unheeded by **Jesus** and their mouths in this regard will be shut.

GOSPEL OF JOHN

EXEGESIS VERSES 38 – 40:

GNT John 11:38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

NAS John 11:38 **Jesus therefore again being deeply moved within, *came to the tomb.** Ἰησοῦς (*n-nm-s*) οὖν (*infer. conj.*) πάλιν (*adv.*) ἐμβριμώμενος ἐμβριμάομαι (*circ. ptc./p/d/nm-s*; "while being deeply moved/snorting/being indignant; same as vs.33) ἐν (*pL +*) ἑαυτῷ ἑαυτοῦ (*reflex. pro./Lm3s*; "in Himself/within") ἔρχεται ἔρχομαι (*vipd--3s*) εἰς (*pa*) τὸ μνημεῖον· (*d.a. + n-an-s*; "the tomb") **Now it was a cave, and a stone was lying against it.** δέ (*cs*) ἦν εἰμί (*viIPFa--3s*) σπήλαιον (*n-Pred.nn-s*; "a cave/cavern"; used 6x; our term "spelunker") καί (*cc*) λίθος (*n-nm-s*; "a stone/rock"; obviously large enough to cover an entry big enough to place a body) ἐπέκειτο ἐπίκειμαι (*viIPFd--3s*; "was lying/covering"; used 7x) ἐπ' ἐπί (*pL*; "upon/against") αὐτῷ. αὐτός (*npdn3s*; ref. the cave)

GNT John 11:39 λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφή τοῦ τετελευτηκότος Μάρθα, Κύριε, ἥδη ὄζει, τεταρταῖος γάρ ἐστιν.

NAS John 11:39 **Jesus *said, "Remove the stone." Martha, the sister of the deceased, *said to Him,** ὁ Ἰησοῦς, (*d.a. + n-nm-s*) λέγει λέγω (*vira--3s*) Ἄρατε αἶρω (*vImpaa--2p*; "Remove/lift away") τὸν ὁ λίθον. λίθος (*d.a. + n-am-s*) Μάρθα, (*n-nf-s*) ἡ ἀδελφή (*d.a. + n-nf-s*; "the sister") τοῦ ὁ τετελευτηκότος τελευτάω (*subs. ptc./PF/a/gm-s*; "of the deceased/the dead/the finished/one brought to an end"; used 11x) λέγει λέγω (*vira--3s*) αὐτῷ αὐτός (*npdm3s*) **"Lord, by this time there will be a stench, for he has been dead four days."** Κύριε, κύριος (*n-vm-s*) ἥδη (*adv*; "already/by this time") ὄζει, ὄζω (*vira--3s*; "there is a stench/smell/odor"; hapax; can refer to a good or bad smell; here ref. to the repugnant/offensive smell of a decomposing/decaying body) γάρ (*introductory conj.*; "for"; introduces the reason for the odor) ἐστιν. εἰμί (*vira--3s*; "he keeps on being/he has been" supply "dead") τεταρταῖος (*ord. adj.-nm-s*; from τεταρτος - "fourth"; Lit. "For he is a fourth-day man.")

GOSPEL OF JOHN

GNT John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσης ὄψῃ τὴν δόξαν τοῦ θεοῦ;

NAS John 11:40 **Jesus *said to her, "Did I not say to you, if you believe, you will see the glory of God?"** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτῇ αὐτός (npdf3s; ref. Martha) Οὐκ οὐ (neg. +) εἶπόν λέγω (viaa--1s; "Did I not say") σοι σύ (npd-2s) ὅτι (intro. indir. disc.; not translated) ἐάν (part. intro. 3rd class cond.) πιστεύσης πιστεύω (vsaa--2s; "you might believe") ὄψῃ ὀράω (vifd--2s; "you will see") τὴν ἢ δόξαν δόξα (n-af-s; "the glory"; ref. God's essence) τοῦ ὁ θεοῦ; θεός (d.a. + n-gm-s)

ANALYSIS VERSES 38 – 40:

1. The same verb as used in vs.33, “ἐμβριμάομαι/**deeply moved**/to snort” is **again** attributed to **Jesus** as John states, “**Jesus therefore again being deeply moved within, came to the tomb**”.
2. As noted earlier, this verb indicates a reaction of righteous indignation caused by circumstances that violated the doctrine **within** Christ.
3. The term “**again**”, indicates a reoccurrence of this inward and spiritual reaction noting that the first occurrence had subsided.
4. It is obvious that during the process of the group heading out to the gravesite that **Jesus** had recovered from the previous emotions exuded and now something else has once again evoked anger **within**.
5. The perpetrator on this occasion is brought out by the inferential conjunction, “**therefore**” that looks back to the preceding conversation of the cynical and obnoxious Jews of vs.37.
6. It becomes clear that after **Jesus** regains His composure and during their trek that the conversations of the Jews takes place and is overheard by **Him**.
7. And as noted, it was some of these Jews that now look at Christ as someone, though with the reputation of unbelievable powers, that now finds Himself unable to save a dear friend that died.
8. Upon further reflection of their statement, there is only one other person in their immediate periphery that has helped promote this kind of thinking, since most of the Jews only considered Jesus tears as an expression of love.
9. And that person was Mary, who in her emotional free for all and lack of faith relates to all that could hear her, “*Lord, if you had been here, my brother would not have died*”.
10. As was brought out, Mary in her statement limited **Jesus** to being only a man that would have to actually be present at Lazarus’ side in order to help him.
11. Now, these unbelieving Jews have fed off of her “witness” and draw their own conclusion.

GOSPEL OF JOHN

12. And that conclusion is “Here is a case where **Jesus** is powerless”.
13. This is why **Jesus** once **again** swells **within** in anger.
14. Mary, a believer and by all accounts +V, has given a witness to the unbelievers around her that **Jesus** is not truly the God/Man that she has believed in.
15. Her bad witness in this regard has now opened the doors for some of these –V unbelievers to further rationalize their unbelief and has given them opportunity to openly criticize the truth of the Word.
16. This does not mean that they could not have done this anyway or to say they have any legitimate excuse, but to relate to the affect that believers have on those that are negative when they fail in their applications of faith-rest and articulation of the truth.
17. If Mary had applied the doctrine she knew correctly in this situation and believed fully in Christ and His Person, she would have presented a whole different message than the one delivered.
18. Because Mary failed to faith-rest her doctrine **within** and apply separation relying solely on the doctrine, she has been dragged down to the level of thinking of these reversionists and the ramifications of her failures are now taking its toll.
19. Her associations and follow-up demeanor of absolutely no hope has sent the wrong message to others around her that Jesus (read Bible Doctrine) is not really everything +V says He is suppose to be.
20. These Jews have jumped on Mary’s actions and words like a frog on a June bug and now regurgitate the very essence of the message she has sent.
21. And as **Jesus** hears the cynicism and skepticism towards His Person, which her poor witness overall has promoted, He **again** experiences righteous indignation.
22. This should be a valuable lesson for all that say they are positive:
 - A. First and foremost, this whole situation with Mary could have been avoided if she had applied the doctrine of separation and told these religious reversionistic idiots to get the hell out of her house and take their emotional human viewpoint approach back to the garbage dump it came from. *(That reversionists are viewed as spiritual fools/idiots is not your P-T’s or another believer’s idea, but God’s. Cp. Pro.10:8,10 of people that will not accept the dictates of BD, but emit their own ideas and views or doesn’t take BD serious in general; Pro.12:15 of people that think they know better than those who submit to the direct counsel of sound BD; Pro.12:16 of people who openly flaunt their failures to others rather than practice discretion in their failings; Pro.14:7,16 of people who will not separate from spiritual idiots; Pro.15:5 of people that reject righteous rebukes of their spiritual authority; Pro.17:24 of people that walk by sight and not faith-rest; Pro.18:2 of people that only want to promote their own ideas and agenda revealing they have no regard for what BD says about it; Pro.19:1 of people that distort the truth of BD or its intent; Pro.23:9 of people who want to take issue with sound BD; Pro.26:4-5 people that cater to the human viewpoint and STA’s of spiritual idiots and don’t throw BD back in their face as appropriate set themselves up to become like them; Pro.26:8 people that embrace and give respect to spiritual idiots restrict the power of their weapon of defense, BD; Pro.26:10 people spiritually misfire when they look to spiritual idiots or others not part of their own doctrinal core (local church) for spiritual ammunition in life and spiritually wound others around them by passing that advice around;*

GOSPEL OF JOHN

Pro.26:11 of people that don't learn from their failings and persist in their spiritual debauchery; Pro.26:12; 29:20 people that think they know better than BD and don't think things fully through doctrinally are the biggest spiritual idiots of all, et al.)

- B. Our author John comes to a full recognition of the importance of separation from religious reversionists to such an extent he forbids even the application of hospitality and greetings towards these people that fly false banners. 2Joh.9-11
- C. As John makes note in 2Joh.11 and as Mary is now the prime example, failure in this regard makes the believer an accomplice to the reversionist's evil.
- D. As judgment for her failure to separate, Mary in turn has embraced their agenda.
- E. By so doing, she has given a witness that these reversionists approach to the situation is OK and has virtually destroyed the opportunity she had to prove otherwise.
- F. This does not mean that God's will in the matter of Lazarus will otherwise be thwarted or is rendered any less in the effect it will have on those that are otherwise +V.
- G. Only that in the matter of God's will, Mary on this occasion has separated herself from being on God's side even in light of the fact that His plan to resuscitate Lazarus will still be fulfilled.
- H. This points to the fact that even though believers may fail in their representation of the truth, God's word and plan will still be accomplished.
- I. What the believer truly misses when they do fail in their witness is the opportunity for God to use them personally and in a positive way in the vindication and evidence that He provides the cosmos as to His plan.
- J. Mary is a perfect example of a believer whose eyes are on self and not BD in their approach to people and circumstances.
- K. Our witness of the life and stand for the truth is observed by those around us.
- L. How we present ourselves and the doctrine of faith we speak impacts how others will in turn evaluate what doctrine is all about.
- M. When we capitulate to our STA's and emotions in such a gross failure as presented by Mary, especially in front of a bunch of reversionists, it sends the message that BD is powerless in coping with the situation at hand.
- N. When we emit verbally, human viewpoint (a distortion of the truth), -V will key off of that and use it to further rationalize their own human viewpoint thinking.
- O. Our failure to apply BD both overtly and verbally destroys the real impact that it is designed to have on others around us.
- P. When we exude the gross failure of no faith in the BD we know in front of others, we provide them with more excuses as to why they don't need to come to the truth.
- Q. It helps to reverse this picture:
 - 1) If Mary had told these people she did not want any of their emotional services and that her Savior, Who is God, has complete control of the situation, a separation would have naturally occurred, at least ideologically and mentally.
 - 2) In turn, when **Jesus** did arrive, He would have had a student pre-focused on doctrine, ready and expecting encouragement and comfort.

GOSPEL OF JOHN

- 3) Their experience of going **to the tomb** would have obviously been different minus the angry posture of the God in whom they **believe**.
 - 4) Rather than a sad and depressing state of affairs, this whole scenario could have been filled with great excitement and expectation.
 - 5) Any of the cosmos that did witness their actions would have had no one to blame for any idiotic thinking regarding Christ, other than themselves.
23. But as it is, doctrine has been axed for emotions, doubt and human viewpoint and **Jesus** must deal with not only fighting to maintain composure due to failure of those that should know better, but **again** dealing with His composure in dealing with the fallout of their failure.
 24. Any believer that seeks to tune out, tone down or disregard God's anger with the full force of interpretation as presented is guaranteed to be a believer that:
 - A. Refuses to accept "across the board" the doctrine of separation and/or is blatantly refusing to apply it towards someone in their life.
 - B. Is a believer that has their eyes on self and is leading at least to some degree with their emotions, whether they recognize or will admit it or not.
 - C. Is a believer that is not placing their full trust and confidence in God's word in their life through the faith-rest technique.
 25. This does not mean that the believer is necessarily not +V; only that their failure in this regard is counter productive to the power of BD and the witness it is suppose to present to others and God is obviously displeased with this activity.
 26. In turn, we are not to be taken aback when the ire of righteous indignation is manifested by those adjusted believers, to include the shepherd, when they are placed in situations with other believer(s) that should know better and fail in this regard.
 27. It is in this "mood" that **Jesus** arrives at **the tomb**.
 28. **The tomb** of Lazarus is described as being a type familiar in the NT as John continues, "**Now it was a cave, and a stone was lying against it**".
 29. For those that could afford or had access to the real estate consisting of a natural or man-made **cave**, they would place the body within the cavern and a large **stone**, which sealed the crypt, then covered the opening.
 30. **Jesus** then commands and **said, "Remove the stone"**.
 31. We will find no doubt from those that are eyewitnesses of this miracle that it is Lazarus that comes out from the grave, as compared to the doubts expressed regarding the blind man related in Joh.9:9
 32. John now brings **Martha, the sister of the deceased**, back into the picture.
 33. She, practical as ever, readily points out to **Jesus** that there will be an offensive odor that will obviously permeate the air as she **said to Him, "Lord, by this time there will be a stench, for he has been dead four days"**.
 34. However, practicality in this case flies in the face of what **Jesus** previously said to **Martha** in vss.25-26 and is born of unbelief.
 35. There are conflicts between interpreters whether or not Jesus' words in vs.40 are reference to vss.25-26 or are words that were spoken separately to **Martha** as He **said to her, "Did I not say to you, if you believe, you will see the glory of God?"**
 36. The conflict arises because of the potential aspect of faith that **Jesus** now alludes to in the 3rd class condition of "**if you believe**" and the fact that He did not say explicitly "**the glory of God**" in those verses.

GOSPEL OF JOHN

37. However, the potential of faith He is referring now too, equates to the full measure of faith potentially that He was challenging **Martha** with in those verses to include faith-rest.
38. And the phrase, “**the glory of God**” is an explicit reference to His essence and that equates directly to His claim as “*the resurrection and the life*”; the source of all life both physically and spiritually and in eternity and the present.
39. To say that this verse is not a direct reference back to vs.25-26 is stating that **Jesus** separately and explicitly told **Martha** a second time that He was going to raise Lazarus from death and further decreases her faith-rest in Christ beyond that initially exposed.
40. In addition, **Jesus** has already explicitly told her that Lazarus would be resuscitated in vs.23, when He said, “*Your brother shall rise again*”.
41. Since **Martha** did not catch on then and has already expressed her doubts in this regard, it makes better sense that **Jesus** let the subject drop and awaits until now with perfect timing and a clear overt demeanor of raising Lazarus to allow the force of His previous words truly sink in.
42. It is wiser to let the contextual flow and advancement of this narrative dictate its interpretation and what **Jesus** now is doing is interpreting exactly the full force of what He did mean back in vs.25-26.
43. In other words, He is stating that **if** she would fully believe in the ramifications of His claims as “*the resurrection and the life*”, through the faith-rest technique (and this aspect of her faith is still a potential, maybe she will or maybe she won’t), her spiritual insight **will** be rewarded with the physical participation of beholding the essence of His Deity manifested.
44. This was the true force of His question regarding her faith i.e., a full penetration of faith to include faith-rest, when He asked in vs.26, “*Do you believe this?*”
45. And carrying through with His demeanor of righteous indignation coupled with her continued lack of faith in this regard, His words are to be taken as a reproach for the purpose of “waking her up” to what He has really been referring too and to what is now getting ready to happen.
46. Now He is explicitly telling her that **if** she would exercise the faith that is already grounded in her and apply it to the situation at hand, the future result **will** be vindicated by the power of **God** Himself, **Jesus** Christ.
47. This points to the principle that **the glory of God** cannot be seen by the physical eye, but must be preceded by faith through our spiritual eyes, which then **will** result by physically seeing the evidence of His power and **glory**.
48. That His point is finally driven home to **Martha** becomes clear, as she concedes to His demand in vs.41.

GOSPEL OF JOHN

EXEGESIS VERSES 41 – 44:

GNT John 11:41 ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

NAS John 11:41 **And so they removed the stone. And Jesus raised His eyes,** οὖν (*infer. conj.; "And so/therefore"*) ἦραν ἀῤρω (*viaa--3p; "they removed/lifted up/took away"*) τὸν ὁ λίθον. λίθος (*d.a. + n-am-s*) δέ (*ch*) ὁ Ἰησοῦς (*d.a. + n-nm-s*) ἤρην ἀῤρω (*viaa--3s; "raised/lifted up"*) ἄνω (*adv.; "above/upwards/higher"; incorporated in the English conceptually in the verb "raised"*) τοὺς ὁ ὀφθαλμοὺς ὀφθαλμός (*d.a. + n-am-p*) **and said, "Father, I thank You that You did hear Me.** καί (*cc*) εἶπεν, λέγω (*viaa--3s*) Πάτερ, (*n-vm-s*) εὐχαριστῶ εὐχαριστέω (*vipa--1s; "I thank You/give thanks/am grateful"; same as 6:11,23*) σοι σύ (*nprd-2s*) ὅτι (*cc; intro. indir. disc.*) ἤκουσάς ἀκούω (*viaa--2s; "You did hear"*) μου. ἐγώ (*nrg-1s*)

GNT John 11:42 ἐγὼ δὲ ἤδην ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

NAS John 11:42 **"And I had known that You hear Me always;** δέ (*cc; "Now/And"*) ἐγὼ (*nprn-1s +*) ἤδην οἶδα (*viPluPFa--1s; "I Myself had known"; indicates knowledge received in the past; Jesus did not pray without this knowledge*) ὅτι (*cc; intro. content of the knowledge possessed*) ἀκούεις, ἀκούω (*vipa--2s; "You keep on hearing"; indicates that Jesus was aware that God always listened to Him*) μου ἐγώ (*nrg-1s*) πάντοτε (*adv.; "always/at all times"*) **but because of the people standing around I said it,** ἀλλὰ (*strong adver.; "but in stark contrast"*) διὰ (*pa; "because of"*) τὸν ὁ ὄχλον ὄχλος (*d.a. + n-am-s; "the people/multitude/masses"*) τὸν ὁ περιστώτα περιύστημι (*d.a. + adj. ptc./PF/a/am-s; in the active voice, "standing around/surrounding"; used 4x*) εἶπον, λέγω (*viaa--1s*) **that they may believe that You sent Me."** ἵνα (*cs; "in order that/for the purpose that"*) πιστεύσωσιν πιστεύω (*vsaa--3p*) ὅτι (*cc; intro. content of belief*) σύ (*nprn-2s; +*) ἀπέστειλας. ἀποστέλλω (*viaa--2s; "You Yourself did send with a commission"*) με ἐγώ(*nra-1s*)

GNT John 11:43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκράυγασεν, Λάζαρε, δεῦρο ἕξω.

GOSPEL OF JOHN

NAS John 11:43 **And when He had said these things, He cried out with a loud voice, " Lazarus, (corrected transl.) come out here. "** καί (cc) εἰπὼν λέγω (circ. ptc./a/a/nm-s; "after saying/when He had said") ταῦτα οὗτος (near dem. pro./an-p) ἐκραύγασεν, κραυγάζω (viaa--3s; "He cried out/shouted/screamed"; used of the baying of dogs; used 9x) μεγάλη μέγας (a--Inst.f-s; "with a great/elevated/loud") φωνή (n-Inst.f-s) Λάζαρε, Λάζαρος (n-vm-s) δεῦρο δεῦρο (adv. of interjection; "here!/be here!/come on!"; used 9x +) ἔξω. (adv.; "outside"; hence, "come out here")

GNT John 11:44 ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

NAS John 11:44 **He who had died came forth, bound hand and foot with wrappings; ὁ (dnms; governs both ptcs. +) τεθνηκὼς θνήσκω (subs. ptc./PFa/nm-s; "He who had died") ἐξῆλθεν ἐξέρχομαι (viaa--3s; "came forth/came out from (the cave)") δεδεμένος δέω (subs. ptc./PFp/nm-s; "having been bound"; PF = existing results of past action; passive = outside agent; ptc. = existing state of affairs; verb used 43x) τὰς ἢ χεῖρας χεῖρ (d.a. + n-af-p; "the hands") καί (cc) τοὺς ὁ πόδας πούς (d.a. + n-am-p; "the feet") κειρίαις, κειρία (n-Inst.f-p; "with wrappings"; bands of cloth/bandages used here for wrapping a corpse; hapax) **and his face was wrapped around with a cloth.** καί (cc) αὐτοῦ αὐτός (nrgm3s) ἡ ὄψις (d.a. + n-nf-s; "face/appearance"; same as 7:24) περιδέδετο. περιδέω (viPluPFp--3s; "was wrapped around/tied around"; hapax) σουδαρίῳ σουδάριον (n-Inst.n-s; "with a cloth/handkerchief; a piece of cloth wrapped separately around the head of the deceased; used 4x) **Jesus *said to them, "Unbind him, and let him go."** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vira--3s) αὐτοῖς αὐτός (nrdm3p) Λύσατε λύω (vImp./aa--2p; "Unbind/Release/Set loose") αὐτὸν αὐτός (nram3s; ref. Lazarus) καί (cc) ἄφετε ἀφίημι (vImp./aa--2p; when followed by the infinitive "allow/permit/to not hinder") αὐτὸν αὐτός (nram3s) ὑπάγειν. ὑπάγω (compl. inf./pa-; "to go/to depart freely where he wishes")**

GOSPEL OF JOHN

ANALYSIS VERSES 41 – 44:

1. After **Jesus** proclaims in no uncertain terms that “*the glory of God*” is expected to be revealed, the go ahead by Martha is obviously given **and so they removed the stone**.
2. As John’s recording of the miracle unfolds, we will see 3 things that **Jesus** does to ensure maximum effect upon the bystanders (and us):
 - A. The removal of **the stone**.
 - B. Prayer.
 - C. His command and the exit of Lazarus from the cave.
3. The eyewitnesses on hand will have occasion to exercise four of the five afferent senses to ascertain the validity and evidence of the miracle i.e., smell, hearing, sight and touch.
4. The first action of removing **the stone** provided the “wake up call” for those around the tomb as obviously the stench of a four-day dead corpse would immediately cause suppression of a “gag” reflex.
5. This would leave no doubt that indeed Lazarus was dead and highlights the hopeless state of the corpse.
6. His second move prayer, is designed to bring to everyone’s attention Jesus’ unique relationship with God.
7. **He** assumes a typical posture for prayer as seen in the Bible, **and raised His eyes**.
8. There is no correct or incorrect posture in prayer and one can pray in any and every position as they see fit.
9. Though we may tend to bow our head and close our eyes as a symbol of humility and concentration, this is not necessary to gain God’s attention.
10. **Jesus** here raises His **eyes** towards the heavens to emphasize that God is not of this world and thus all communication with Him must be spiritual in nature.
11. **He** addresses God as **Father** to indicate His acceptance and acclimation to the authority of the Godhead in their relationship.
12. **Jesus** teaches in the model prayer that the proper protocol of all prayer is to address the **Father**. Mat.6:9
13. It further emphasizes the fact **Jesus** always deferred to the **Father** in all things. Joh.5:19,30
14. **Jesus** then engages in thanksgiving to God **and said, “I thank You that You did hear Me”**.
15. It is obvious that **Jesus** had shot up a prayer(s) with regard to Lazarus before the current situation at hand as brought out by the aorist tense of “**You did hear**”.
16. The content of His prayer is unrecorded, but context indicates that Christ petitioned God on His own behalf, requesting His permission to perform this miracle.
17. This points again to the fact that **Jesus** never engaged in activities via His own agenda.
18. Some commentaries say that His prayer to resuscitate Lazarus has already been answered and that Lazarus is now alive.
19. However, this supposition fails to consider the fact that **Jesus** had obviously prayed at the minimum some two days prior, as **He** knew that God had granted Him permission even before **He** left to come to Bethany. 11:11,15

GOSPEL OF JOHN

20. **Jesus** here is simply thanking God for hearing His petition and granting Him approval.
21. **Jesus** then continues in His prayer by expressing the full amount of faith-rest that **He** possessed regarding God's will as **He** states, "**And I had known that You hear Me always**".
22. **He** reflects the fact that **He** has total confidence that God **always** hears His prayers.
23. **He** clarifies that there is not at any time that **He** prays that God does not **hear** Him.
24. This reflects back to Martha's declaration in vs.22 when she said, "*Even now I know that whatever You ask of God, God will give You*".
25. This illustrates that the miracle at hand was as much for the benefit of the believers present as the unbelievers.
26. **Jesus** recognizes that God hears the prayers of those adjusted to His plan at all times and even before we ask of Him.
27. **He** then relates as to exactly why **He** is now praying publicly in vs.42b, c, "**but because of the people standing around I said it, that they may believe that You sent Me**".
28. **Jesus** does not pray here to impress people, **but** to impress upon them that God is the source of the miracle and that His prayer is answered due to the fact of His unique relationship with Him.
29. The stated purpose of both His prayer and the miracle is to inspire any potential +V to faith in His Person.
30. This miracle, as with all His miracles, was done as evidence that **Jesus** is the Christ, The Son of the living God and to bring those that so choose to maximum potential of faith in Him.
31. That **Jesus'** prayer is on behalf of those **standing around** Him reflects His prayer as a whole to be intercessory.
32. It is designed to leave no doubt in the thinking of others that God was with Him and for Him in the greatest of ways and that **Jesus** knew without a doubt that God would ipso facto answer His request.
33. This is because **Jesus** was in perfect tune with the Father's will for Him in every aspect of His life.
34. **And when He had** completed the prayer and **said these things, He cried out with a loud voice, "Lazarus, come out here"**.
35. Upon His command and at this point, Lazarus' soul that had been in Paradise the last 4 days was reunited with his revitalized and restored body and resuscitation was complete.
36. The **loud** clear command was for all to **hear** and to remove any doubt that the miracle was produced through anything less than His mere words.
37. This also contrasts the Lord with the various sorts of magicians and those that practice secret arts, since they tended to whisper and mutter their spells or incantations. Isa.8:19
38. John reemphasizes the reality of Lazarus' previous demise as he then states, "**He who had died came forth**".
39. The intriguing aspect of Lazarus' exit from the tomb is seen in the fact that **he was bound hand and foot with wrappings; and his face was wrapped around with a cloth.**

GOSPEL OF JOHN

40. Not only does **he** appear still in the grave clothes of his burial, but his torso from the neck down had been **wrapped** “mummy” or “spool” style.
41. Some have suggested that the limbs were **wrapped** individually, but this is not the obvious force of the Greek.
42. In fact, the Greek text emphasizes that both feet as a unit (d.a. + plural for feet – ὁ πῶδος) were **bound** together and mentions them first in the word order.
43. As some may think, **Lazarus** did not merely walk **out** of the tomb, but was supernaturally brought outside in the presence of all assembled.
44. There was a miracle within a miracle.
45. That **Lazarus** was brought out in this fashion was to remove any doubt and possibility that might suggest a “swoon” theory or other possible disclaimers.
46. Every aspect of the miracle was to impress upon all that were present the reality of what actually occurred.
47. That **Lazarus** was bound in such a restrictive manner is further made obvious as **Jesus** gives His final commands to the people and **said to them, “Unbind him, and let him go”**.
48. That **he** was **bound** in such a way as presented would obviously require the help of others to release **him** from his **wrappings**.
49. That they were physically a part of releasing **Lazarus** in this regard would provide the tangible evidence that the body that just a half a minute ago was making them gag, is the same body that is now alive and no magical/deceptive switches had occurred.
50. The reaction of Martha, Mary and **Lazarus** are never recorded, but to assume that they were ecstatic is probably an understatement.
51. What was once mourning is now turned into joy and whatever lack of faith existed in Martha and Mary as to faith-rest in their Savior, will probably be hard pressed to resurface.
52. While some may think tests in life are hard-core, the very process of the tests, even in the midst of our failures, and the deliverance’s ultimately provided, are all designed to cause spiritual growth and faith in the very things that +V accepts as truth.
53. This is the final public miracle that is recorded by John and the ultimate proof that the Son of God has command over life and death.
54. *Review Doctrine of Prayer.*

GOSPEL OF JOHN

EXEGESIS VERSES 45 – 46:

GNT John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν·

NAS John 11:45 **Many therefore of the Jews, who had come to Mary and beheld what things He had done, believed in Him.** Πολλοὶ πολὺς (a--nm-p) οὖν (*infer. conj.*) ἐκ (pAbl) τῶν ὁ Ἰουδαίων Ἰουδαῖος (d.a. + ap-Ablm-p) οἱ ὁ ἐλθόντες ἔρχομαι (d.a. + adj. ptc./a/nm-p) πρὸς (pa) τὴν ἡ Μαριάμ Μαρία (d.a. + n-af-s; *Where's the mention of Martha?*) καί (cc) θεασάμενοι θεάομαι (circ. ptc./a/d/nm-p; *"after beholding/watching as a spectator"*) ἃ ὅς (rel. pro./an-p; *"what things"; in the plural*) ἐποίησεν, ποιέω (viaa--3s) ἐπίστευσαν πιστεύω (viaa--3p) εἰς (pa; *"into"*) αὐτόν· αὐτός (nram3s; *ref. Christ*)

GNT John 11:46 τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.

NAS John 11:46 **But some of them went away to the Pharisees, and told them the things which Jesus had done.** δέ (ch) τινὲς τίς (indef. pro./nm-p) ἐξ ἐκ (pAbl) αὐτῶν αὐτός (nram3p) ἀπήλθον ἀπέρχομαι (viaa--3p; *"went away/departed"*) πρὸς (pa) τοὺς ὁ Φαρισαίους Φαρισαῖος (d.a. + n-am-p) καί (cc) εἶπαν λέγω (viaa--3p) αὐτοῖς αὐτός (nrdm3p) ἃ ὅς (rel. pro./an-p; *"what things/the things which"*) Ἰησοῦς. (n-nm-s) ἐποίησεν ποιέω (viaa--3s)

ANALYSIS VERSES 45 – 46:

1. This final sign climaxes the public ministry of Jesus as recorded in John's gospel of the Incarnate Word, demonstrating His authority and power over death.
2. It is evidence that the greatest problem that faces the human race is no obstacle for the God-man.
3. This small and singular exhibition of raising the dead is only a teaser and will be repeated on a universal scale at the resurrections of the church, OT and millennial saints and a final time at the great white throne judgment.
4. This miracle serves as an historical proof text that "...all who are in the tombs shall hear His voice, and shall come forth;...". Joh.5:28-29

GOSPEL OF JOHN

5. The actions of Jesus have the same effect that we have seen repeatedly in this gospel as John records, “**Many therefore of the Jews, who had come to Mary and beheld what things He had done, believed in Him**”.
6. We have noted on any number of previous occasions that John has stated that people **believed** “into” Jesus.
7. It is obvious that the recordings of these statements fall under the principle of inspiration via God the Holy Spirit, since faith is not visible to the naked eye.
8. It can’t be missed that **the Jews** are seen to have had **come to Mary** and that Martha is dismissed from John’s view of association.
9. The answer as to why lies in the preceding analysis of the natures and applications or lack of regarding **Mary** and Martha.
10. Martha, as has been seen, being the more active and preoccupied with things that need to be done, obviously remained detached from the “3 ring circus” going on in the house and has managed to keep her emotions at bay and under control.
11. **Mary**, on the other hand, had totally capitulated to her STA and emotions, with the resulting embracing of **the Jews** in their human viewpoint approach to the situation.
12. John records the actions of **the Jews** in the fashion he does here, to underline the fact that it was **Mary** that became the primary target for these religious reversionists to employ their agenda.
13. Whatever lack of faith Martha may have had, it was **Mary** that overtly was expressing her lack of faith through her emotional grid and she became the prey for these unbelieving traditionalists.
14. Martha obviously stayed aloof and the implied message sent to those around her was “I’m not interested”.
15. **Mary** failed to separate, revealed her lack of faith and weakness of emotional dependency and bingo, “there’s our captive”.
16. This realization points out one of the means that religious reversionists will seek in their proselytizing of others into their agendas.
17. And that is, the easiest sheep to potentially steal are those that fail to stay aloof from them (listen to strangers; Joh.10:5) and reflect lack of faith-rest in the principles and doctrines they believe.
18. This should be a warning to all believers that the easiest targets for attacks from religious reversionists will be directed towards those that are:
 - A. Prone to be emotionally dependent while looking to others to stroke their emotions.
 - B. Spiritually weak and vacillating in their applications of the doctrine of separation.
 - C. Putting their eyes upon self rather than keeping focused on the BD in their soul.
19. But even though **Mary** has grossly failed in this regard, through the solid application of Her Lord and Savior and via divine intervention, **many** of these unbelievers come to salvation.
20. This points to the fact that even though believers may fail in their witness and applications, God’s plan is in no way thwarted.
21. In spite of the bad witness that **Mary** presented to these **Jews**, God has taken the situation and brought **many** to faith in Christ.
22. This points to the following realities:
 - A. Salvation is not ultimately dependent upon men, but upon God. Joh.10:29

GOSPEL OF JOHN

- B. Even when +V fails in their witness, God can and does take up the slack to ensure that other +V will see the evidence of truth and believe.
 - C. This is not to rationalize our failures, only to clearly articulate the fact that even in the midst of our failures, those who are otherwise +V will be given sufficient evidence of the gospel and believe.
 - D. As faithful or unfaithful witnesses, God is able to use us as a tool in bringing others to salvation. (*God is not limited to our fidelity in promotion of His Sovereign will.*)
 - E. But it is the faithful witness (here, the perfect standard, Jesus Christ), that glorifies God in their witness and allows God to utilize them as the evidence of the power of His word.
 - F. Though **Mary** failed, through direct Divine intervention of the true and faithful Witness (Rev.3:14), the whole situation had its purposed effect upon those that were +V.
23. **Many of the Jews beheld what things** Jesus did and came to saving faith.
24. The plural of the relative pronoun, “**what things**” is in reference to all of the actions, prayer, commands, words, etc., which accompanied this miracle.
25. John utilizes his normal expression that their faith was literally exercised “εις + αυτος/into **Him**”.
26. However, there were those among the crowd that remained negative and did not believe, “**But some of them went away to the Pharisees, and told them the things which Jesus had done**”.
27. This points to the fact that there is truly no excuse for people not to believe, whether they blame it on other’s failures or not.
28. God provides all the evidence necessary for +V to come to faith and the only reason why **some** don’t is because they are –V.
29. While it is not specifically stated, there is an underlying sense of hostility on the part of those that are mentioned in vs.46.

GOSPEL OF JOHN

EXEGESIS VERSES 47 – 48:

GNT John 11:47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον, Τί ποιούμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;

NAS John 11:47 **Therefore the chief priests and the Pharisees convened a council, and were saying,** οὖν (*infer. conj.*) οἱ ὁ ἀρχιερεῖς ἀρχιερεύς (*d.a. + n-nm-p*; "the chief priests"; according to the Law there was really only suppose to be one. This group consisted of the actual reigning chief priest and others that had held the office before and were still living and exercising great power) καί (*cc*) οἱ ὁ Φαρισαῖοι Φαρισαῖος (*d.a. + n-nm-p*) συνήγαγον συνάγω (*viala--3p*; "convened/gathered, assembled, collected together") συνέδριον (*n-an-s*; "a council/board/assembly" of magistrates, judges, rulers, etc.; used 22x; word that we get Sanhedrin from) καί (*cc*) ἔλεγον, λέγω (*viIPFa--3p*; denoting the predominate issue and discussion at hand) **"What are we doing? For this man is performing many signs.** Τί τίς (*interr. pro./an-s*; "what") ποιούμεν ποιέω (*vira--1p*; "are we doing?"; idiomatic to mean, "What are we going to do?" relating that their present course of action is) ὅτι (*causal conj.*; "For/Because") οὗτος (*near dem. pro./nm-s*) ὁ ἄνθρωπος (*d.a. + n-nm-s*) ποιεῖ ποιέω (*vira--3s*) πολλὰ πολὺς (*adj--an-p*) σημεῖα; σημεῖον (*n-an-p*)

GNT John 11:48 ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

NAS John 11:48 **"If we let Him go on like this, all men will believe in Him,** ἐάν (*cs*; *intro. 3rd class cond.*) ἀφῶμεν ἀφήμι (*vsaa--1p*; "let go/discharge/omit/disregard"; hence, allow to "go on") αὐτόν αὐτός (*npam3s*) οὕτως, οὕτω (*adv.*; "like this/in this manner") πάντες πᾶς (*ap-nm-p*; "all men") πιστεύσουσιν πιστεύω (*vifa--3p*) εἰς (*pa*) αὐτόν, αὐτός (*npam3s*) **and the Romans will come and take away both our place and our nation."** καί (*ch*) οἱ ὁ Ῥωμαῖοι Ῥωμαῖος (*d.a. + ap-nm-p*; "the Romans/one from Rome"; used 12x, 11x in Acts) ἐλεύσονται ἔρχομαι (*vifd--3p*) καί (*cc*) ἀροῦσιν αἴρω (*vifa--3p*; "lift up/remove/take away") καί (*cc*; "both") ἡμῶν ἐγώ (*nrg-1p*) τὸν ὁ τόπον τόπος (*d.a. + n-am-s*; "the place"; has a

GOSPEL OF JOHN

sense of their position of rule geographically and has Jerusalem in focus) καί (cc) τό ἔθνος. (d.a. + n-an-s; "the nation"; all that consists of it to include land, people, etc.; used 162x)

ANALYSIS VERSES 47 – 48:

1. The news regarding Lazarus that came to the leaders of Israel caused them to take immediate action and “**Therefore the chief priests and the Pharisees convened a council**”.
2. **A council** was assembled to discuss the current state of affairs and **what** might be done about these matters.
3. The two specific groups that were represented at the meeting were **the chief priests and the Pharisees**.
4. **The chief priests** were those men (predominately of the Sadducean sect) that had occupied the office of high priest and were still alive, but not in the office, as well as the existing high priest in office.
5. The office of high priest belonged to the man that was honored above all the **priests** with the title **chief of priests**. Lev.21:10ff
6. He wore a special set of garments that set him apart from the **priests** in general. Exo.28:1-38 cp. Lev.21:10
7. All **priests** were to be the descendants of Aaron only. Exo.28:1,40
8. The high priest was to serve in that capacity until the time of his death. Num.35:25; Jos.20:6
9. It appears that the office of high priest was determined by physical descent from Aaron, since his son Eleazar became the high priest at Aaron’s death and his son Phinehas was next to succeed him. Exo.6:25 cp. Num.3:32; 20:28 cp. Deu.10:6; Josh.24:33 cp. Jud.20:27-28
10. While the high priest performed all the duties of the priesthood, his **chief** duty was once a year on the day of atonement to enter the Most Holy Place and offer sacrifice for his own sins and the sins of the people. Lev.16 cp. Heb.9:7,25
11. Again, no one could occupy this office unless he was a descendant of Aaron and a descendant of the high priest’s family.
12. However, from the time of Antiochus Epiphanes, when the kings of the Seleucids began to take this power upon themselves, the high priesthood was not determined by these Biblical factors, but was conferred on one by the political powers at that time.
13. The Herodian family and **the Romans** continued this practice of appointing a high priest according to the will of civil or military rulers.
14. The office no longer was bestowed for life and in fact, during the 107 years from Herod the Great to the destruction of Jerusalem in 70 AD, 28 persons held this office.
15. This explains the plural of “**chief priests**” and according to Josephus, indicates those that had previously held the office and had been discharged, but still continued to retain great political power in the State.
16. The actual ruling high priest at this time is Caiaphas. Joh.11:49

GOSPEL OF JOHN

17. However, his father-in-law, Annas, who ruled from 6-15 AD, was the virtual head of the priestly party in Jerusalem.
18. His power and influence was so great that five of his sons, as well as his son-in-law Caiaphas, and his grandson Matthias, likewise became high **priests**.
19. The second group of antagonists is **the Pharisees**, the most legalistic sect of Judaism that have resisted and hounded Jesus many times during the 3-½ years of His public ministry.
20. They were not particularly friendly with the ruling party of the Sadducees that dominated the Sanhedrin, but were willing to combine forces with anyone to thwart the ministry and popularity of Jesus.
21. They are the group that appear most often in the gospels, but fade somewhat into the background during the final months of Jesus' life when **the chief priests** take the major initiative to eliminate Jesus.
22. That these two groups **convened a council** is not to be taken in the sense of a formal meeting of the Sanhedrin.
23. This is ascertained based on the following:
 - A. This is no mention of any opposing views, which we know did exist.
 - B. Caiaphas is referred to only as "*one of them*" in vs.49, and he would have been the president of the full Sanhedrin.
 - C. The term is used without the definite article.
24. This meeting was called by the inner circle of those most antagonistic and hostile to the cause of Jesus.
25. Their question betrays a self-recrimination of their established agenda as they basically express the fact that they are not doing enough with regard to getting rid of Jesus **and they were saying, "What are we doing? For this man is performing many signs."**
26. Their question is expressed in the present tense that indicates that they are not planning a future course of action, but bemoaning the fact of the present unsuccessful nature of their existing plans.
27. They contrast their relative inactivity with the miraculous activity of Jesus, who is doing miracle after miracle.
28. Based on the preceding miracle of Lazarus, it has the sense of "We are idle while **this man** (a completely derogatory term) is still going full steam and even raising the dead right next door to Jerusalem".
29. That they recognize the **many signs** Jesus has performed indicates that they were well aware of the supernatural manifestations surrounding **Him**.
30. Once again we observe that those that have made up their minds to oppose the truth will not be swayed by any sort of objective evidence.
31. They next express their fear that "**If we let Him go on like this, all men will believe in Him**".
32. Their fear that "**all men will believe in Him**" is an exaggeration indicating the depth of their concern and used to hype-up the sense of urgency they feel is needed.
33. The real fear behind these ruthless leaders is expressed in the remainder of vs.48, "**and the Romans will come and take away both our place and our nation**".
34. These religious leaders are not truly concerned that Jesus might be deceiving people spiritually, but for their own political positions and power.

GOSPEL OF JOHN

35. What they are scared of is a political messianic uprising that will initiate retaliation from Caesar in Rome.
36. And the irony is, the distorted belief in what they were looking for in Messiah through the current system of Judaism, is the very ammunition causing their frenzy and fear.
37. At no time has Jesus ever claimed to be a political Messiah and rival to Caesar and in fact refused to become a party to the very idea. Joh.6:16
38. But, because of the religious reversionism of Judaism at the time and the predominate –V established in leadership, all spiritual realities regarding Messiah are lost upon them and all that can be seen in their eyes is the physical consequences of what they believe.
39. They see Jesus as a threat because of how they believe concerning Messiah and because they are –V and only have eyes on self.
40. That they are selfish is emphasized in the word order of how they consider the consequences of any **Roman** intervention, as the concern is first on their “**place**” politically and then on the national state of affairs.
41. They like many modern politicians of today make the fate of the country turn on their getting the jobs they want and seek to hold.
42. The religious reversionism of Judaism has produced leaders that are selfish, power concerned and at the same time constantly under fear for their loss of positions.
43. There is some evidence from Josephus that the authorities of Israel were somewhat nervous for quite some time before the Jewish war of the Zealots in 70 AD.
44. They recognized that Rome would not remain indifferent if there was a Messianic uprising caused by popular support of a political figure, which they conceived could and would occur.
45. They knew that Rome did not tolerate any threats to their rule and these men are willing to do anything necessary to avoid this possibility and keep secure their cushy niches of power.
46. The term “**our place**” refers to the seat and capital of power in Israel, Jerusalem.
47. These men are not true patriots any more than they are true spiritual leaders and all that they are concerned about is the decimation of political reign due to some Messianic uprising.
48. Interestingly enough, this is precisely what happens, but not due to belief in Jesus, but due to the nation’s rejection of **Him**.
49. What they fear happens, but not in the way they perceive it **will** happen. Pro.10:24

GOSPEL OF JOHN

EXEGESIS VERSES 49 – 53:

GNT John 11:49 εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν,

NAS John 11:49 **But a certain one of them, Caiaphas, who was high priest that year,** δέ (cc) τίς (indef. pro./nm-s) εἷς (card. adj./nm-s; "one") ἐξ ἐκ (pAbl) αὐτῶν αὐτός (npAbl.m3p) Καϊάφας, (n-nm-s; reigning high priest having office from 18 - 36AD) ὢν εἰμί (circ. ptc./p/a/nm-s; "who was/being") ἀρχιερεὺς ἀρχιερεύς (n-nm-s) τοῦ ὁ ἐνιαυτοῦ ἐνιαυτός (d.a. + n-gm-s; "a period of a year") ἐκείνου, ἐκείνος (remote dem. pro./gm-s; "that one") **said to them, "You know nothing at all,** εἶπεν λέγω (viaa--3s) αὐτοῖς, αὐτός (npdm3p) Ὑμεῖς σύ (npn-2p; "You all") οὐκ οὐ (neg. +) οἴδατε οἶδα (viPFa--2p) οὐδέν, οὐδεὶς (card. adj./an-s; Lit. "You all do not know one thing")

GNT John 11:50 οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

NAS John 11:50 **nor do you take into account that it is expedient for you that one man should die for the people,** οὐδέ (cc; "nor") λογίζεσθε λογίζομαι (vipd--2p; "do you take into account/reckon/consider/suppose/calculate through inward deliberation or reasoning"; used 40x) ὅτι (cc; intro. indir. disc.) συμφέρει συμφέρω (vipa--3s; it is expedient/profitable/of benefit"; to carry or bear together hence to make something go more smoothly or to be better; used 15x) ὑμῖν σύ (npd-2p; "for you all") ἵνα (cc; "in order that/for the purpose that") εἷς (card. adj./nm-s; "one") ἄνθρωπος (n-nm-s) ἀποθάνῃ ἀποθνήσκω (vsaa--3s; "should/might die") ὑπὲρ (pAbl; "for/on behalf of"; prep. of substitution) τοῦ ὁ λαοῦ λαός (d.a. + n-Ablm-s; "people/ tribe or nation of the same stock or heritage) **and that the whole nation should not perish.** " καί (cc) "that" supplied ὅλον ὅλος (a--nn-s; "whole/entire") τό ἔθνος (d.a. + n-nn-s; "the nation") μὴ (neg. +) ἀπόληται. ἀπόλλυμι (vsam--3s; "should not itself perish/be destroyed")

GOSPEL OF JOHN

GNT John 11:51 τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,

NAS John 11:51 **Now this he did not say on his own initiative;** δέ (cs) τοῦτο οὗτος (near dem. pro./an-s) οὐκ οὐ (neg. +) εἶπεν, λέγω (viaa--3s) ἀφ' ἀπό (pAbl; "from" +) ἑαυτοῦ (reflex. pro./Ablm3s; "himself"; on his own initiative) **but being high priest that year,** ἀλλά (strong. adver.) ὢν εἰμί (circ. ptc./p/a/nm-s; "being") ἀρχιερεὺς (n-nm-s) τοῦ ὁ ἐνιαυτοῦ ἐνιαυτός (d.a. + n-gm-s; "the year") ἐκείνου ἐκείνος (remote dem. pr./gm-s; "that one") **he prophesied that Jesus was going to die for the nation,** ἐπροφήτευσεν προφητεύω (viaa--3s; "he prophesied/spoke truth in accordance with that which is correct in God's plan/to interpret God"; used 28x; note this is not saying he has the gift or office) ὅτι (cc; intro. indir. disc.) Ἰησοῦς (n-nm-s) ἔμελλεν μέλλω (viIPFa--3s; "was going/was about to do something/was destined; +) ἀποθνήσκειν ἀποθνήσκω (compl. inf./pa-; "to die) ὑπὲρ (pAbl; "on behalf of") τοῦ τό ἔθνους, ἔθνος (d.a. + n-Abln-s)

GNT John 11:52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγη εἰς ἓν.

NAS John 11:52 **and not for the nation only, but that He might also gather together into one the children of God who are scattered abroad.** καί (cc) οὐχ οὐ (neg.) ὑπὲρ (pAbl) τοῦ τό ἔθνους ἔθνος (d.a. + n-Abln-s) μόνον μόνος (adv.; "only/alone") ἀλλ' ἀλλά (strong advers.) ἵνα (cs; "in order that") καί (adjunctive; "also") συναγάγη συνάγω (vsaa--3s; "He might gather together") εἰς (pa) ἓν. εἷς (card. adj./an-s; "one") τὰ τό τέκνα τέκνον (d.a. + n-an-p) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) τὰ τό διεσκορπισμένα διασκορπίζω (d.a. + adj. ptc./PF/p/an-p; "the ones scattered abroad/dispersed"; the sense here is not the Diaspora of the Jews, but all potential sheep throughout the world; the PF denotes existing results; the passive denotes outside agent and the ptc. denotes an ongoing reality; used 9x; in the Greek it precedes the verb "might gather together")

GNT John 11:53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

GOSPEL OF JOHN

NAS John 11:53 **So from that day on they planned together to kill Him.** οὖν
*(infer. conj.) ἀπ' ἀπό (pAbl) ἐκείνης ἐκεῖνος (remote dem. pro./Ablf-s; John is
 looking back in time while writing) τῆς ἡμέρας ἡμέρα (d.a. + n-gf-s) ἐβουλεύσαντο
 βουλεύομαι (viad--3p; "they planned together/deliberated/purposed/ counseled"; used
 6x; here in the sense of "schemed") ἵνα (cs; purpose; "in order to"; not translated)
 ἀποκτείνωσιν ἀποκτείνω (vsaa--3p; "potentially kill"; the subjunctive denotes a
 premeditation) αὐτόν. αὐτός (npam3s)*

ANALYSIS VERSES 49 – 53:

1. John now introduces us to the reigning **high priest** of the chief priests in vs.49, as he states, **“But a certain one of them, Caiaphas, who was high priest that year”**.
2. **Caiaphas** was the son-in-law of Annas, who still retained considerable power, and ruled for 18 years, an unusually long time during this period of history.
3. No doubt, his stability in the office was related to the political power that his father-in-law possessed.
4. The statement that he **was high priest “that year”** denotes the historical time frame of reference looking back from John’s writing of the gospel and emphasizing the dramatic nature of **that** particular **year** and the importance of events that occurred during that time.
5. John makes the point in Joh.18:16 that he was personally acquainted with **Caiaphas**, further documenting his knowledge of persons and events recorded.
6. **Caiaphas** takes the floor in the council and makes what the average reader might consider a harsh and blunt statement and **said to them, “You know nothing at all”**.
7. This condescending approach to his peers however, was not uncommon amongst the Sadducees, who were well known to despise those that were not considered their equals and in indeed, even had a reputation for rudeness among themselves.
8. According to Josephus, “the Sadducees are even among themselves, rather boorish in their behavior, and in their speech with their peers are as rude as to aliens”.
9. He arrogantly dismissed the council as stupid and goes on to insinuate that they have not thought things through properly as he continues in vs.50, **“nor do you take into account that it is expedient for you that one man should die for the people, and that the whole nation should not perish”**.
10. His rebuke is condescending in fashion because they have not come to the same conclusion as he has regarding Jesus and their situation and therefore they are mentally weak and confused.
11. His ruthless assessment is that there is only one possible solution and course of action that can eliminate the problem and ensure the status of both the Pharisees and the Sadducees.

GOSPEL OF JOHN

12. His plan was that if **one man** was a source of danger to them and the **nation**, then that **one man** must die.
13. As a shrewd worldly politician, he immediately points out that if their position is in jeopardy, political expedience demands that they eliminate the opposition.
14. Obviously, his cynical course of action does not focus on the importance of right and wrong and is not truly concerned about the **nation** as a **whole**.
15. Rather, as a member of the privileged elite in Israel and who basically despised and disdained those beneath him, **Caiaphas** is only concerned with maintaining the status quo, his position and lifestyle.
16. For him, the end justified the means.
17. That the guilt or innocence of Jesus does not enter into the picture reveals a change of strategy regarding the murder plot and explains why John in vs.53 declares, “**So from that day on they planned together to kill Him**”.
18. That John inserts this affirmation is in light of the fact that a murder plot has already been in existence from early on in Jesus ministry. Joh.5:18; 7:1,19,25; 8:36,40
19. The difference is not in the fact that the chief priests are now involved with the Pharisees in the murder plot, as they have been all along. Cp. Joh.7:32
20. What sparks a newness of scheming in this particular council is that the highest echelon of religious rulers has determined to pull all stops to ensure Jesus’ murder in a concerted agreement that the forfeit of His life is an **expedient** necessity to “save the **whole nation**”.
21. They have essentially transferred their cause for murder from needing any Biblical reasoning to a strictly political stance and have openly with one another removed any “masks” or facade of religiosity as their true motivation.
22. By moving forward under this “patriotic banner” they have resolved that there are no grounds for any future defense of innocence on Jesus behalf from this time forward and by “whatever” means necessary His death must be ensured.
23. And as we know, they stoop so low as to infiltrate the ranks of Jesus’ followers and find one conducive for a pay-off in order to attain their goal.
24. While **Caiaphas** exposes their political line of reasoning, John relates his words to a deeper meaning as he states, “**Now this he did not say on his own initiative**”.
25. His words turned out to be an accurate explanation of exactly what God was doing, in total contrast as to his thinking behind them, and are attributed to the fact of his **being high priest that year**.
26. The **high priest**’s office was associated with prophecy (articulating the will or plan of God) and the Jews believed that what they spoke was sometimes an unconscious act.
27. The Urim and Thummin were committed to the **high priest** and these oracular items were used to communicate the will of God in matters. Cp. Exo.28:30; Num.27:21; 1Sam.28:6
28. David calls Zadok the **high priest** a seer. 2Sam.15:27
29. In this case, based on his office, the words of **Caiaphas** spoken with disdain and political intrigue are actually Divinely inspired and express the exact purpose of God for His Son as **he prophesied that Jesus was going to die for the nation**.
30. The fact that **one man should die for the people**, articulates the substitutionary death of Jesus on behalf of the Jews.

GOSPEL OF JOHN

31. **Caiaphas** uses the preposition of substitution “ὕπερ/on behalf of” to point out that either Jesus dies or the **nation** dies.
32. The death of Christ will secure the future of Israel, but not as **Caiaphas** suspects.
33. Even the –V evil **Caiaphas** states the reality that god’s plan is for Jesus to die for the **nation**.
34. This points out that the plan and purpose of God is not thwarted, even by evil opposition, and in fact, the evil that **Caiaphas** plans will bring glory to God by the execution of God’s Sovereign will. Rom.3:3; 2Cor.13:8
35. In vs.52, John goes on to explain that the death of Christ will be **not for the nation** of Israel **only, but** for all the sheep (+V) that exists in the world.
36. The death of Christ on the cross is **also** for the purpose **that He might gather together into one the children of God who are scattered abroad**.
37. This refers to the ultimate Ph₃ sanctification of all believers as **one** flock and **one** group. Rev.21:3
38. The words of **Caiaphas** galvanize this group and make their focus clear as to their future plans.
39. There is now a common resolve with a common motivation in the highest offices of the land to eliminate Jesus.
40. All superficial and extraneous religious masks have been removed and political policy has been established.
41. They began to discuss in earnest, ways and means that might be employed to terminate this national “enemy #1”.
42. Through covert operations that will by-pass Jesus’ supporters, they will produce a plan in seeking to ensure their positions of power and political interest.

GOSPEL OF JOHN

EXEGESIS VERSES 54 – 57:

GNT John 11:54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγύς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν.

NAS John 11:54 **Jesus therefore no longer continued to walk publicly among the Jews,** οὖν (*ch*) Ὁ Ἰησοῦς (*d.a. + n-nm-s*) οὐκέτι (*adv.*; "no longer/no more") περιεπάτει περιπατέω (*viIPFa--3s*; "was walking around") παρρησία (*n-df-s*; "publicly/openly") ἐν (*pL*) τοῖς ὁ Ἰουδαίοις, Ἰουδαῖος (*d.a. + ap-Lm-p*) **but went away from there to the country near the wilderness, into a city called Ephraim;** ἀλλά (*strong adver.*) ἀπήλθεν ἀπέρχομαι (*viaa--3s*; "went away/departed") ἐκεῖθεν (*adv.*; "from there/that place") εἰς (*pa*) τὴν ἡ χώραν χώρα (*d.a. + n-af-s*; "the country/region/province") ἐγγύς (*pg*; "near") τῆς ἡ ἐρήμου, ἔρημος (*d.a. + ap-gf-s*; "the wilderness/desert") εἰς (*pa*) πόλιν, πόλις (*n-af-s*; "a city/town") λεγομένην λέγω (*circ. ptc./p/p/af-s*; "being called") Ἐφραὶμ (*n-am-s*) **and there He stayed with the disciples.** κακεῖ (*cc&ab*; "and there"; *kai + ekei*) ἔμεινεν μένω (*viaa--3s*) μετὰ (*pg*) τῶν ὁ μαθητῶν. μαθητῆς (*d.a. + n-gm-p*)

GNT John 11:55 Ἦν δὲ ἐγγύς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτοῦς.

NAS John 11:55 **Now the Passover of the Jews was at hand, and many went up to Jerusalem out of the country before the Passover, to purify themselves.** δέ (*cc*) τὸ πάσχα (*d.a. + n-nn-s*; "the Passover") τῶν ὁ Ἰουδαίων, Ἰουδαῖος (*d.a. + ap-gm-p*) Ἦν εἰμί (*viIPFa--3s*) ἐγγύς (*adv.*; "at hand/near") καί (*cc*) πολλοὶ πολὺς (*ap-nm-p*; "many") ἀνέβησαν ἀναβαίνω (*viaa--3p*; "went up/ascended") εἰς (*pa*) Ἱεροσόλυμα (*n-an-p*) ἐκ (*pAbl*) τῆς ἡ χώρας χώρα (*d.a. + n-gf-s*; "the country/region") πρὸ (*pAbl*) τοῦ τὸ πάσχα (*d.a. + n-gn-s*) ἵνα (*cs*; "in order to/that") ἀγνίσωσιν ἀγνίζω (*vsaa--3p*; "they might purify/cleanse ceremonially/make holy"; used 7x) ἑαυτοῦς. ἑαυτοῦ (*reflex. pro./am3p*; "themselves".)

GOSPEL OF JOHN

GNT John 11:56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

NAS John 11:56 **Therefore they were seeking for Jesus, and were saying to one another, as they stood in the temple,** οὖν (cc) ἐζήτουν ζητέω (viIPFa--3p; "they were seeking for") τὸν ὁ Ἰησοῦν Ἰησοῦς (d.a. + n-am-s) καὶ (cc) ἔλεγον λέγω (viIPFa--3p) μετ' μετὰ (pg) ἀλλήλων (reciprocal pro./gm3p; "one another") ἑστηκότες, ἴστημι (circ. ptc./PF/a/nm-p; "while or as they stood") ἐν (pL) τῷ τὸ ἱερῷ ἱερόν (d.a. + ap-Ln-s) **"What do you think; that He will not come to the feast at all?"** Τί τίς (interr. pro./nn-s; "What?") δοκεῖ δοκέω (vipa--3s; "think/suppose/surmise") ὑμῖν; σύ (npd-2p) ὅτι (cc; indir. disc.) οὐ μὴ (neg. + neg.; +) ἔλθῃ ἔρχομαι (vsaa--3s) εἰς (pa) τὴν ἡ ἑορτήν; ἑορτή (d.a. + n-af-s; "the feast") "at all" supplied for English sense

GNT John 11:57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γινῶ ποῦ ἐστὶν μηνύση, ὅπως πιάσωσιν αὐτόν.

NAS John 11:57 **Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should report it, that they might seize Him.** δέ (cs) οἱ ὁ ἀρχιερεῖς ἀρχιερεύς (d.a. + n-nm-p; "the chief priests") καὶ (cc) οἱ ὁ Φαρισαῖοι Φαρισαῖος (d.a. + n-nm-p) δεδώκεισαν δίδωμι (viPluPFa--3p; "had given") ἐντολὰς ἐντολή (n-af-p; "orders/commands/injunctions") ἵνα (conj.; intro. purpose; "in order that") ἐάν (part.; intro. 3rd class) τίς (indef. pro./nm-s; "anyone") γινῶ γινώσκω (vsaa--3s) ποῦ (adv.; "where/in what place") ἐστὶν εἰμί (vipa--3s) μηνύση, μηνύω (vsaa--3s; "he should report it/make known/disclose/reveal"; used 4x) ὅπως (cs; denotes purpose, end, design/manner; "that by what design/manner") πιάσωσιν πιάζω (vsaa--3p; "they might seize/apprehend") αὐτόν. αὐτός (npam3s; ref. Jesus)

ANALYSIS VERSES 54 – 57:

1. This verse introduces the final withdrawal of **Jesus** from the public eye during the final 2-3 months before **Passover**.
2. **He** recognizes the murderous intentions of the religious hierarchy and **therefore no longer continued to walk publicly among the Jews**.

GOSPEL OF JOHN

3. His withdrawal is designed to preclude a premature confrontation and arrest that will result in His death if **He** does not avoid contact with them.
4. It is the Father's will for His Son to remove Himself from danger by a strategic retreat.
5. While the Sadducees and Pharisees may accomplish what they set out to do, as with everything else in history, it will only be according to Divine timing.
6. God's plan is perfect and there is nothing that men can do to preclude an exact fulfillment of His plan at any precise moment in history.
7. No one can or will catch God off guard and God provides this same protection for those that orient to His plan.
8. John, with his customary precision, notes the precise place to where **Jesus** withdrew as he states, "**but went away from there to the country near the wilderness, into a city called Ephraim**".
9. The **city**, whose site is not specifically known, is generally regarded to be the same Ephron of 2Chr.13:19
10. This may be the place named along with Bethel by Josephus (BJ, IV, ix, 9).
11. This village is located about 15 miles north of **Jerusalem** and 5 miles ENE of Bethel and is identified by some as the modern day eT-Taiyebah.
12. The antiquity of the site is attested by the cisterns and rock tombs.
13. It stands on a high hill with a wide outlook including the plains of Jericho and the Dead Sea.
14. This area became God's geographical will for **Jesus** during this time **and there He stayed with the disciples**.
15. Though **the disciples** were never completely comfortable with Jesus' agenda, to their credit they did not abandon **Him**.
16. They certainly were aware of the murderous intentions of **the Jews** (Joh.11:8) and probably were not argumentative on this occasion with Jesus' resolve to get away from the danger zone.
17. John completely omits the final 2-3 months of Jesus' ministry from his gospel, but a harmony of the Gospels indicates that **Jesus** was still quite busy. Mat.19:1ff; Mar.10:1ff; Luk.17:11ff
18. It appears that **Jesus** will make a circuitous journey back **to Jerusalem** during this period to include an itinerary of Northern Judea, Galilee and Samaria.
19. His final trip South will take **Him** through Jericho (Luk.19:1) and back into Bethany just **before the Passover**. Joh.12:1
20. During this period, **Jesus** (as well as before, Mat.16:21-23) made it very clear to **the disciples** that things were not going to go well in their return **to Jerusalem**. Luk.18:31-34
21. Because **the disciples** rejected the doctrine of Passion they continued to hold to the idea that somehow this was all going to issue in the public acceptance of **Jesus** and the establishment of the kingdom.
22. In vs.55, John advances the time frame to some 2-3 weeks before **the Passover** in 33AD as he records, "**Now the Passover of the Jews was at hand, and many went up to Jerusalem out of the country before the Passover, to purify themselves**".
23. That John refers to this feast of **the Passover "of the Jews"** implies that he had a gentile audience in mind as he wrote the Gospel.

GOSPEL OF JOHN

24. Josephus indicates that people began going **to Jerusalem** at least a week or more in advance before the feast in order to undergo the prescribed ritual purification in order to participate in **the Passover**.
25. Ritual defilement disqualified one from participating in the feasts of the Lord. Lev.7:21; Num.9:6; 2Chr.30:17
26. That the people ascended **to Jerusalem** denotes the higher elevation of the capital and is not saying that only people South of **Jerusalem** are in view.
27. The point of John's note here is to inform us that **Jerusalem** was already crowded with people well before the feast actually begins.
28. As the people amassed themselves **in the temple** for purification, news of His impending arrest had circulated as John makes clear in vs.57, "**Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should report it, that they might seize Him**".
29. Being the hot topic for discussion among the ranks, it is of no little wonder that the curiosity of the crowds centers on whether **He** will show His face at all for this feast as **therefore they were seeking for Jesus, and were saying to one another, as they stood in the temple, "What do you think; that He will not come to the feast at all?"**
30. Their question in vs.56 is one that expects a "no" answer and reveals that they would consider His appearance as foolhardy and no one in their right mind would willingly place themselves in a hostile situation with the religious leaders of Israel.
31. As is often the case, the masses are totally out of step with God's plan.
32. As much as they were engaging in ritual without reality in unbelief **in the temple**, just as much they did not understand the spiritual reality of the sacrificial Lamb at **the Passover**.
33. They were not interested whether **Jesus** would show up in order to hear His doctrine, they were only interested in the "show" that would obviously follow if **He** did arrive.
34. The order of the leadership was for **anyone** with information concerning Jesus' whereabouts to immediately make it known to the authorities.
35. Failure to do so would implicate one as an accomplice and the pressure of this reality would cause people to supply information and facilitate Jesus' arrest.
36. There is no indication that the populace at large was aware that His arrest order was issued in order to murder **Him**.