

## Notes on the Greek New Testament Day 140 – May 20<sup>th</sup> – John 11:1-44

### Works frequently referenced in these notes on John

Barrett, CK	<i>The Gospel According to John</i> , London, SPCK, 1967
Beasley-Murray, GR	<i>John, Word Bible Commentary, vol 36</i> , Word Books, 1987
Carson, DA	<i>The Gospel According to John</i> , Leicester, IVP (Apollos), 1991

#### John 11

"The difference of form and structure in chap. 11 from that in the earlier sections of the Gospel has been frequently remarked on; instead of a narrative followed by a discourse on its meaning, we have a narrative interspersed with elements of dialogue that bring out its significance... The Evangelist presents it [the raising of Lazarus] as the last of the signs of Jesus, which brought to a climax all that preceded it and precipitated his own death and resurrection. This is underscored by the report of the meeting of the Sanhedrin, given in vv 46–53, as also of the immense interest in Lazarus among the pilgrims at the Passover (12:9–10, 17–19)." Beasley-Murray.

#### Verse 1

Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

ἀσθενεω be sick, be ill  
κώμη, ης f village, small town

There were two Bethanys. Jesus was in the Peraean Bethany when the word was brought to him of the illness of Lazarus (see 10:40 and cf. 1:28). The Bethany in Judea where Lazarus lived is probably to be identified with El-Azariyeh, SE of the Mount of Olives (the modern name is derived from Lazarus).

ἀδελφη, ης f sister, female believer

Cf. Luke 10:38-42.

#### Verse 2

Ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρον καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.

ἀλείψασα Verb, aor act ptc, f nom s ἀλειψω  
anoint

μυρον, ου n ointment, perfume, oil

ἐκμάξασα Verb, aor act ptc, f nom s

ἐκμασσω wipe, dry

πόδας Noun, acc pl πους, ποδος m foot

θριξ, τριχος f hair

John may here allude to the incident which he records in 12:1ff. For a detailed consideration of this verse and the relationship between the various anointing records, see the note on 12:1-8. Cf. also Luke 10:38-42. Carson comments, "That John can identify Mary to his readers by alluding to the episode in which she *poured perfume on the Lord and wiped his feet with her hair*, even before he narrates the event (12:1-8), presupposes that he thinks his readers have already heard of it."

#### Verse 3

ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.

ἀποστελλω send, send out  
φιλεω love, have deep feeling for

Cf. vv. 5 & 36. φιλεω and ἀγαπαω are used synonymously here. Sanders thinks these phrases are a clue to the Beloved Disciple referred to in this gospel. Barrett rejects the suggestion and Beasley-Murray calls it "an attractive but hardly compelling suggestion." Verse 5 refers to Jesus' love of the whole family.

#### Verse 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.

ἀσθενεια, ας f weakness, illness  
θανατος, ου m death

"Jesus does not mean that this sickness is not fatal, but that it will not *end* – ultimately – in death. Far from it: it will end in resurrection from the dead." Carson.

δοξα, ης f glory

"ὅπερ with the genitive of a *thing* is not uncommon, but the translation naturally depends upon the context... Here, 'for revealing', 'in order to reveal' the glory of God. On δοξα see on 1:14. V.40 shows that the meaning is not 'in order that God may be glorified'; here as elsewhere the glory of God is not his praise, but his activity." Barrett. Cf. 9:3.

δοξασθῆ Verb, aor pass subj, 3 s δοξαζω  
honour, glorify

"The glory of God is however revealed in the glorification of his Son" Barrett. Beasley-Murray comments, "The Evangelist makes it plain in the course of the narrative that the end of the story of Lazarus is the death of Jesus himself (cf. the hints in vv 8–9, 16, and the appended report on the meeting of the Sanhedrin that resolves on the execution of Jesus, vv 46–53). In the chapters that follow, the glory of God in Christ is bound up with the death and resurrection of Jesus (see esp. 12:23, 27–28, 31–32; 13:31–32; 17:1). The statement, 'This illness is ... for the sake of the glory of God, that the Son of God may be glorified through it,' finds its ultimate meaning in the glorifying of God through the death and resurrection of Jesus and the glorifying of the Son through God's exalting him to his right hand. This glorifying action of God in Christ is the means whereby the revelation in vv 25–26 becomes actualized – the basis of hope for all the world. The statement in v 4 accordingly may be viewed as an extended title of the story of Lazarus and the key to its meaning." There is a sense even in which this statement, 'This illness is ... for the sake of the glory of God, that the Son of God may be glorified through it,' can be universalised, can be seen as promise for a broken world.

#### Verse 5

ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

ἀγαπαω love, show love for

#### Verse 6

ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας·

ἀσθενεω see v.1

τοτε then, at that time

ἔμεινεν Verb, aor act indic, 3 s μενω  
remain, stay

τοπος, ου m place

δυο gen & acc δυο dat δυοισιν two

"It is not likely (a) that Jesus was waiting for Lazarus to die, in order that a more glorious miracle might be effected. Lazarus was already dead at the time Jesus heard of his illness (cf. v. 39 (τεταρταίος) and the fact that a journey of approximately one day was involved in each direction); and since in vv. 11, 14 it appears that Jesus was supernaturally informed of the death we may suppose that he knew of it as soon as it took place; consequently he must have known that if he had left Peraean Bethany as soon as the messengers arrived he would have had the opportunity of effecting a resurrection. It is possible (b) that Jesus waited in order that Lazarus might be *four days* dead (for the significance of this see on v.39), but this seems far-fetched. A more probable view is (c) that John wished to underline the fact that Jesus' movement towards Jerusalem, and so to his death, was entirely self-determined; no mere human affection led him into a trap he did not suspect." Barrett.

Carson believes that Jesus was 4 days journey away from Judean Bethany at this time. Hence Lazarus had not died at this point. It was only when Jesus knew he had died that he set out for Bethany. This makes no difference to the point that if Jesus had set out immediately Lazarus would still have been dead – two days dead – when he arrived. Carson argues that it was *because of* Jesus love for the family that he delayed: "By waiting to leave until Lazarus had died, and therefore ensuring that he could not arrive until the fourth day after his death, Jesus is accomplishing two things: he is powerfully demonstrating himself to be the resurrection and the life (v. 25), and he is powerfully establishing the faith not only of his disciples (v. 15) and of some Jews who were onlookers (v. 45), *but also of the Bethany family itself* (cf. notes on vv. 22ff.). As the narrative is cast, the delay is for the good of all concerned, including Lazarus, Mary and Martha... Indeed, it is in consequence of that love [v. 5] that he delays his departure by two days, waiting for the divine signal, the news of Lazarus' death, before he sets out on the four-day journey (v. 6), for this delay will make a substantial contribution to the strengthening of the faith of the Bethany family."

#### Verse 7

ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

ἔπειτα then, afterwards

παλιν again, once more

**Verse 8**

λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

νῦν here in the sense on 'only very recently.'

ζητεῶ seek, look for

σε Pronoun, acc s συ

λιθάσαι Verb, aor act infin λιθαζῶ stone

Cf. 10:31, 39.

πάλιν again, once more

ὑπαγῶ go

Sanders thinks that the singular ὑπάγεις suggests an unwillingness on the part of the disciples to accompany Jesus on such a dangerous mission.

ἐκεῖ there, to that place

**Verse 9**

ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·

οὐχί (emphatic form of οὐ) not; used in questions expecting an affirmative answer.

δώδεκα twelve

ώρα, ας f hour

"The Jewish day ... like the Roman, was divided into twelve equal 'hours' which occupied the whole period between sunrise and sunset, however long or short that period might be." Barrett.

ἐάν if

περιπατεῶ walk, walk about

προσκοπτῶ stumble

φως, φωτός n light

βλεπῶ see

"Jesus' ministry is of limited duration, and he must therefore use such time as he has in doing God's will." Barrett. Beasley-Murray also comments, "One can walk in the day without stumbling, because one is aware of the light of this world (the sun) shining on one's path. This is true of people generally, and of Jesus in particular; he must 'walk' in the (limited) time appointed for him; while he does so he knows that he will not 'stumble,' for he is under the protection of God." Carson similarly writes, "Jesus is safe as long as he performs his Father's will. The daylight period of his ministry may be far advanced, but it is wrong to quit before the twelve hours have been filled up."

Barrett then continues, "In addition to the surface meaning John intends to suggest that in the light given by Jesus men walk safely; apart from him is darkness, in which men plunge into sin (9:39-41)."

**Verse 10**

ἐάν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

νυξ, νυκτός f night

Barrett draws attention to the use of the verb προσκοπτῶ and the cognate noun προσκομμα in the NT, and in particular the use of Is 8:14 in both Rom 9:32f and 1 Peter 2:8. Christ is God's appointed stumbling-block to those who will not believe in him. Barrett continues, "So in John, the light by which men walk, in the absence of which they stumble, is Christ, who, simply by being the light of the world, distinguishes between the children of the light and the children of darkness (cf. 3:19-21 and many other passages)."

**Verse 11**

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

"A typical 'Johannine misunderstanding': an ambiguous statement of truth is misunderstood by the hearers, which leads to a clarification that opens up fuller revelation." Beasley-Murray.

φίλος, ου m and φιλη, ης f friend

Barrett thinks φίλος is probably a technical term for a Christian (see 3 John 15 and John 15:13-15).

κεκοίμηται Verb, perf pass indic, 3 s

κοιμαομαι sleep, fall asleep, die

This verb is often used in the New Testament of the death of a Christian (e.g. Acts 7:60; 1 Cor 15:6). Moreover, the phrase echoes the familiar formula in the books of Kings and Chronicles, 'so-and-so slept with his fathers.' Cf. also Job 14:11-12.

ἐξυπνίσω Verb, aor act subj, 1 s ἐξυπνίζω

awake, wake up

"The contrast between the plural *our friend* and *I am going* is not accidental: Jesus alone is the resurrection and the life (v. 25).

**Verse 12**

εἶπαν οὖν οἱ μαθηταὶ αὐτῷ· Κύριε, εἰ κεκοίμηται σωθήσεται.

σωθήσεται Verb, fut pass indic, 3 s σωζῶ

save, heal

Here, 'he will recover'. The implication is that the sleep will do him good and that it would be unwise to waken him.

**Verse 13**

εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ.  
ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ  
ὑπνου λέγει.

εἰρήκει Verb, perf act indic, 3 s λεγω  
θανατος, ου m see v.4  
ἐκεινος, η, ο demonstrative adj. that, those  
δοκεω think, suppose  
κοιμησις, εως f sleep  
ὑπνος, ου m sleep

κοιμήσις τοῦ ὑπνου natural sleep

**Verse 14**

τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησία·  
Λάζαρος ἀπέθανεν,

τοτε then  
παρρησια, ας f openness

Dative used adverbially, 'plainly' cf. 7:4.

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω  
die

**Verse 15**

καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ  
ἦμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.

χαίρω rejoice, be glad  
πιστεύσητε Verb, aor act subj, 2 pl πιστεωω  
believe (in), have faith (in)  
ἦμην Verb, imperf act indic, 1s εἰμι  
ἐκεῖ there, in that place

"His disciples are manifestly unprepared to endure the shock of faith that lies ahead of them; the awakening of Lazarus from his death will grant them a fresh vision of his glory, and after their trial enable them to grasp the meaning of it all." Beasley-Murray.

**Verse 16**

εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς  
συνμαθηταῖς· Ἄγωμεν καὶ ἡμεῖς ἵνα  
ἀποθάνωμεν μετ' αὐτοῦ.

Δίδυμος, ου m Didymus (meaning twin)  
συνμαθητης, ου m fellow disciple

This word occurs nowhere else in the New Testament.

ἀποθάνωμεν Verb, aor act subj, 1 pl  
ἀποθνησκω

Thomas's words are a reflection of the concerns expressed by the disciples in v.8. Barrett concludes, "His proposal, though it shows courage and devotion to the person of Jesus, shows also a complete failure to grasp the significance of Jesus' death as it is presented in John; it is unthinkable that such a death should be shared... [Nevertheless,] Thomas (like the disciples as a whole at v.12) is made to speak an unconscious truth: the journey into Judaea is for the purpose of death, and later dying with Christ will become the characteristic mark of Christian discipleship." Beasley-Murray therefore adds, "The summons of Thomas accordingly is addressed to every reader of the Gospel."

**Verse 17**

Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας  
ἤδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.

ἐλθων Verb, aor act ptc, m nom s ἐρχομαι  
εὕρισκω find, discover  
τέσσαρες neut τέσσαρα gen τεσσαρων four  
ἤδη adv now, already  
μνημειον, ου n grave, tomb

Funerals normally took place on the day of death. Beasley-Murray comments, "In *Sem.* 8 it is said that one should visit a burial place of one newly buried for three days to ensure that the person was really dead. Why *three* days? *Gen. Rab.* 100 (64a) supplies the answer: 'Bar Qappara taught, The whole strength of the mourning is not till the third day; for three days long the soul returns to the grave, thinking that it will return (into the body); when however it sees that the color of its face has changed then it goes away and leaves it' (Strack-Billerbeck 2:544-45). Four days in the grave establishes that all was over."

**Verse 18**

ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς  
ἀπὸ σταδίων δεκαπέντε.

ἐγγυς adv near  
stadioi, wn m (pl) stades, furlongs (about  
200 metres)  
δεκαπεντε fifteen

Fifteen stadia would be about 1¾ miles.

**Verse 19**

πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς  
τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθῶσιν αὐτάς  
περὶ τοῦ ἀδελφοῦ.

ἐληλύθεισαν Verb, pluperf act indic, 3 pl  
ἐρχομαι

Suggesting that the family was rather prominent in the area. Beasley-Murray comments, "The mention of the proximity of Jerusalem to Bethany suggests that the 'many Jews' who came to comfort the sisters were from the capital city. To console the bereaved was an acknowledged duty, but the Evangelist draws attention to the presence of these sympathizers, since they are to become witnesses of what happened to Lazarus."

παραμυθήσονται Verb, aor midd dep subj, 3 pl παραμυθεομαι comfort, console

For a detailed account of the customs relating to comforting the bereaved, see A. Edersheim, *Life and Times of Jesus the Messiah*, Vol 2, p. 320f.

### Verse 20

ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

ὑπανταω meet  
καθίζω sit

Carson comments, "The picture of Martha as the more active and perhaps more aggressive than Mary is in striking accord with the cameo found in Luke 10:38-42."

### Verse 21

εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·

ἦς Verb, imperfect indic, 2 s εἰμι  
ὧδε adv here, in this place  
ἂν particle indicating contingency  
ἀπέθανεν Verb, aor act indic, 3s ἀποθνήσκω

More an expression of confidence than a rebuke. "They are words of grief and of faith" Carson.

### Verse 22

καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοὶ ὁ θεός.

ὅσος, η, ον correlative pronoun, as much as,  
ὅσος ἂν whoever, whatever  
αἰτήσῃ Verb, aor midd subj, 2 s αἰτέω ask,  
request

"Does her added statement in v 22 imply a conviction that even now Jesus could and should pray that Lazarus be restored to life, since God would do what he asked? Many exegetes think so (it led Sanders to write: 'John conveys a wonderfully life-like portrait of a faithful, but rather managing woman!'). This is a doubtful interpretation; Martha's horrified reaction in v 39 shows that she does not expect Jesus to recall her brother from his tomb. At this point she affirms her continued confidence in the power of Jesus' intercession for all eventualities. Her brother's death has not destroyed her faith in Jesus." Beasley-Murray.

### Verse 23

λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.

ἀναστήσεται Verb, fut midd indic, 3 s  
ἀνίστημι trans (in fut and 1 aor act) raise;  
intrans (in 2 aor & all midd) rise, come  
back to life

A short saying summing up what is about to take place. Martha misunderstands these words, which Carson terms "a masterpiece of planned ambiguity", taking them as a general truth. The misunderstanding occasions the following dialogue.

### Verse 24

λέγει αὐτῷ ἡ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

ἀναστασις, εως f resurrection, raising up  
ἐσχατος, η, ον adj last, final

"Martha's statement of her faith is ... orthodox Pharisaism. It was also the faith of the Christians among whom John wrote; of the dead in Christ it could only be said that they would rise in the general resurrection at the last day. Martha's belief is in no way discredited but rather confirmed by the extraordinary events that follow. These demonstrate two points. (a) The presence of Jesus effects an anticipation of eschatological events, and his deeds are therefore signs of the glory of God. Wherever he is, the divine power to judge and to give life is at work. Cf. 5:25; the whole passage 5:19-40 is the best commentary on this miracle. (b) The pattern of the life of all Christians is determined by the movement from death to life experienced by Lazarus. Christians have already risen with Christ (Rom 6:4f.; Col 2:12; 3:1). This movement, to be completed only at the last day, has already taken place in regard to sin; the resurrection of Lazarus therefore is an acted parable of Christian conversion and life." Barrett.

**Verse 25**

εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις  
καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ κἀν ἀποθάνῃ  
ζήσεται,

ζωη, ης f life

"Jesus is the resurrection and the life; apart from him there is no resurrection and no life, and where he is, resurrection and life must be. Jesus is always the realisation, in this world, of eternal life in the experience of Christians; in order that this truth may be manifested in a sign he accomplishes the resurrection of Lazarus." Barrett.

ἐμὲ Pronoun, acc s ἐγὼ  
κἀν (καὶ ἐάν) even if, even  
ἀποθνήσκω die, face death, be mortal  
ζήσεται Verb, fut mid indic, 3s ζῶ live, be  
alive

Beasley-Murray follows Dodd, Brown and Barrett in believing that ζήσεται should here be translated as 'will come to life.'

"It is of course a fact that Christians die, but their death is followed by life. Cf. 6:40, where the sequence is clearly stated: ὁ ... πιστευων ... ἐχθὴ ζων αἰωνιον, καὶ ἀναστήσω αὐτον ἐγὼ τῇ ἔσχατῃ ἡμέρᾳ. So will it be with Lazarus, the last day being anticipated for the purpose of the sign." Barrett.

**Verse 26**

καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ  
ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο;

αἰων, αἰωνος m age, eternity

The meaning is 'shall never die' rather than 'shall not die eternally', cf. 4:14; 8:51f.; 10:28; 13:8. The believer possesses eternal life, and a life that can never cease.

Beasley-Murray argues that Jesus' initial statement in v. 25, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ is then followed by two further statements, the first of which expands the thought of Jesus as the resurrection and the second that of Jesus as the life. He concludes, "The revelation to Martha thus is an assurance of resurrection to the kingdom of God in its consummation through him who is the Resurrection, and of life in the kingdom of God in the present time through him who is the Life."

πιστεῶ believe (in), have faith (in), have  
confidence in, entrust

**Verse 27**

λέγει αὐτῷ· Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ  
εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον  
ἐρχόμενος.

ναὶ yes, yes indeed, certainly

"Martha does believe what has just been stated, but this does not imply the belief that Lazarus will presently come out of his tomb." Barrett. It is a confession of faith in Christ.

πεπίστευκα Verb, perf act indic, 1 s πιστεῶ

Barrett draws attention to the creed-like form of Martha's words and says that this confession includes three elements, each of which may be viewed as parallel titles:

ὁ Χριστός  
ὁ υἱὸς τοῦ θεοῦ  
ὁ εἰς τὸν κόσμον ἐρχόμενος

On the last of these phrases, cf. 3:31; 1:9,10. "Jesus is the heavenly Man who comes down from heaven to earth for the salvation of the world."

**Verse 28**

Καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν  
Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα· Ὁ  
διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

εἰποῦσα Verb, aor act ptc, f nom s λεγῶ

φωνεῶ call, call out

λάθρᾳ adv secretly, quietly

Maybe so that the Jews who were with Mary would not know of Jesus' arrival – though there is no suggestion that these Jews were among Jesus' enemies. Carson comments that the most likely reason for the secrecy was "that both Jesus and the sisters were trying to preserve a little privacy in the midst of a house full of mourners, professional and otherwise."

διδάσκαλος, ου m teacher

παρεῖμι be present

σε Pronoun, acc s συ

**Verse 29**

ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἤρχετο  
πρὸς αὐτόν·

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω

raise; pass arose, got up

ταχὺ adv quickly, without delay

**Verse 30**

οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην,  
ἀλλ' ἦν ἐτι ἐν τῷ τόπῳ ὅπου ὑπήνησεν αὐτῷ  
ἡ Μάρθα.

οὐπω not yet

ἐληλύθει Verb, pluperf act indic, 3 s ἐρχομαι

κώμη, ης f village, small town

ἐτι still, yet

τοπος, ου m place

όπου adv. where  
 ύπανταω see v.20

### Verse 31

οί 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.

παραμυθεομαι see v.19

ἰδόντες Verb, aor act ptc, m nom pl ὄρω  
 see, observe

ταχέως adv. (formed from ταχυς) quickly

Cf. ταχυ in v.29. "No difference in meaning is intended. ταχέως is the more usual form, though in the New Testament ταχυ slightly preponderates (12 to 10; but 6 uses of ταχυ are in Revelation). Neither word is used elsewhere in John, but cf. ταχειον in 13:27." Barrett.

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι in  
 2 aor rise, stand up

ἀκολουθεω follow, accompany

δόξαντες Verb, aor act ptc, m nom pl δοκεω  
 think, suppose

ύπαγω go

μνημειον, ου n grave, tomb

κλαύσῃ Verb, aor act subj, 3 s κλαιω weep,  
 cry

ἐκει there

### Verse 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.

όπου see v.30

ἰδοῦσα Verb, aor act ptc, f nom s ὄρω

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall,  
 fall down, fall to one's knees

πόδας Noun, acc pl πους, ποδος m foot

ἦς Verb, imperfect indic, 2 s εἰμι

ὧδε adv here, in this place

ἀπέθανεν see v.21

Mary repeats the words of Martha to Jesus in v. 21.

### Verse 33

Ἰησοῦς οὖν ὡς εἶδεν αὐτήν κλαίουσαν καὶ  
 τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας  
 ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν  
 ἑαυτόν,

εἶδεν Verb, aor act indic, 3 s ὄρω

κλαίουσαν Verb, pres act ptc, f acc s κλαιω  
 see v.31

συνελθόντας Verb, aor act ptc, m acc pl

συνερχομαι come together; come or  
 go with, accompany

ἐνεβριμήσατο Verb, aor midd dep indic, 3 s  
 ἐμβριμαομαι speak harshly to; ἐ. ἐν  
 πνευματι be deeply moved

The verb, according to Barrett, undoubtedly suggests anger – see its use elsewhere in NT and in the LXX. Schnackenburg writes, "The word ἐμβριμασθαι ... indicates an outburst of anger, and any attempt to reinterpret it in terms of an internal emotional upset caused by grief, pain, or sympathy is illegitimate." There have been various attempts to weaken or qualify its meaning. Barrett suggests that Jesus may have been angry because a miracle is being forced upon him which will attract public attention and lead to his death. This seems inconsistent with the fact that Jesus is on his way to Jerusalem specifically to lay down his life. A second suggestion, considered by Barrett but rejected by him, is far more likely. It is more probable that Jesus was stirred with deep emotion and anger at the concrete fact of death and its effects evident in the grief of the mourners. Jesus' anger is stirred up by his knowledge that sin is both the origin and root cause of this misery and that he too must shortly face the terror of death in order to destroy its power.

ταρασσω trouble, disturb, stir up

ἑαυτος, ἑαυτη, ἑαυτον him/herself, itself

### Verse 34

καὶ εἶπεν· Ποῦ θεθείκατε αὐτόν; λέγουσιν  
 αὐτῷ· Κύριε, ἔρχου καὶ ἴδε.

ποῦ interrogative adverb where

θεθείκατε Verb, perf act indic, 2 pl τιθημι  
 place

This phrase is commonly used of the disposal of a body, cf. 19:41f; 20:2,13,15; similarly Matt 27:60; Mk 6:29; 15:46f; 16:6; Lk. 23:53,55; Rev 11:9.

ἴδε see, behold

### Verse 35

ἐδάκρυσεν ὁ Ἰησοῦς.

δακρυω weep

Jesus does not stand apart from the mourners but fully sympathises with them – is one with them in their sorrow. Cf. Isa 53:4.

### Verse 36

ἔλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε πῶς ἐφίλει αὐτόν.

φιλεω love, have deep feeling for, kiss

**Verse 37**

τινὲς δὲ ἐξ αὐτῶν εἶπαν· Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

δυναμαι can, be able to, be capable of  
ἀνοιγω open  
τυφλος, η, ον blind

Cf. chap 9.

ποιῆσαι Verb, aor act infin ποιεω

Probably means no more than a hesitant expression of the same thought as was expressed by both Martha and Mary – an expression of hesitant faith rather than scepticism concerning Jesus' powers.

**Verse 38**

Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

πάλιν again, once more  
ἐμβριμαομαι see v.33  
σπήλαιον, ου n cave

"It is not stated here whether the shaft of the cave is vertical or horizontal, but the latter is suggested by archeological evidence and by many regulations in the Mishnah." Barrett.

λιθος, ου m stone

ἐπέκειτο Verb, imperf midd/pass dep indic, 3 s ἐπικεμαι lie upon

**Verse 39**

λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· Κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν.

ἄρατε Verb, aor act imperat, 2 pl αἶρω  
take, take up, take away, raise  
τετελευτηκότος Verb, perf act ptc, m nom s  
τελευταω die

ἤδη adv now, already

ὄζω give off an odour, stink

τεταρταῖος, α, ον happening on the fourth day (τ. ἐστιν he has been dead for four days)

Barrett quotes Dalman who, on the basis of Rabinnic sources says, "A state of death beyond the third day meant, from the popular Jewish point of view, an absolute dissolution of life. At this time the face cannot be recognised with certainty; the body bursts; and the soul, which until then hovered over the body, parts from it."

**Verse 40**

λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ;

πιστεύσῃς Verb, aor act subj, 2 s πιστευω  
ὄψῃ Verb, fut midd dep indic, 2 s ὁραω see

δοξα, ης f see v.4

"Jesus' reminder that Martha would see the glory of God if she believed must relate to vv 23, 25–26, but its echo of v 4 causes the whole narrative to be set within the framework of a revelation of the glory of God in Christ." Beasley-Murray.

**Verse 41**

ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου,

ἦρην Verb, aor act indic, 3 s αἶρω  
ἄνω adv above; up, upwards  
εὐχαριστεω thank, give thanks

This probably does not refer to a particular previous moment (though Beasley-Murray, followed by Carson, think it suggests that Jesus had already prayed concerning Lazarus). The aorist ἤκουσας expresses the absolute confidence of Jesus that his prayer will be granted. R. H. Fuller comments concerning this prayer: "Jesus lives in constant prayer and communication with his Father. When he engages in vocal prayer, he is not entering, as we do, from a state of non-praying into prayer. He is only giving overt expression to what is the ground and base of his life all along. He emerges from non-vocal to vocal prayer here in order to show that the power he needs for his ministry – and here specifically for the raising of Lazarus – depends on the gift of God. It is through that prayer and communion and constant obedience to his Father's will that he is the channel of the Father's saving action. That is why the prayer is thanksgiving rather than petition." M Wilcox drew attention to the striking parallel with Ps 118:21.

**Verse 42**

ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

ᾔδειν Verb, pluperf act indic, 1 s οἶδα  
παντοτε always  
ὄχλος, ου m crowd, multitude  
περιεστῶτα Verb, perf act ptc, m acc s  
περιῖστημι stand around  
ἀπέστειλας Verb, aor act indic, 2 s  
ἀποστελλω send

"The purpose of the prayer is to show that it is ... because the Father has sent him and given him authority that he quickens the dead. See 5:19-30, a discourse which, with its two themes, that Jesus can do nothing of himself and that he does whatever things he sees the Father doing, is a most important commentary on the present story." Barrett. Carson comments, "The prayer seeks to draw his hearers into the intimacy of Jesus' own relationship with the Father."

#### Verse 43

καὶ ταῦτα εἰπὼν φωνῆ μεγάλης ἐκράυγασεν·  
Λάζαρε, δεῦρο ἔξω.

μεγας, μεγαλη, μεγα large, great  
κραυγαζω call out, shout

Someone has commented that had Jesus not called Lazarus by name, all of those buried in that place would have come from their tombs. Beasley-Murray comments, "We are reminded of 5:25, 28–29; the raising of Lazarus is a sign authenticating the truth of those utterances and of the revelation given in vv 24–25."

δευρο adv. come, come here

An adverb commonly used with the force of an interjection.

ἔξω adv. out, outside

#### Verse 44

ἔξηλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ  
τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ  
σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς·  
Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

τεθνηκως Verb, perf act ptc, m nom s

θνησκω die; perf be dead

δεω bind, tie

πόδας Noun, acc pl πους, ποδος m foot

χειρ, χειρος f hand, power

κειρια, ας f strip of cloth (used to wrap the dead)

ὄψις, εως f face

σουδαριον, ου n handkerchief, facecloth  
(used for the dead)

περιεδεδετο Verb, pluperf pass indic, 3 s

περιδεω wrap, bind

Hoskins (following an ancient suggestion by Basil) suggests that we may have here a miracle within a miracle since it is difficult to imagine how Lazarus could have walked out thus bound. Sanders, however, writes, "The corpse would have been placed on a strip of linen, wide and long enough to envelop it completely. The feet would be placed at one end, and the cloth would then be drawn over the head to the feet, the feet would be bound at the ankles, and the arms secured to the body with linen bandages, and the face bound round with another cloth to keep the jaw in place ... So bound up, a man could not possibly *walk*. Hence Jesus' final command, when Lazarus struggled out of the tomb. But he could at least have shuffled to the entrance, and it is absurd to imagine that a subsidiary miracle was necessary to waft him from the tomb."

λυω loose, untie, release, set free

ἀφημι leave, let go

ὑπαγω go, go one's way

Carson comments, "Readers cannot help but compare the resurrection of Jesus, after which the linen strips were still present and the *soudarion* was neatly 'folded up by itself, separated from the linen' (20:7). The differences are of a piece with the general New Testament witness to the uniqueness of Jesus' resurrection. Lazarus was called to a restoration of mortal life. Small wonder he groped blindly for the exit, and needed to be released from the graveclothes that bound him. Jesus rose with what Paul calls 'a spiritual body' (1 Cor 15), leaving the graveclothes behind, materialising in closed rooms. Though his resurrected body bore the marks of his five wounds and was capable of eating and being touched, it was raised with the power of endless life, the firstfruits of the resurrection at the end. Those who hear Jesus' shout at the last day will participate in his resurrection; the resurrection of Lazarus, occurring before that of Jesus, could only be a pale anticipation of what was yet to come. It was, in fact, a 'sign' (cf. notes on 2:11), rightly the climactic sign."