

4/6/25

John 11

The eleventh chapter and the start of chapter twelve of John fall somewhere between the three months or so to the last week of our Lord's life. Jn. 12:1

1. The ministry of our Lord to the Jews is His public ministry. Jn. 1-12
2. The ministry of our Lord to His own is His private ministry to the disciples. Jn. 13-17
3. The ministry of our Lord as the Lamb of God who triumphs over death. Jn. 18-20
4. The epilogue. Jn. 21

The last time Jesus was at Jerusalem was at the Feast of Dedication before withdrawing beyond the Jordan, because the Jews wanted to stone Him. Jn. 10:22, 40

The common number of miracles usually listed are in John are seven, but there are eight very direct chosen signs or miracles in the gospel of John.

1. The changing water into wine at the wedding at Cana. Jn. 2:1-12
2. The healing of the Ruler's Son at Capernaum. Jn. 4:43-54
3. The healing of the lame Man at the Pool of Bethesda. Jn. 5:1-18
4. The feeding of the 5,000. Jn. 6:1-15
5. The walking on the Sea of Galilee by Jesus. Jn. 6:16-24

6. The healing the man born blind at the Pool of Siloam. Jn. 9
7. The raising of Lazarus from the dead. Jn. 11
8. The Miraculous catch of fish. Jn. 21:1-14

But there are other indirect evident miracles also, like the resurrection of Jesus, his appearance to Mary, His appearance to 10 of the disciples coming through the walls for the door was shut, and His appearance to Thomas. Jn. 20-21

* John said Jesus did many other signs in the presence of His disciples not written in this book and if written the world could not contain the books that would be written. Jn. 20:30; 21:25

The seventh sign or miracle is the climatic sign of the of the first six, the raising of Lazarus found only in John, revealing Jesus had power over death.

1. This would be tangible evidence to affirm that He had the power and authority to impart spiritual life equally, as He had been declaring as He willed, when He willed and to who He willed!
2. There are others who were raised back to life, Jairus daughter and the widow's son at Nain. Matt. 9:18:26; Mk. 5:22, 3; Lk. 8:40-56; 7:11-17
3. There were those who came out of their graves after the resurrection appearing to many. Matt. 27:50-53

11:1-16

The message about Lazarus being sick.

11:1-3 The names of the family members and their relationship.

- 1) The introduction of the family, “Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha.” vs. 1a-c
 - a) Lazarus is said to be sick, he and his two sisters were from the town of Bethany, on the south-eastern slope of the Mount of Olives, two miles from Jerusalem. vs. 18
 - b) Lazarus is an abbreviation of Eleazar, meaning “he whom God helped” and is the first time he is mentioned.
- 2) The one sister Mary was very popular, a people person by the phrase “the town of Mary” and Martha was her sister.
 - * The character and personalities of both sister is well establish, Mary sat at the Lord’s feet, but Martha cumbered about with much serving. Lk. 10:38-42
- 3) The commentary of John about Mary, “It was that Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick.” vs. 2
 - * This is recorded in the next chapter, an act of worship and adoration. Jn. 12:3
- 4) The message was simple and urgent without making demands, “Therefore the sisters sent to Him, saying, “Lord, behold, he whom You love is sick.” vs. 3

- a) The word love “phileo”, emotional love or compatibility.
- b) The location Jesus was at was in Perea beyond the Jordan, 20-30 miles where John the Baptist was baptizing. Jn. 10:40

11:4-6 The response of Jesus to the message about Lazarus being sick.

- 1) The purpose behind the sickness, “When Jesus heard that, He said, “This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.” vs. 4
 - a) The sickness is not onto death, Lazarus was not going to die.
 - b) The sickness was for the glory of God.
 - c) The sickness had a goal, “that the Son of God be glorified through it.”
- 2) The comment is important in view of the decision Jesus was going to make, “Now Jesus loved Martha and her sister and Lazarus. So, when He heard that he was sick, He stayed two more days in the place where He was.” vs. 5-6
 - a) The word for love is, “agapao”, God’s Divine love which is perfect, proficient and sufficient through Jesus. vs. 5
 - b) The decision to stay two more days from the human perspective is not very loving, but not from God’s perspective!

11:7-10 The plans of Jesus to go to Judea.

- 1) The decision of Jesus disclosed, “Then after this He said to the disciples, “Let us go to Judea again.” vs. 7
 * The Jews at Jerusalem had been very hostile and tried to kill Him.
- 1) The decision surprise His disciples in view of the impending danger of the Jews, “The disciples said to Him, “Rabbi, lately the Jews sought to stone You, and are You going there again?” vs. 8
 - a) The word again refers to the last visit on the Feast of Dedication when the Jews tried to stone Him. Jn. 10:31, 39
 - b) The word lately “nun” means now or at this time.
- 2) The declaration of Jesus reveals He is still under the Father’s protection and things to do before He can be killed, “Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble.” vs. 9a-f
 - a) Jesus is the light, the light of man that shines in the darkness, the true light that gives light to every man coming into the world. Jn. 1:4, 5, 9
 - b) The time left is short, about 2-3 months.
 - c) The key phrase in John is “My hour is not yet come”, which is equal to this by the figurative language “twelve hours in a day”.

- 3) The confirmation by Jesus that He was referring to Himself as the light, “because he sees the light of this world, “But if one walks in the night, he stumbles, because the light is not in him.” vs. 9e-10
 - a) “I AM the light of the world is the second of the I AM”s. Jn. 8:12; 9:5; 12:35-36
 - b) John uses the contrast of light and darkness from the beginning of his gospel. Jn. 1:5, 7; 3:19-20

11:11-16 The Jesus revealed the true condition of Lazarus.

- 1) The man Lazarus was dead, “These things He said, and after that He said to them, “Our friend Lazarus sleeps, but I go that I may wake him up.” vs. 11
 - a) The word sleep “koimao” in this context means physically dead.
 - b) This metaphor is used only for the death of believers, never for unbelievers. 1Cor. 11:30; 15:51
- 2) The disciples thought Jesus meant Lazarus was asleep, “Then His disciples said, “Lord, if he sleeps he will get well.” vs. 12
 * The disciples often did not understand the Lord Jesus, the gospel of Mark points this out clearly!
- 3) The commentary of John confirmed Jesus meant physical death, “However, Jesus spoke of his death, but they thought that He

was speaking about taking rest in sleep.” vs. 13

a) This does not mean that the believer is asleep somewhere till resurrection, but our spirit and soul go to be with the Lord. 2Cor. 5:1-8

b) The body goes to the grave and will be resurrected in our glorified body at the Rapture in the air, the believers living at that time will have their bodies transformed into their glorified bodies. 1Cor. 15:51-58; 1Thess. 4:13-18

4) The condition of Lazarus being physical death Jesus expressed the benefit that would come through it for the disciple, “Then Jesus said to them plainly, “Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.” vs. 14-15

* Jesus rejoiced He was not there for Lazarus in order they be persuaded and strengthened in their faith!

5) The declaration of Thomas revealing his love for Jesus, willing to die if needs be, “Then Thomas, who is called the Twin, said to his fellow disciples, “Let us also go, that we may die with Him.” vs. 16

a) The KJV has Didymus rather than Thomas and means twin, yours and mine!

b) Thomas said unto Him, Lord, we don’t know where You are going, and how can we know the way?” Jn. 14:5

c) Now Thomas, called the twin one of the twelve was not with them when Jesus came.” And Thomas said he would not believe Jesus was alive until he saw in His hands the print of the nails and put his finger in the print of the nails and His side. Jn. 20:24-29

11:17-37 The arrival of Jesus at Bethany.

11:17-19 The man Lazarus was already buried.

1) The words of Jesus to His disciple were confirmed, “So when Jesus came, He found that he had already been in the tomb four days.” vs. 17

a) One day for the messenger, two delayed and one to arrive makes four days!

b) The Jews had a tradition that the spirit of the dead hovered over the body for three days, after it departed, but not Scriptural.

c) Lazarus had been already dead at the time Jesus received the message.

2) The geographical location of Bethany, “Now Bethany was near Jerusalem, about two miles away.” vs. 18

* The town was on the south-eastern slope of the Mount of Olives.

- 3) The family must have been popular and loved as well as maybe wealthy by all the mourners, “And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.”

vs. 19

* Those who came to comfort truly were honorable.

11:20-22 The reaction of Martha when Jesus arrived.

- 1) The personality of Martha was impulsive and acts first and takes the lead, while Mary is more calm and passive, sits in the house, “Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house.” vs. 20

a. Martha went out and met Jesus.

b. Mary was sitting in the house.

* The gospel of Luke points this out their different personalities. Lk. 10:38-42

- 2) The disappointment of Martha with Jesus is hard to miss, “Now Martha said to Jesus, “Lord, if You had been here, my brother would not have died.” vs. 21

* Perhaps even resentment and bitterness!

- 3) The confession of faith in Jesus, even at this low point, “But even now I know that whatever You ask of God, God will give You.” vs. 22

* The tragedies in life will challenge our faith!

11:23-27 The conversation of Jesus and Martha.

- 1) The proclamation of Jesus assures Martha her brother Lazarus will rise from the dead, “Jesus said to her, “Your brother will rise again.” vs. 23

- 2) The affirmation of Martha in the last days, being a Jewish, “Martha said to Him, “I know that he will rise again in the resurrection at the last day.” vs. 24

- 3) The correction of Martha’s theology by Jesus. vs. 25-26

a) The proclamation of Jesus to Martha, “Jesus said to her, “I am the resurrection and the life” vs. 25a-b

1)) I am here now, and you don’t have to wait for the future. vs. 25a-b

2)) This is the fifth “I AM” of the eight.

- b) The confirmation to Martha by Jesus that any person believing in Jesus though they may die physically, shall live again, “He who believes in Me, though he may die, he shall live.” vs. 25c-e

- c) The clarification to Martha by Jesus that any person who lives and believes in Him shall never die eternally, “And whoever lives and believes in Me shall never die.” vs. 26a

- d) The question to Martha by Jesus as straight and to the point, “Do you believe this?” vs. 26b
- 4) Martha proclaimed her faith, her settled faith in Him. vs. 27
 - a) The words of Martha, “She said to Him, “Yes, Lord, I believe that You are the Christ.” vs. 27a-c
 - * The word believe is in the perfect tense, literally, I have believed and still believe!
 - b) The particular words are stated, “the Son of God, who is to come into the world.” vs. 27e-f
 - 1)) Martha declared Jesus was the promised Messiah, the Son of God Incarnate, but did not answer the question!
 - 2)) Martha’s response is theologically impressive, but not relevant to the question she is escaping to answer!

11:28-37 The reaction of Mary at the arrival of Jesus.

- 1) Martha went to call Mary, “And when she had said these things, she went her way and secretly called Mary her sister, saying, “The Teacher has come and is calling for you.” vs. 28
 - a) Martha evaded the answer, she went secretly “lathra”, privately and discretely

- to call Mary, breaking protocol not leaving for seven days. vs. 28a
- b) After the words of Jesus, “The teacher has come and is calling for you”, a present indicative active. vs. 28b
- 2) Mary responded in obedience to the words of Jesus. vs. 29-30
 - a) Mary went immediately, “As soon as she heard that, she arose quickly and came to Him.” vs. 29
 - b) Jesus was waiting for Mary at the same place Martha had met Him outside of the town, “Now Jesus had not yet come into the town, but was in the place where Martha met Him.” vs. 30
- 3) The Jews followed her out thinking they knew why she was leaving, “Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.” vs. 31
 - a) The Jews comforting Mary got up also and followed her out.
 - b) The Jews thought she was going to the tomb to weep.
- 4) The purpose of Mary was to go to Jesus. vs. 32
 - a) Mary fell at His feet, a position of worship before a superior despite the circumstance, “Then, when Mary came

where Jesus was, and saw Him, she fell down at His feet.” vs. 32a-d

- b) Mary used the same words as her sister, but I believe but with a different attitude in an affirming and sympathetic comforting tone, not as her sister, knowing her character and seeing her worship of Jesus, “saying to Him, “Lord, if You had been here, my brother would not have died.” vs. 32e-h

1) She had sat at His feet often. Lk. 10:38-42

2) She will anoint His feet with oil and dried them with her hair, the task of a slave. Jn. 12:3

- 5) The reaction of Jesus was to be moved over the lamentation. vs. 33

a) First Mary, “Therefore, when Jesus saw her weeping.” vs. 33a-b

* The word weeping “klaio” indicates a loud wailing, sincere and genuine for the loss of her brother.

b) Second the Jews, “and the Jews who came with her weeping.” vs. 33c

* The weeping of the Jews is the same word, it was also a loud wailing, but were hypocritical in their weeping.

c) Third is the response of Jews, “He groaned in the spirit and was troubled.” vs. 33c

1)) The word groaned “embrimaomai” means to snort like a horse and connotes anger and used in the LXX for violent displeasure. Dan. 11:30
* Matt. 9:30; Mk. 1:43; 14:5; Jn. 11:33, 38

2)) The description notice is in His spirit, His human spirit, not the Holy Spirit.

3)) The word troubled “tarasso” is a reflexive verb expressing agitation by Jesus!

4)) This had to be directed at what he saw in the heart, for no man needed to tell Him anything for He knew what was in man. Jn. 2:25

a)) But perhaps also the pain and suffering sin through death caused by the fall.

b)) Jesus knows all we go through and how we feel and think, that is why He is a faithful High Priest. Heb. 4:14-16

6) The question of Jesus probably to Mary, “And He said, “Where have you laid him? They said to Him, “Lord, come and see. Jesus wept” vs. 34-35

a) Jesus was pointed to the grave of Lazarus.

b) The word wept “edakrusen” means to shed tears quietly, to burst into tears, probably for the result of sin at the fall, human suffering and unbelief! vs. 35

c) The shortest verse in the Bible. vs. 35

- 1)) The Lord poured tears out as He prayed to the Father. Heb. 5:7
- 2)) Jesus cried over Jerusalem. Lk. 19:41
- 3)) Different words are used, but He cried, a man of sorrows as Isaiah acquainted with grief so that He might wipe our tear away one day. Is. 53; Rev. 7:17
- 7) The response was divided as always. vs. 36-37
 - a) Those with empathy, “Then the Jews said, “See how He loved him!” vs. 36
 - 1)) The word love “phileo” a love of emotion and affection, Jesus being 100 % human.
 - 2)) Those who accept His “agape” love will be forgiven. Jn. 3:16
 - b) Those with criticism finding fault, “And some of them said, “Could not this Man, who opened the eyes of the blind, also have kept this man from dying?” vs. 37

11:38-44 The raising of Lazarus.

11:38 The arrival of Jesus to the tomb.

- 1) The empathy of Jesus for the critical Jews and the entire painful mourning, “Then Jesus, again groaning in Himself, came to the tomb.” vs. 38a-b

- a) The word groaned “embrimaomai”, again means to snort like a horse and connotes anger as in verse 33c.
- b) But not for the death of Lazarus for Jesus knew Lazarus had been dead four days before.
- c) Jesus also knew and knows even not that He is going to raise Lazarus up.
- d) The groaning anger was for the pain, suffering and misery sin had brought to the entire world through the fall.
- 2) The place of burial, “It was a cave, and a stone lay against it.” vs. 38c-d
 - a) The Jews bury their dead the same day, even at the present, no embalming.
 - b) The cave or den was secured by a large stone being rolled in front of the opening, like the one in Gordon’s Calvary at Jerusalem that Jesus could have been laid in?

11:39-40 The command of Jesus to remove the stone.

- 1) She informs Jesus as to the problem of putrefaction. vs. 39
- 2) The imperative command, “Jesus said, “Take away the stone.” vs. 39a-b
- 3) The protest by Martha was immediate, “Martha, the sister of him who was dead, said to Him, “Lord, by this time there is a

stench, for he has been dead four days.” vs. 39c-h

* The protest of Martha revealed her lack of faith and only possessing dead theology. vs. 24, 27

- 4) The Lord Jesus reminded Mary of what He had told her in their conversation, “Jesus said to her, “Did I not say to you that if you would believe you would see the glory of God?” vs. 40
 - a) This was a mild rebuke to Martha!
 - b) This reveals we do not have the entire conversation for this detail is not found in verse 20-27.

11:41-42 The prayer of Jesus for the raising of Lazarus.

- 1) The people removed the stone, “Then they took away the stone from the place where the dead man was lying.” vs. 41a
- 2) The prayer of Jesus, “And Jesus lifted up His eyes and said, “Father, I thank You that You have heard Me.” vs. 41b-d
- 3) The clarification of Jesus, “And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me.” vs. 42
 - 1) The Lord Jesus was in constant fellowship with the Father, his communication and prayer were never hindered or obstructed.

- 2) The reason and purpose for the prayer of Jesus was that those standing might believe that He had sent Jesus by His Father.

11:43-44 The raising of Lazarus by Jesus.

- 1) The imperative command for Lazarus to rise from the dead, “Now when He had said these things, He cried with a loud voice, “Lazarus, come forth!” vs. 43
 - a) Jesus cried aloud for all who were present would hear, not for the Father or Lazarus.
 - b) Jesus commanded Lazarus by name, and as many have said, “otherwise all the dead would have come forth”.
 - c) The raising of Lazarus was a revived condition being brought back to life in his same body, after being dead, like Jairus’ daughter and the widow’s son at Naim, all three would die again physically.
 - d) The resurrected body of believers will be a glorified body, like the body of Jesus at the rapture. Jn. 5:21. 28; 1Cor. 15:51-57; 1Thess. 4:16-17
- 2) The inevitable result was witnessed, “And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, “Loose him, and let him go.” vs. 44
 - a) Lazarus came forth in the wrapping of his interment, bound and tied up.

- b) Lazarus still had the face cloth rapped around his face.
- c) The imperative command of Jesus was to unrap Lazarus so he could go on with his life as usual!

11:45-57 The hostility toward Jesus continue regardless of the raising of Lazarus.

11:45-46 The division over Jesus.

- 1) The people who opened their hearts, “Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him.” vs. 45
 * Jesus divides people for He is a radical figure and cannot be compromised!
- 2) The people that hardened their hearts, “But some of them went away to the Pharisees and told them the things Jesus did.” vs. 46
 * Some went to the Pharisees to further their their plot to arrest Jesus!

11:47-52 The council against Jesus solidified.

- 1) The gathering, “Then the chief priests and the Pharisees gathered a council and said, “What shall we do? For this Man works many signs.” vs. 47
 a) If it was it was a formal meeting of the supreme court of Israel, it comprised of 71 members.

- b) If it was an informal meeting then it may have been only the Pharisees and chief priest which were Sadducees.
 * The two were as different as night and day in their belief in God and the things of God, the Sadducees did not believer in spirits, angels and the resurrection.
- c) Their dilemma was what to do with Jesus, due to all the miracles.
- 2) The conclusion of the gathering, If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation.” vs. 48
 a) All the people would believe the words of Jesus.
 b) The Roman empire would remove their authority and destroy the nation.
 * They had already lost the right of capital punishment. Jn. 18:31; Gen. 49:10
- 3) The urgency of the matter for self presevation came from Caiaphas, “And one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.” vs. 49-50
 * Caiaphas reign from 18-36 A.D. along with Annas at the same time. Lk. 3:2

- 4) The commentary of John revealed Caiaphas was unaware he was prophesying by the spirit of God regarding the death of Jesus, even as Balaam, “Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.” vs. 51-52

* Peter tells us some of the prophets at times they did not know what they said or who it was for, but for later times. 1Pet. 1:10-11

- a) Jesus died for the nation of Israel, though they rejected Him, but there is a remnant.
- b) Jesus died for the Gentiles and Jews comprising His church to be gathering at the rapture!.

12:53-57 The public ministry of Jesus ends.

- 1) The raising of Lazarus was a line of demarcation to kill Jesus, “Then, from that day on, they plotted to put Him to death.” vs. 53
 - * The raising of Lazarus that brought this action to a determinate goal, though certainly one can trace the ongoing attempts throughout the gospel.
- 2) The Lord removed Himself from the impending danger till His hour was come,

“Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples.” vs. 54

- a) Jesus did not walk openly any more among the Jews, due to their hostility, but more so knowing His hour was about to come upon Him.
 - b) Jesus went to Ephraim was about 15 miles or so north of Jerusalem and 6 miles east and north-east of Bethel near the wilderness with His disciples.
- 3) The announcement of the Passover, “And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves” vs. 55
- a) The Passover was near and people began to arrive at Jerusalem, this is the third Passover and last for Jesus. Jn. 12:1; 13:18:28
 - b) The people went up to Jerusalem, never do you go down to Jerusalem for it is the highest point.
 - c) The people needed to purify themselves.
- 4) The topic of the temple was Jesus “Then they sought Jesus, and spoke among themselves as they stood in the temple, “What do you think—that He will not come to the feast?” vs. 56

- a) They were seeking Jesus to arrest Him.
 - b) They were questioning whether Jesus would come to the feast?
- 5) The word was out to inform on Jesus if anyone knew where He was, “Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report it, that they might seize Him.” vs. 57