



Sunday School Lesson
John 11:1-44
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Friendship and Hospitality



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Quick Links to the Study

- | | |
|---|--|
| <p>I. Context</p> <p>a. Historical</p> <p>b. Literary</p> | <p>II. Message</p> <p>a. Bad news, vv. 1-16</p> <p>b. Sad meeting with friends, vv. 17-37</p> <p>c. Good news from a cemetery, vv. 38-44</p> |
|---|--|

With Easter Sunday rapidly approaching, we turn to the well known story of Lazarus being raised from the dead by Jesus. Lazarus is an interesting Bible character to study. The name [Lazarus](#) shows up some 17 times in the New Testament with 4 of them in Luke and referring to another person named Lazarus who was a beggar and ended up in Heaven while the rich man landed in Hell (cf. Luke 16:20-25). The remaining 13 instances of the name [Lazarus](#) are found in John chapters 11 and 12 only. He was the brother of Mary and Martha. He lived in the small village of Bethany just outside Jerusalem to the east toward Jericho. Toward the end of Jesus' public ministry Lazarus fell ill and died. When Jesus came to Bethany he raised Lazarus back to life again. This is the narrative in chapter eleven of John. Somewhat latter (John 12), after the festival of Lights (chap. 10), and on the eve of the Jewish Passover festival, Jesus and his disciples returned to Bethany to stay with Lazarus during the Passover celebration. Lazarus' home became headquarters for Jesus during the week of Passover festivities. Each day he and the Twelve would walk from Bethany into Jerusalem, primarily to the temple complex, to spend the day in teaching etc. In the early evening they would return to Lazarus' home to spend the night. Jesus attracted large crowds coming to Lazarus' home from the area around the village because word had spread about him raising Lazarus back to life. This caught the attention of the authorities who decided to include Lazarus in their execution plans along with Jesus. In both places where Lazarus surfaces in the fourth gospel, he is a model of hospitality and friendship with Jesus.



House in modern Bethany, the village of Lazarus'

A lot of speculation about a possible connection between these two individuals named Lazarus exists in the literature, but most of it is hardly worth the effort to read. More substantive is the curious link of Mary and Martha in John 11 to sisters of the same name in Luke 10:

[38 Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. 39 She had a sister named Mary, who sat at the Lord's feet and listened to what he was](#)

must resist the temptation to “re-create” a more detailed framework that goes beyond what we’re given in the text itself. The writer has put enough of the details on the table for us to grasp his spiritual point in the story. That’s where our focus needs to be placed.

The sub-genre for our passage, and especially for vv. 38-44, is a miracle narrative. Most of what was underscored in the study “Passing the Buck” from [John 9:1-41](#) also applies here since we dealing with the same basic genre type. We will draw relevant parts of that discussion into our study here.

Jesus did several types of miracles.¹ Most of them impacted positively the lives of sick people; a few demonstrated his superior power over the “natural” world such as wind, water etc. For a clear backdrop to the depiction of Jesus’ miracles, one needs to study the numerous accounts of the miraculous in ancient Greco-Roman and Jewish literature, as well as the NT Apocrypha depiction of Jesus’ miracles. Against the mainly sensationalist, shyster tone of most of these accounts, Jesus as a miracle worker in the four gospels is a compassionate person using God’s power both to benefit the lives of people in need and to validate his teaching claims to be setting forth God’s truth. In no instance does he personally benefit materially from any of his miracles. One distinctive of the Johannine miracle narratives is the label used to describe them. John uses the Greek word σημεῖον for “sign” as his label for the miracles. But the synoptic gospels prefer either δύναμις and/or τέρας. [John’s label](#) stresses the nature of the miracles pointing to the authentic presence of God in Jesus’ ministry, while the synoptic writers’ terms underscore the manifestation of divine power in the action of Jesus

Our passage contains some distinctives that set it apart from the [other miracles](#) in the Johannine gospel. John only records seven specific miracles and the raising of Lazarus is the final one that foreshadows Jesus’ own resurrection on Easter Sunday

¹For a detailed discussion see “Gospel Miracles” under [New Testament Genre](#) at Cranfordville.



morning. The likely symbolism of the number seven points to a climatic expression of power in the bringing of Lazarus back to life. With such powerful expression of God’s power, Jesus then stands poised to face death in the expectation of that very power bringing him back to life as well. The readers of the gospel are thus prepared for the horrible experience of crucifixion that lies just around the narrative corner.

Literary Context. The literary setting of 11:1-44 needs amplification as a part of the interpretive process. The literary setting for 11:1-44 can be seen from the listing of pericopes in my [Gospel of John: List of Pericopes](#) at Cranfordville.

These verses constitute pericopes #46-48 in the fourth gospel. They provide the opening shot of criticism of Jesus after his teaching about being the Light of the world, as the [outline of the fourth gospel](#) at Cranfordville stresses:

- 8 Light of the world discourse (8:12-59)
 - a) Conflict with Pharisees (vv. 12-20)
 - b) Claim to authority (vv. 21-30)
 - c) Instructions to professed believers (vv. 31-47)
 - d) Claim to deity (vv. 48-59)
9. Open conflict intensified (9:1-11:54)
 - a) Blind man healed (9:1-12)
 - b) Negative reaction (9:13-34)
 - c) Spiritual blindness (9:35-41)
 - d) Good Shepherd discourse (10:1-21)
 - e) Debate in Solomon’s Colonnade (10:22-42)
 - f) [Lazarus raised in Bethany](#) (11:1-54)
 - (1) *Delayed visit* (vv. 1-16)
 - (2) *Conversation with sisters* (vv. 17-37)
 - (3) *Lazarus raised* (vv. 38-44)
 - (4) *Plot to kill Jesus* (vv. 45-54)

The passage comes as the pinnacle of confrontation of Jesus with the religious authorities. The outgrowth of this becomes the determination to kill Jesus, as John describes in 11:45-54. When Jesus demonstrated the unbelievable divine power in bringing a dead man back to life, this was “the straw that broke the camel’s back” for the scribes and Pharisees. No matter the overwhelming evidence of the correctness of Jesus’ claim to being the Light of the World, he

posed an eminent threat to the religious authorities and their cozy relationship to the Roman overlords. He had to be destroyed, no matter what. [Verses 45-57](#) graphically outline this fear of Jesus.

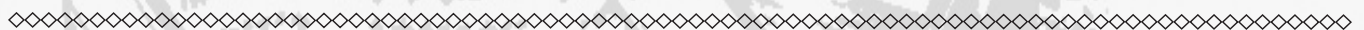
45 Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him. 46 But some of them went to the Pharisees and told them what he had done. 47 So the chief priests and the Pharisees called a meeting of the council, and said, "What are we to do? This man is performing many signs. 48 If we let him go on like this, everyone will believe in him, and the Romans will come and destroy both our holy place and our nation." 49 But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all! 50 You do not understand that it is better for you to have one man die for the people than to have the whole nation destroyed." 51 He did not say this on his own, but being

high priest that year he prophesied that Jesus was about to die for the nation, 52 and not for the nation only, but to gather into one the dispersed children of God. 53 So from that day on they planned to put him to death. 54 Jesus therefore no longer walked about openly among the Jews, but went from there to a town called Ephraim in the region near the wilderness; and he remained there with the disciples.

55 Now the Passover of the Jews was near, and many went up from the country to Jerusalem before the Passover to purify themselves. 56 They were looking for Jesus and were asking one another as they stood in the temple, "What do you think? Surely he will not come to the festival, will he?" 57 Now the chief priests and the Pharisees had given orders that anyone who knew where Jesus was should let them know, so that they might arrest him.

II. Message

Literary Structure. The internal thought flow of the narrative can be plotted into scenes, and largely based on the location shifts that are provided by the narrator. The three locations treated in the text are 1) Bethany beyond the Jordan, vv. 1-16; 2) the meetings with the two sisters just outside the village of Bethany near Jerusalem, vv. 17-27; and 3) the raising of Lazarus at the tomb in the town cemetery, vv. 28-44. To be certain, one should consider vv. 45-54 as a part of the larger Lazarus narrative, since it moves the thought flow to the plot to kill Jesus. This has been noted above in the [Literary Context](#) section. We will give some more details under the third section of our exegesis below. We will follow that outline in our study below.



a. Bad news, vv. 1-16

Greek NT

1 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. 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. 5 ἡγάπα δὲ ὁ Ἰησοῦς τὴν

NASB

1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. 3 So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick." 4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it." 5 Now Jesus loved Martha and her sister

NRSV

1 Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. 2 Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. 3 So the sisters sent a message to Jesus, "Lord, he whom you love is ill." 4 But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." 5 Accordingly, though Jesus loved Martha and her sister and Lazarus,

NLT

1 A man named Lazarus was sick. He lived in Bethany with his sisters, Mary and Martha. 2 This is the Mary who later poured the expensive perfume on the Lord's feet and wiped them with her hair. Her brother, Lazarus, was sick. 3 So the two sisters sent a message to Jesus telling him, "Lord, your dear friend is very sick." 4 But when Jesus heard about it he said, "Lazarus's sickness will not end in death. No, it happened for the glory of God so that the Son of God will receive glory from this." 5

Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. 6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας, 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. 8 λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; 9 ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκα ὥραί εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκώπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. 10 ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκώπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. 12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ, Κύριε, εἰ κεκοίμηται σωθήσεται. 13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ, ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν, 15 καὶ χαίρω δι' ὑμᾶς ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ ἀλλὰ ἄγωμεν πρὸς αὐτόν. 16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

and Lazarus. 6 So when He heard that he was sick, He then stayed two days longer in the place where He was. 7 Then after this He said to the disciples, "Let us go to Judea again." 8 The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" 9 Jesus answered, "Are there not twelve hours of daylight? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 "But if anyone walks in the night, he stumbles, because the light is not in him." 11 This He said, and after that He said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep." 12 The disciples then said to Him, "Lord, if he has fallen asleep, he will recover." 13 Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. 14 So Jesus then said to them plainly, "Lazarus is dead, 15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him." 16 Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him."

6 after having heard that Lazarus was ill, he stayed two days longer in the place where he was. 7 Then after this he said to the disciples, "Let us go to Judea again." 8 The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" 9 Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. 10 But those who walk at night stumble, because the light is not in them." 11 After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." 12 The disciples said to him, "Lord, if he has fallen asleep, he will be all right." 13 Jesus, however, had been speaking about his death, but they thought merely to sleep. 14 Then Jesus told them plainly, "Lazarus is dead. 15 For your sake I am glad I was not there, so that you may believe. But let us go to him." 16 Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

So although Jesus loved Martha, Mary, and Lazarus, 6 he stayed where he was for the next two days. 7 Finally, he said to his disciples, "Let's go back to Judea." 8 But his disciples objected. "Rabbi," they said, "only a few days ago the people in Judea were trying to stone you. Are you going there again?" 9 Jesus replied, "There are twelve hours of daylight every day. During the day people can walk safely. They can see because they have the light of this world. 10 But at night there is danger of stumbling because they have no light." 11 Then he said, "Our friend Lazarus has fallen asleep, but now I will go and wake him up." 12 The disciples said, "Lord, if he is sleeping, he will soon get better!" 13 They thought Jesus meant Lazarus was simply sleeping, but Jesus meant Lazarus had died. 14 So he told them plainly, "Lazarus is dead. 15 And for your sakes, I'm glad I wasn't there, for now you will really believe. Come, let's go see him." 16 Thomas, nicknamed the Twin, said to his fellow disciples, "Let's go, too—and die with Jesus."

Notes:

While Jesus had retreated from the clutches of the religious authorities in Jerusalem to the relative safety of Bethany beyond the Jordan (cf. [10:39-40](#)),

he continued to attract great attention with many people coming to faith, largely on the earlier testimony of John the Baptist:

39 Then they tried to arrest him again, but he escaped from their hands. 40 He went away again across the Jordan to the place where John had been baptizing earlier, and he remained there. 41 Many came to him, and they were saying, "John performed no sign, but everything that John said about this man was true." 42 And many believed in him there.

This was territory where the influence of the Jewish religious authorities was diminished, and thus was safer for Jesus while he waited for the upcoming Passover trip back to Jerusalem.

While there news was sent to them that their friend Lazarus was sick (vv. 1-3): "Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, 'Lord, he whom you love is ill'" (Ἦν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ἦν δὲ Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ). The language here identifies Lazarus as living in a Bethany, which also was the home of Mary and Martha. In the earlier Lukan narrative, 10:38-42, Jesus visited Martha's home in Galilee while Mary was there. But the brother and sisters are now together evidently in the village of their birth.

John noted that Mary had anointed Jesus and wiped his feet with her hair. The curious aspect of this reference is that it alludes to an anointing by Mary that is not described until after this episode in [12:1-8](#).



The narrator evidently assumed that this later event was already known by his initial readers and so injects this ID reference here prior to the anointing that will take place in their home several weeks later.

One signal of something unusual going on in the text is the sudden shift in [Mary's name](#) in the underlying Greek text.

In verse one Mary is identified as Μαρία (*Maria*), the Greek spelling, but, in the verse two allusion to her anointing, her Hebrew name, *Mariam*, is used: Μαριάμ. This will be the spelling used in all subsequent references to her in the gospel. With seven different women by the name of Mary in the pages of the New Testament it is not surprising that a variety of spellings surface. Luke uses Μαρία (*Maria*) for the other Mary's, but chose Μαριάμ for Martha's sister in Luke 10. Also, he jumps back and forth between the Hebrew and Greek names for Jesus' mother as well. John prefers the Hebrew name for Lazarus' sister, the Greek name for Jesus' mother, and both names are used in chapter twenty for Mary Magdalene. One can easily understand the tendency of scribal copyists of the text of the NT over the next ten centuries to use a variety of spellings in trying to sort out these different Marys and how to spell their name correctly. Μαρία is used some 27 times in the NT, and Μαριάμ is also used 27 times.

These sisters, already well known to Jesus, know

where he is located and they send a message to him that Lazarus is sick. [Lazarus](#) is identified as a friend that Jesus loved (ὄν φιλεῖς). This family in some way not described had become close friends with Jesus over the years. Perhaps the other home in Galilee occasioned the beginning contact. The indication from descriptive details later in our passage is that the family was wealthy and most likely were a part of the Jewish aristocracy. They will have a home large enough to accommodate at least 13 overnight guests later when Jesus and the Twelve spend their nights there during Passover week (Jhn 12).

Surprisingly, Jesus' response to the news is to not immediately go to Lazarus' side. To be sure, for him to re-enter Judea would be highly dangerous since the Jewish authorities were out to arrest him.

But Jesus had a different objective in mind regarding his friend Lazarus (v. 4): **"But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it'"** (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). Just as the healing of the blind man (chap. 9) validated Jesus as the Light of the world, the healing of Lazarus would do the same for Jesus as the Son of God.

John makes sure that we readers know that Jesus loved Lazarus and his two sisters while he held off going to them for two days after receiving word of Lazarus' illness. When he announces his intentions to re-enter Judea to visit these friends, his disciples protest that it is too dangerous to travel there. His response to their concern is a proverb (vv. 9-10) with the basic meaning, "I know exactly what I'm doing. Don't be worried about those out to get me." He then indicates that he's going to Bethany to wake up Lazarus, which his disciples misunderstand. Thinking that Lazarus is sleeping they see no need to jeopardize themselves by a trip to Bethany. Then

Jesus tells them flat out that Lazarus is dead and that he's glad he wasn't there when Lazarus died for the sake of the disciples. Thomas, the Twin, bravely -- or fatalistically -- declares, **"Let us also go, that we may die with him"** (Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.).

What insights can we glean from these verses that apply to us today? One thing that surfaces is the importance of friendships. Here is a family that is close to Jesus. They evidently are very wealthy, but still reached out to Jesus with love and friendship. He did the same toward them. They had become a part of the people that Jesus relied on for support during his ministry travels all through Palestine. Just as Peter's home in Capernaum became home base during the time in Galilee, the home of this brother and sisters

in Bethany provided the same for his travels in Judea around Jerusalem. [Christian hospitality](#) was highly valued in the first century, where being [hospitable](#) was generally practiced. Our modern, highly urbanized society has often moved away from these principles. We can learn a lot from the relation of Jesus to Lazarus and his sisters. Hospitality is the natural outgrowth of genuine Christian friendship. The folks loved Jesus, and he loved them deeply.

Another insight to be gleaned from these verses is to not rush to judgment about how love expresses itself.

Sometimes it needs to hold back being expressed in times of crisis, so that a greater good can be accomplished. Jesus didn't rush to his sick friend's side while he was sick; rather he waited until after Lazarus was dead before going to see about him. Puzzling maybe? But based on a deeper spiritual reality that even death presented an opportunity for God to receive glory. A long time ago, a hospital chaplain in a CPE program taught me the value of patiently waiting for the greater good during the crisis moments of people's lives.



b. Sad meeting with friends, vv. 17-37

Greek NT

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὔρεν αὐτὸν τέσσαρας ἡμέρας ἔχοντα ἐν τῷ μνημείῳ. 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. 19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθῶνται αὐτάς περὶ τοῦ ἀδελφοῦ. 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ. Μαριάμ δὲ ἐν τῷ οἴκῳ ἔκαθέζετο. 21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου. 22 [ἀλλὰ] καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοὶ ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. 24 λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἑσχάτῃ ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται, 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο; 27 λέγει αὐτῷ, Ναὶ κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος. 28 Καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. 29 ἐκεῖνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἦρχετο

NASB

17 So when Jesus came, He found that he had already been in the tomb four days. 18 Now Bethany was near Jerusalem, about two miles off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. 21 Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. 22 "Even now I know that whatever You ask of God, God will give You." 23 Jesus said to her, "Your brother will rise again." 24 Martha said to Him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die. Do you believe this?" 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." 28 When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." 29 And when she heard it, she got up quickly and

NRSV

17 When Jesus arrived, he found that Lazarus had already been in the tomb four days. 18 Now Bethany was near Jerusalem, some two miles away, 19 and many of the Jews had come to Martha and Mary to console them about their brother. 20 When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. 21 Martha said to Jesus, "Lord, if you had been here, my brother would not have died. 22 But even now I know that God will give you whatever you ask of him." 23 Jesus said to her, "Your brother will rise again." 24 Martha said to him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, 26 and everyone who lives and believes in me will never die. Do you believe this?" 27 She said to him, "Yes, Lord; I believe that you are the Messiah, the Son of God, the one coming into the world." 28 When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." 29 And when

NASB

17 When Jesus arrived at Bethany, he was told that Lazarus had already been in his grave for four days. 18 Bethany was only a few miles down the road from Jerusalem, 19 and many of the people had come to console Martha and Mary in their loss. 20 When Martha got word that Jesus was coming, she went to meet him. But Mary stayed in the house. 21 Martha said to Jesus, "Lord, if only you had been here, my brother would not have died. 22 But even now I know that God will give you whatever you ask." 23 Jesus told her, "Your brother will rise again." 24 "Yes," Martha said, "he will rise when everyone else rises, at the last day." 25 Jesus told her, "I am the resurrection and the life. Anyone who believes in me will live, even after dying. 26 Everyone who lives in me and believes in me will never ever die. Do you believe this, Martha?" 27 "Yes, Lord," she told him. "I have always believed you are the Messiah, the Son of God, the one who has come into the world from God." 28 Then she returned to Mary. She called Mary aside from the mourners and told her, "The Teacher is here and wants to

πρὸς αὐτόν. 30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 ἡ οὖν Μαριάμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν αὐτήν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν 34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. 35 ἐδάκρυσεν ὁ Ἰησοῦς. 36 ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν. 37 τινὲς δὲ ἐξ αὐτῶν εἶπαν, Οὐκ ἐδύνατο οὗτος ὁ ἀνοιξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

Notes:

This second scene in the narrative is really comprised of two parts. First, Martha, learning that Jesus was on his way to Bethany from the road that led from Jericho to Jerusalem, went out to meet him outside the village of Bethany just to the east of Jerusalem (vv. 17-27). Second, after their meeting, Martha went back to her home in Bethany and brought Mary out to where Jesus was waiting (vv. 28-37).

Most likely Jesus did not go into the village and to their home because large numbers of people had come out from Jerusalem in order to console these grieving sisters in the loss of their brother (cf.

was coming to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. 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." 33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, "Where have you laid him?" They said to Him, "Lord, come and see." 35 Jesus wept. 36 So the Jews were saying, "See how He loved him!" 37 But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?"

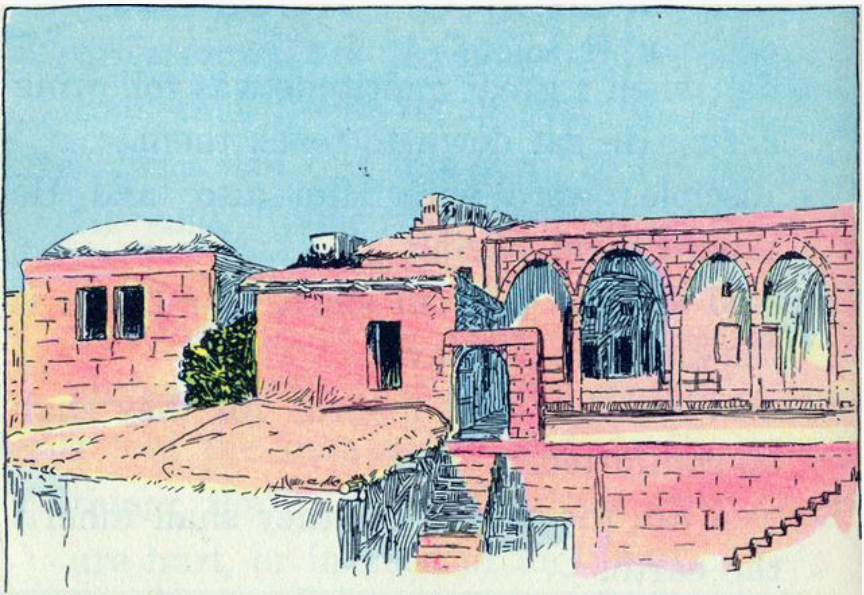
she heard it, she got up quickly and went to him. 30 Now Jesus had not yet come to the village, but was still at the place where Martha had met him. 31 The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. 32 When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." 33 When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. 34 He said, "Where have you laid him?" They said to him, "Lord, come and see." 35 Jesus began to weep. 36 So the Jews said, "See how he loved him!" 37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

see you." 29 So Mary immediately went to him. 30 Jesus had stayed outside the village, at the place where Martha met him. 31 When the people who were at the house consoling Mary saw her leave so hastily, they assumed she was going to Lazarus's grave to weep. So they followed her there. 32 When Mary arrived and saw Jesus, she fell at his feet and said, "Lord, if only you had been here, my brother would not have died." 33 When Jesus saw her weeping and saw the other people wailing with her, a deep anger welled up within him, and he was deeply troubled. 34 "Where have you put him?" he asked them. They told him, "Lord, come and see." 35 Then Jesus wept. 36 The people who were standing nearby said, "See how much he loved him!" 37 But some said, "This man healed a blind man. Couldn't he have kept Lazarus from dying?"

vv. 18-19). He desired a more private moment with them than would have been possible at their home. The two conversations with the two women reflect why he wanted to talk just with them without lots of other people around. The narrative implies indirectly that these many Jewish friends from Jerusalem did not understand Jesus the way these sisters did. He would not have been able to use the "teachable" moment so effectively had they all been around.

John sets up the scene with some critical background information. By the time Jesus arrived at Bethany -- about a full day's walk from the Bethany on the east side of the Jordan -- Lazarus had been in

the grave for four days. In the current Jewish folklore of that day, this was particularly important. The popular belief was that the spirit hovered above the body for three days before departing. A Rabbi Bar Qappara is quoted in the Jewish Mishnah tractate on Genesis, *Genesis Rabba* 100 (64s), to have said, "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." Thus we are assured that Lazarus was truly deceased and would not wake up on his own.



Also, John informs us (vv. 18-19) that a large number of Jewish friends of this family had made the 15 stadia walk from Jerusalem to Bethany on the east side of the Mount of Olives. Fifteenth stadia is approximately 1 3/4 miles. A large number of them came out to console these grieving sisters according to the Jewish custom of that day. They will unexpectedly become witnesses to one of the greatest miracles that Jesus did in his earthly ministry.

When Martha learned that Jesus was on his way to Bethany, she went out to meet him on the road leading through the village to Jerusalem, but Mary stayed behind at their home (v. 20). The conversation that takes place between Martha and Jesus (vv. 21-27) is one of those beautiful "teachable moments" for Martha that we get to overhear and profit from as well.

Her first words to Jesus as he approached Bethany were "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." She expresses complete

confidence in Jesus' ability to take care of the needs in the situation. He had healed sick people before; he could have healed the sick Lazarus, had he have been there before Lazarus died. And she believed that God would honor any request that Jesus made now. Jesus assures her that her brother will live again, and she affirms her belief in the resurrection of the dead, not realizing what she was about to witness. Jesus then focuses attention on himself as the very personification of resurrection and life. Belief in him is the key to that experience. The conversation climaxes with Martha's confession of faith in Jesus: "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

At that point Martha goes to fetch her sister Mary back at the house with the news that Jesus is calling for her. Her Jewish friends, seeing her leave the house, assume that she is going to the grave of Lazarus, so they follow her. She goes, instead, to where Jesus was just outside the village. Falling at Jesus' feet in tears of grief, she expresses the same confidence in Jesus' power that her sister had



ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, “Unbind him, and let him go.”

and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

headcloth. Jesus told them, “Unwrap him and let him go!”

Notes:

This third scene is the climax of the narrative, apart from a rather anticlimactic ending in vv. 45-53 where the religious authorities plot to kill Jesus as their response to the raising of Lazarus.

The narrator sets up the scene in v. 38 by informing us that Jesus was again deeply moved at the sight of the tomb. Then he describes the tomb as a cave with a stone lid rolled over the opening. Such was rather common in that world, cf. Jhn. 20:1 and Mk. 15:46, where Jesus is laid in a similar tomb. From the depiction the shaft of the cave was horizontal rather than vertical, as was the case at times. John J. Davis (“Burial,” *Harpers Dictionary of the Bible*, Logos Systems) has an interesting summation:

Caves were frequently utilized for burials either for their convenience or because time or money did not permit the cutting of a tomb from rock. Sarah (Gen. 23:19) and other members of Abraham’s family (Gen. 25:9; 49:31; 50:13) were buried in the cave of Machpelah at Hebron.

Rock-cut tombs are the best documented burial sites known today and they display a wide variety of forms. Some were designed for a single interment, but most were designed for multiple burials, usually by one family (Isa. 22:16). The tombs of the wealthy were frequently located in gardens (2 Kings 21:18, 26; Matt. 27:57; John 19:41-42). Some tombs were marked by monuments or pillars (2 Kings 23:17) or whitewashed on the outside (Matt. 23:27) to prevent Jews from accidentally touching them and being rendered ceremonially defiled.

Once there Jesus demands that the stone be rolled back, thus opening the tomb. Martha protests that the corpse will have begun stinking by now, but Jesus insists that it be rolled back.

He then does two things: 1) pray and 2) tell Lazarus to come out of the tomb.

His prayer (vv. 41b-42): “Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” He simply asks the Heavenly Father to affirm him in what he is going to do. And this is for the benefit of the crowds watching him.

His command (v. 43): “Lazarus, come out!” This he said in a loud voice with a tone of absolute authority. The response? “The dead man came out,



his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.” The reaction of the crowd? Verses 45-46: “Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him. But some of them went to the Pharisees and told them what he had done.” This prompts the authorities to determine to get rid of Jesus.

What a moment of time! A dead man comes walking out of the cave tomb completely alive again after four days of being in the tomb. To be sure, Lazarus will eventually die a natural death, but now he is restored to his family and friends by his greatest friend Jesus. Those Jewish friends never expected to see this when they trekked out to Bethany from Jerusalem to console Mary and Martha!

Here is our great affirmation: Jesus is the Master over death. Even this great foe of all humanity must submit to his authority. Just as John had declared in the Prologue of his gospel (1:14): “And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.” Lazarus experienced that divine presence; we are privileged to witness it in his life. And in so witnessing it, we are reminded that this same presence is with us this very day through His Holy Spirit (Jhn 14:16-17): “And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.” Good things come about when Jesus is present! That was true in his earthly ministry. It remains true for His disciples to this very day. Our challenge is then (Jhn. 14:15): “If you love me, you will keep my commandments.”

May we ever be faithful to Him!



Greek NT

1 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. 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. 5 ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. 6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας, 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἔγωμεν εἰς τὴν Ἰουδαίαν πάλιν. 8 λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; 9 ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκα ὥραί εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. 10 ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. 12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ, Κύριε, εἰ κεκοίμηται σωθήσεται. 13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ, ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ

NASB

1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. 3 So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick." 4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it." 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when He heard that he was sick, He then stayed two days longer in the place where He was. 7 Then after this He said to the disciples, "Let us go to Judea again." 8 The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" 9 Jesus 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. 10 "But if anyone walks in the night, he stumbles, because the light is not in him." 11 This He said, and after that He said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep." 12

NRSV

1 Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. 2 Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. 3 So the sisters sent a message to Jesus, "Lord, he whom you love is ill." 4 But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." 5 Accordingly, though Jesus loved Martha and her sister and Lazarus, 6 after having heard that Lazarus was ill, he stayed two days longer in the place where he was. 7 Then after this he said to the disciples, "Let us go to Judea again." 8 The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" 9 Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. 10 But those who walk at night stumble, because the light is not in them." 11 After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." 12 The disciples said to him, "Lord, if he has fallen asleep,

NLT

1 A man named Lazarus was sick. He lived in Bethany with his sisters, Mary and Martha. 2 This is the Mary who later poured the expensive perfume on the Lord's feet and wiped them with her hair. Her brother, Lazarus, was sick. 3 So the two sisters sent a message to Jesus telling him, "Lord, your dear friend is very sick." 4 But when Jesus heard about it he said, "Lazarus's sickness will not end in death. No, it happened for the glory of God so that the Son of God will receive glory from this." 5 So although Jesus loved Martha, Mary, and Lazarus, 6 he stayed where he was for the next two days. 7 Finally, he said to his disciples, "Let's go back to Judea." 8 But his disciples objected. "Rabbi," they said, "only a few days ago the people in Judea were trying to stone you. Are you going there again?" 9 Jesus replied, "There are twelve hours of daylight every day. During the day people can walk safely. They can see because they have the light of this world. 10 But at night there is danger of stumbling because they have no light." 11 Then he said, "Our friend Lazarus has fallen asleep, but now I will go and wake him up." 12 The disciples said,

τῆς κοιμήσεως τοῦ ὕπνου λέγει. 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν, 15 καὶ χαίρω δι' ὑμᾶς ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ ἀλλὰ ἄγωμεν πρὸς αὐτόν. 16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὔρεν αὐτόν τέσσαρας ἡμέρας ἔχοντα ἐν τῷ μνημείῳ. 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. 19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. 21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου. 22 [ἀλλὰ] καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. 24 λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται, 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο; 27 λέγει αὐτῷ, Ναὶ κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

The disciples then said to Him, "Lord, if he has fallen asleep, he will recover." 13 Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. 14 So Jesus then said to them plainly, "Lazarus is dead, 15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him." 16 Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him."

17 So when Jesus came, He found that he had already been in the tomb four days. 18 Now Bethany was near Jerusalem, about two miles off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. 21 Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. 22 "Even now I know that whatever You ask of God, God will give You." 23 Jesus said to her, "Your brother will rise again." 24 Martha said to Him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to her, "I am the resurrection and the life; he who believes in Me

he will be all right." 13 Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. 14 Then Jesus told them plainly, "Lazarus is dead. 15 For your sake I am glad I was not there, so that you may believe. But let us go to him." 16 Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

17 When Jesus arrived, he found that Lazarus had already been in the tomb four days. 18 Now Bethany was near Jerusalem, some two miles away, 19 and many of the Jews had come to Martha and Mary to console them about their brother. 20 When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. 21 Martha said to Jesus, "Lord, if you had been here, my brother would not have died. 22 But even now I know that God will give you whatever you ask of him." 23 Jesus said to her, "Your brother will rise again." 24 Martha said to him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, 26 and everyone who lives and

"Lord, if he is sleeping, he will soon get better!" 13 They thought Jesus meant Lazarus was simply sleeping, but Jesus meant Lazarus had died. 14 So he told them plainly, "Lazarus is dead. 15 And for your sakes, I'm glad I wasn't there, for now you will really believe. Come, let's go see him." 16 Thomas, nicknamed the Twin, said to his fellow disciples, "Let's go, too—and die with Jesus."

17 When Jesus arrived at Bethany, he was told that Lazarus had already been in his grave for four days. 18 Bethany was only a few miles down the road from Jerusalem, 19 and many of the people had come to console Martha and Mary in their loss. 20 When Martha got word that Jesus was coming, she went to meet him. But Mary stayed in the house. 21 Martha said to Jesus, "Lord, if only you had been here, my brother would not have died. 22 But even now I know that God will give you whatever you ask." 23 Jesus told her, "Your brother will rise again." 24 "Yes," Martha said, "he will rise when everyone else rises, at the last day." 25 Jesus told her, "I am the resurrection and the life. Anyone who believes in me will live, even after dying. 26 Everyone who lives in me and believes

28 Καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. 29 ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἦρχετο πρὸς αὐτόν. 30 οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλάσῃ ἐκεῖ. 32 ἡ οὖν Μαριάμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτόν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν αὐτήν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν 34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. 35 ἐδάκρυσεν ὁ Ἰησοῦς. 36 ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν. 37 τινὲς δὲ ἐξ αὐτῶν εἶπαν, Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος

will live even if he dies, 26 and everyone who lives and believes in Me will never die. Do you believe this?" 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."

28 When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." 29 And when she heard it, she got up quickly and was coming to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. 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." 33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, "Where have you laid him?" They said to Him, "Lord, come and see." 35 Jesus wept. 36 So the Jews were saying, "See how He loved him!" 37 But some of

believes in me will never die. Do you believe this?" 27 She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

28 When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." 29 And when she heard it, she got up quickly and went to him. 30 Now Jesus had not yet come to the village, but was still at the place where Martha had met him. 31 The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. 32 When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." 33 When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. 34 He said, "Where have you laid him?" They said to him, "Lord, come and see." 35 Jesus began to weep. 36 So the Jews said, "See how he loved him!" 37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

in me will never ever die. Do you believe this, Martha?" 27 "Yes, Lord," she told him. "I have always believed you are the Messiah, the Son of God, the one who has come into the world from God."

28 Then she returned to Mary. She called Mary aside from the mourners and told her, "The Teacher is here and wants to see you." 29 So Mary immediately went to him. 30 Jesus had stayed outside the village, at the place where Martha met him. 31 When the people who were at the house consoling Mary saw her leave so hastily, they assumed she was going to Lazarus's grave to weep. So they followed her there. 32 When Mary arrived and saw Jesus, she fell at his feet and said, "Lord, if only you had been here, my brother would not have died." 33 When Jesus saw her weeping and saw the other people wailing with her, a deep anger welled up within him, and he was deeply troubled. 34 "Where have you put him?" he asked them. They told him, "Lord, come and see." 35 Then Jesus wept. 36 The people who were standing nearby said, "See how much he loved him!" 37 But some said, "This man healed a blind man. Couldn't he have kept Lazarus from dying?"

Μάρθα, Κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν. 40 λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσης ὄψῃ τὴν δόξαν τοῦ θεοῦ; 41 ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 ἐγὼ δὲ ἤδην ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. 43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν, Λάζαρε, δεῦρο ἕξω. 44 ἐξῆλθεν 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.

them said, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?”

38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. 39 Jesus said, “Remove the stone.” Martha, the sister of the deceased, said to Him, “Lord, by this time there will be a stench, for he has been dead four days.” 40 Jesus said to her, “Did I not say to you that if you believe, you will see the glory of God?” 41 So they removed the stone. Then Jesus raised His eyes, and said, “Father, I thank You that You have heard Me. 42 “I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.” 43 When He had said these things, He cried out with a loud voice, “Lazarus, come forth.” 44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, “Unbind him, and let him go.”

38 Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. 39 Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” 40 Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” 41 So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. 42 I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” 43 When he had said this, he cried with a loud voice, “Lazarus, come out!” 44 The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

38 Jesus was still angry as he arrived at the tomb, a cave with a stone rolled across its entrance. 39 “Roll the stone aside,” Jesus told them. But Martha, the dead man’s sister, protested, “Lord, he has been dead for four days. The smell will be terrible.” 40 Jesus responded, “Didn’t I tell you that you would see God’s glory if you believe?” 41 So they rolled the stone aside. Then Jesus looked up to heaven and said, “Father, thank you for hearing me. 42 You always hear me, but I said it out loud for the sake of all these people standing here, so that they will believe you sent me.” 43 Then Jesus shouted, “Lazarus, come out!” 44 And the dead man came out, his hands and feet bound in graveclothes, his face wrapped in a headcloth. Jesus told them, “Unwrap him and let him go!”