

Exegesis: John 11:28-57

By Delmar C. Brick

[Presented to WELS Manitowoc Pastoral Conference at Calvary, Sheboygan, Wisconsin, April 8, 1991]

In the portion of Scripture we consider today, John 11:28-57, we have a high point in the earthly ministry of our Lord—the raising of His friend Lazarus from the dead. It is a climax in a history where all is miraculous—His life, His words, His works, His passion.

This was not the first time Jesus restored someone to life. The other two incidents, the widow's son at Nain and Jairus' daughter near Capernaum, had taken place in far off Galilee. The raising of Lazarus, a well-known Lazarus, took place at the very gate of Jerusalem, in the sight of many people who had gathered in Bethany to comfort the sisters of Lazarus, Martha and Mary. Just this fact made it noteworthy to the religious leaders at Jerusalem. In regard to Jesus we see in this incident fullest evidence of His divinity and humanity. He wept—He restored Lazarus to life. In regard to the people, many believed in Him, others continued in their unbelief.

This outstanding miracle by our Lord and Savior has called forth the strongest opposition to it. Alfred Edersheim in "The Life and Times of Jesus the Messiah" lists a number of them. In the century since he wrote I doubt whether any new thoughts have been added. Among those cited by Edersheim are:

1. Rationalists: Lazarus was not really dead.
2. Renan: a. This was a pious fraud concocted between all parties and Lazarus had himself dressed up as a dead body and laid into the family tomb, or b. It was all a misunderstanding. Mary and Martha told Jesus the wish of some friends that He should do some notable miracle to convince the Jews and suggested they would believe if one rose from the dead. When Jesus replied, they would not believe even if Lazarus rose from the grave, tradition transformed this conversation into an actual event.
3. Bauer: The whole narrative was an ideal composite to illustrate what must be regarded as a metaphysical statement, "I am the Resurrection and the Life."
4. Strauss: As the Old Testament recorded instances of raising from the dead so Christian tradition must ascribe the same to the Messiah.
5. Another view: The writer of the fourth Gospel, or rather early tradition, transformed the parable of Dives and Lazarus into an actual event.

To all of these Edersheim replies with the following evidence. This narrative is historically true. As you read it, note 1. the minuteness of detail, 2. the vividness of the narrative, 3. the characteristic manner in which Thomas, Mary and Martha speak and act agreeing with what we read of them in the other gospels or in John, 4. the human affection of Christ, 5. the simplicity and majesty of the manner of the miracle, and 6. the effects of the miracle on friend and foe.

Why isn't the miracle mentioned in the other gospels? The Judean and Jerusalem ministry of Christ, except where it was absolutely necessary to refer to it, lay outside the plan of the Synoptic and was a special subject of John's gospel.

Martin Franzmann in the "Concordia Self-Study Commentary" also has some pertinent comments on this happening. The raising of Lazarus is a sign. The Word of Life speaks in this deed. In obedience to His Father's will Jesus determines the time and the manner of Lazarus' resurrection. Jesus restores to life a man who is four days dead, when corruption has set in, John 10:17, 39, when all human experience cries out, "Too late!" when faith can only be faith in the God "who gives life to the dead and calls into existence the things that do not exist." Romans 4:17. He goes on further to say: The sign is acted doxology. It was done for the glory of God, vv 4 and 40. In that glory the Son is glorified. He prays at the door of the tomb for the given-gift, in order

that men may be drawn to the Father Who has sent Him, v 42, and that men may believe that in Him God is giving mankind the resurrection and the life, now, in the hour of His presence among men, v 25. The enacted Word that glorifies God is spoken to Jerusalem, to the city and the people for whose faith Jesus has been wrestling all this time, chapters 7-10; men of nearby Jerusalem are present to comfort the mourning sisters and to hear the cry which speaks eternal life to all who will believe, “Lazarus, come out!” v 43, cf. 19, 31. The Word is being spoken in the flesh; this is the climax of signs done by Jesus, 20:30, the Man who loves, 3, 5, who is deeply moved in spirit and troubled, 33, 38, who weeps, 35, and prays, 41.

The final sign creates faith in many of the Jews, 45; cf. 12:11, 17-18; it also brings the opposition of the chief priests and Pharisees to a head, 47-48, 53. The Pharisees see clearly enough the end which they must pursue; they cannot let Jesus go on thus, 48; Caiaphas sees the means to this end: it is expedient that Jesus should die, 50. And so the intention of Israel’s leaders to destroy Him, manifest before this, becomes their resolve to destroy Him, 53. The decision is made; the actual trial before the council will be a formality, so much a mere formality that John does not even record it in his account of the Passion.

The sign of the resurrection of Lazarus has made Jesus a man of note, sought after by the Passover pilgrims in Jerusalem, 55-57; Mary’s anointing of Him is a token of the devotion He has inspired in His own, 12:1-8; a crowd hails the King of Israel at His entry into Jerusalem, 12:9-19; Greek proselytes present at the Passover seek Him out, 12:20-22; even among the authorities there are many who believe in Him, though they cannot find the courage to confess Him, 12:42-43. But to Israel as a whole the Word has been spoken in vain; Judas, one of the Twelve will betray Him, 12:4-6; the chief priests and Pharisees, the most influential group in Israel, are hardened against Him, v 57; 12:19, 42. Jesus knows that His Passion impends.

28 Καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα· ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

εἰποῦσα = participle

ἀπῆλθεν = 2. aorist,

ἐφώνησεν = 1. aorist,

λάθρα = adverb = secretly;

πάρεστιν = present,

φωνεῖ = present

εἶπον = 2. aorist;

ἀπέρχομαι = go away;

φωνέω = call;

πάρειμι = be at hand;

And after she said this, she went back and called Mary, her sister, secretly, saying, “The Teacher is present and calls you.”

Martha had found full comfort in the Lord who had said to her, “I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?” “Yes, Lord,” she told him, “I believe that you are the Christ, the Son of God, who was to come into the world.” Her heart was filled with peace and joy. She wanted Mary to have the same. Martha was the messenger of Jesus to Mary. Even-though it is not recorded that Jesus asked Martha to do this, yet a sixth sense told her Jesus wanted to provide this same comfort, peace and joy to Mary. Jesus was still at the outskirts of the village of Bethany, v 30. λάθρα is the adverb for ἐφώνησεν. Martha called her sister secretly or (NIV) called her aside. The Teacher, ὁ διδάσκαλος, was a title by which they referred to Jesus and as such He was dear to them. As Teacher He had revealed much about Him self to them. We also should find in Him our source of comfort, peace and joy, as we learn from Him and about Him.

29 ἐκεῖνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν.

ἤκουσεν = 1. aorist,

ἀκούω = hear;

ὡς = conjunction of time, when, as;
 ἠγέρθη = aorist passive,
 ταχὺ = adverb, quickly

ἐγείρω = stir oneself;

When that one heard, she roused herself quickly and went to him.

Mary does not waste any time. Immediate and hasty is her departure. The imperfect ἤρχετο is used here since more is to be said about her going. Jesus wants to prepare Mary for the coming miracle just as He prepared Martha.

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

οὐπω = adverb, not yet;
 ἐληλύθει = pluperfect
 κώμην = village;
 ὅπου = adverb, where;
 ἔτι = adverb, still yet;
 ὑπήντησεν + dative = 1. aorist,

ἔρχομαι;
 ὑπαντάω = go to meet

(Jesus had not yet come into the village, but was still in the place where Martha met Him.)

This is a parenthetical remark so δὲ is used. It explains the situation. But Mary will not be able to come alone. Her quick movement made the Jews think that she was going to the tomb. Jesus had not yet made His way into the village but was still in the place where Martha had met Him. Was this again a purposeful delay?

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

οὖν = adverb, to continue a narrative = so, then;
 ἰδόντες = 2. aorist participle,
 παραμυθούμενοι + accusative = present participle,
 ταχέως = adverb, quickly;
 ἀνέστη = 2 aorist,
 ἐξῆλθεν = 2. aorist;
 ἠκολούθησαν + dative = 1. aorist,
 δόξαντες = 1. aorist participle,
 μνημεῖον = tomb;
 ὑπάγει = present,
 κλαύσῃ = 1. aorist subjunctive,

ὁράω;
 παραμυθέομαι = comfort, soothe;
 ἀνίστημι = cause to stand, rise up;
 ἀκολουθέω = follow someone;
 δοκέω = think, imagine;
 ὑπάγω = go away;
 κλαίω = sob, weep loudly

Then the Jews who were with her in the house and comforting her, seeing Mary that she rose up quickly and went out, followed her thinking that she was going to the tomb in order to weep there.

The Jews, who had come to the home in Bethany to comfort the sisters, did so out of deep concern but also because there was a binding Rabbinic direction, “comfort the mourners.” And so they also followed Mary

who had stood up quickly and gone out because they thought she was going to the tomb to sob at the grave of her brother, Lazarus. They did not want her to go alone. They went to support her. Such a visit to the tomb on the part of Mary would not be unusual. It was a practice at that time to visit the grave, especially during the first three days. What a touching scene is now before us!

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

ὡς = conjunction of time, when;

ἰδοῦσα = 2 aorist participle,

ὀράω;

ἔπεσεν = 2. aorist,

πίπτω = fall;

πρὸς + accusative = to, toward, against;

εἰ + past indicative // ἄν + aorist indicative – the protasis implies non-fulfillment of a condition and the apodosis expresses what would be or would have been the case if the condition were or had been fulfilled.

ὧδε = adverb of place, here;

ἀπέθανεν = 2. aorist,

ἀποθνήσκω = die

Then Mary, when she came where Jesus was, seeing Him she fell at His feet, saying to Him, “Lord, if you had been here, my brother would not have died.”

Is Mary more emotional than Martha? “Seeing Him” made Mary sink to the ground at His feet and then break out in loud sobs, v 33. Here was the great Helper for whom they had longed and He had come too late! She expressed her thoughts in the same words as Martha, only Mary lies prostrate at Jesus’ feet and breaks out in loud sobs. The words Mary speaks are the same words spoken by Martha, v 21. The only difference is the position of the μου and apparently its position in the sentence is up to the writer. It is a condition in past unreality (εἰ + past indicative // aorist + ἄν) which was expressed. In both of the sisters there is deep sorrow and poignant regret. Werner Franzmann states that this is not a reproach, not charging Jesus with a lack of love. It is a mighty pouring out of sadness and heartache involving all they experienced as Lazarus’ condition worsened and then death came. Paul Kretzmann speaks of these words as expressing faith in Jesus’ power to help but containing also a very gentle reproach. Such laments we make in our day, too. “The Lord could (should) prevent the problem.” But we dare not accuse or even ask a reason for the chastening our Lord sends into our lives. He has promised us that they work for our good! Jesus spoke not one word to forbid Mary’s weeping and sobbing. There is a righteous sorrow and pain. Edersheim states that it must have been a touching scene: the outpouring of sorrow, the absoluteness of her faith, the mute appeal of her tears. And the Jews who witnessed it were as moved as she, and wept with her.

“What follows is difficult to understand; still more difficult to explain: not only from the choice of language which is peculiarly difficult, but because its difficulty springs from the yet greater difficulty of expressing what it is intended to describe.”

33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν

κλαίουσαν = present participle,

κλαίω = weep aloud, sob;

συνελθόντας = 2. aorist participle,

συνέρχομαι = accompany;

ἐνεβριμήσατο + dative = 1. aorist,

ἐμβριμάομαι = (snort) be deeply moved;

ἐτάραξεν = 1. aorist,

ταράσσω = stir up

Then Jesus, when He saw her sobbing and the Jews who had accompanied her sobbing, he groaned in the spirit and stirred Himself (was troubled).

The sobbing of Mary and of the Jews deeply moved Jesus. He was strongly stirred over the power of mankind's enemy. Death took from the sisters their brother and protector, His beloved friend. He saw the cruelty of death which destroys the happiness of family and friends, breaks the closest ties. Behind Death stands he who has the power of death, the devil, a murderer from the beginning. Jesus saw all the suffering and desolation which the enemy of life, the king of terrors, brought to this earth. He saw it in these tears; He sees it in the tears of all time. κλαίω = weep loudly, audibly, sob. In that sobbing Jesus saw the wounded heart of Mary, all the wounded hearts because of death. ἐμβριμάομαι + dative = to turn on someone with angry words (also used of the snorting of horses). Not so here, with τῷ πνεύματι, Jesus' own spirit (Luther: *Er ergrimmt im Geist*), Jesus held in His indignation. There was some outward evidence of His inner feeling. ἐτάραξεν ἑαυτὸν, He shook Himself. The deep emotion of indignation produced a quivering of body, evidence of the inward effort by which Jesus held in His indignant feeling, caused by the sobbing of Mary and her friends. Why indignation? It was aroused by the grief and heartache here so evident and surely also the heartache of the whole human race. Jesus' wrath against death also included sin, the cause of death, Romans 5:12: "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned." Even more His wrath was against Satan who through sin has the power of death, Hebrews 2:14: "Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil." Jesus was indignant not as one who was helpless to do anything about the cause of his indignation. He would cancel the sins of all by His death on the cross—and thus He would destroy the work of the devil, including death, 1 John 3:8. Our death has been swallowed up in His victory over death as we heard again on Easter Sunday in the words of Paul's glorious resurrection chapter, 1 Corinthians 15:54-57. What a joy and blessing we have in our Christian faith! We have a Savior who is the enemy of death. He has sympathy with sinful mankind, who through the fear of death must all their lifetime be slaves. To Him we can turn and find help and deliverance against this dreaded enemy. Ours is the privilege to proclaim that wonderful message again and again!

34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. 35 ἐδάκρυσεν ὁ Ἰησοῦς.

Ποῦ = interrogative particle, where?

τεθείκατε = perfect,

ἔρχου = present imperative,

ἴδε = aorist imperative,

ἐδάκρυσεν = 1. aorist,

τίθημι = lay, put;

ἔρχομαι;

ὀράω = see;

δακρύω = shed tears, weep

And he asked (said), "Where have you laid him?" They say to him, "Lord, come and see." Jesus wept.

The καὶ connects closely, "and He said." Jesus asked where the grave (tomb) was. According to custom the dead body was buried on the same day it died. Several reply to His question at once. These address Him with "Lord." They are His friends. Come (or be coming) is present and see is aorist, punctiliar. He, who is the source and champion of life, is going to visit the enemy of life and to tear the victim from him. He could because He is almighty God but He is also true man—there are tears in Jesus' eyes. δακρύω = silent tears from the eyes, as He walks with the company to the tomb. His tears hallow the believers' tears and grief at the graves of loved ones. He who claimed to have life in Himself will soon go into action against death and undo it for His beloved friend Lazarus. Jesus wept because His heart was full of sympathy. Even as here Jesus is also with us at the graves of our loved ones. He sees our tears also. What a comfort to have such a good and faithful friend in

our difficult hours. Jesus also weeps with us. Here we see His humanity. But He should comfort and help, He who weeps? Yes, indeed. That is just why He is a true Helper and Comforter. He weeps because He is our merciful and sympathetic High Priest, Hebrews 4:15. However, He is also true God as the next moments will reveal. What a reassurance for us! Now I know He is with me in my sorrow, troubles, and need. He sees all. He knows all.

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;

πῶς = how;	
ἐφίλει = imperfect,	φιλέω;
ἐδύνατο = imperfect,	δύναμαι;
ἀνοίξας 1. aorist participle,	ἀνοίγω = open;
τυφλός = blind;	
ποιῆσαι = 1. aorist infinitive;	
ἀποθάνῃ 2. aorist subjunctive,	ἀποθνήσκω

Then the Jews said, “See how he loved him.” But some of them said, “Could not this one who opened the eyes of the blind man made it that this one did not die?”

There was a reaction to Jesus’ weeping. They recognized His love and sympathy. They made the correct conclusion. They used the word φιλέω, love of friendship. By the way this word was also used by the sisters, v 3. They, also friends of the family, had seen the close, intimate relationship between Jesus and this family. They used the imperfect to show that it was love and devotion in the past and right up to the present. Some expressed the same thought as Martha, v 21, and Mary, v 32, but based it on Jesus’ miracle of healing the blind man, John 9:1-12. For this reason it is probably not faultfinding but rather perplexity and regret. They acknowledge the fact of the miracle on the blind man, the last notable miracle in the vicinity of Jerusalem. The other two miracles in which Jesus restored people to life from the dead had taken place in Galilee: the son of the widow at Nain and the daughter of Jairus probably in Capernaum. So they may not have been that well-known in Judea. Their words indicate that they think only of the prevention of death, not of a miracle of bringing, back to life someone already dead.

How He loves us and our loved ones! For them and us He died. He has given us the Word and the sacraments. All this is ours only in and with Jesus. As our good shepherd He is always guiding and leading, providing and protecting us. The evidence of His love for those He loved in the past is our assurance that even so He will continue to love us and finally take us to the heavenly home.

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 Μάρθα, Κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν.

ἐμβριμώμενος = present participle;	
ἔρχεται = present;	
μνημεῖον = monument, memorial, tomb;	
σπήλαιον = cave, cavern;	
λίθος = stone;	
ἐπέκειτο = imperfect,	ἐπίκειμαι = lie, be placed on;
ἄρατε = 1. aorist imperative,	αἴρω = take up, raise, lift;
τετελευτηκότος = perfect participle,	τελευτάω = come to an end, die;

ἤδη = adverb, now already;

ᾄζει = present,

τεταρταῖος = on the fourth day

ᾄζει = smell (sweet or to stink);

Therefore again Jesus, shaking in himself (deeply moved), goes to the tomb. It was a cave and a stone was lying on it. Jesus says, “Lift the stone.” Martha, sister of the one who had died, says to him, “Lord, he stinks already; for it is the fourth day.”

Again Jesus is deeply moved, again within Himself, as He goes toward and sees the tomb. The tomb is the evidence of death which caused all the anguish. οὖν connects with the main verb ἔρχεται, while πάλιν modifies ἐμβριμώμενος ἐν ἑαυτῷ. John again inserts a parenthetical remark, hence the δὲ, about the nature of the tomb. It was a cave, probably hewn into the side of a rock. Its size would be in accord with the owner’s wealth. A heavy slab of stone closed up its opening, either it was perpendicular or slanting back (ἐπ’ αὐτῷ allows either). We picture a tomb similar to the one in which Jesus was laid.

Jesus’ command, “Take away the stone,” is the first indication of what He intends to do. It was given with such authority that it was done at once. There is no thought of not obeying.

Martha voices an objection, “Lord, already he stinks for it is the fourth day.” In her grief Martha did not think spiritually. We also should take care not to let the bitter hour of death and its horror keep us from looking to Jesus who still is the King of life. Actually Martha’s remark brings out the greatness of the miracle which is to follow. (Note also Jesus’ prayer.) This was Jesus’ greatest miracle. It really established His Messianic claim. And His enemies would know that, too! It was characteristic of Martha, and not Mary, to exclaim as she did. Martha is identified as the sister of him who has died (perfect participle) and thus now is dead. It appears that this family was well off so the body would have been prepared for burial accordingly: the body anointed, swathed in linen strips with powdered spices sprinkled in the folds. There was nothing to check the natural process of decay. (Not like the embalming of the Egyptians). So Martha’s words were justified. They were recorded for the sake of Jesus’ reply, over which we should really center our thoughts. Yet her words were quick to come out, but then man’s natural thinking is never fast enough to rise to the height of faith.

Just a comment on τεταρταῖος, the fourth day—this demonstrates the accuracy of the whole account. One day it took the messenger to travel from Bethany to where Jesus was; two days Jesus waited; and one day it took Jesus to travel to Bethany. So Lazarus probably died soon after the messenger was sent. (The Jews believed that the soul remained near the body for three days after death in the hope of returning to it). If these people thought that, then they obviously on the fourth day thought all hope was gone. Lazarus was dead.

40 λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσης ὄψει τὴν δόξαν τοῦ θεοῦ;

πιστεύσης = aorist subjunctive with ἐὰν;

ὄψει = future,

ὄραω = see

Jesus says to her, “Did I not tell you that if you believed, you will see the glory of God?”

Jesus reminds Martha of what He had said to her earlier, vv 26-27, about faith and God’s glory. A question introduced by οὐκ expects a “Yes” answer. He speaks to Martha but all who are there hear and note what He says. He placed the emphasis on faith, “if you believed” and gives her a positive assurance: you will see the glory of God. God’s glory shines out when the glory of Jesus as the Son of God appears to men, when the two are recognized one as the Father, the other as the Son. Bengel: *Gloria dei et gloria filii dei una gloria*. In the resurrection of the dead this glory is revealed. If we but believe Christ, the Resurrection and the Life, we shall see the glory when He raises the dead from the graves. Our faith also is strengthened by the way this incident ended. Chapter twelve of John’s Gospel reminds us that six days before the Passover Jesus was with

Lazarus at the home in Bethany. Thus all of this ties in with the events of Jesus Christ's last days on earth. But let us go back to the incident in our text.

41 ἤραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας.

ἤραν = 1. aorist,

ἄνω = adverb, up, upwards;

εὐχαριστῶ = present = thank;

ἤκουσας = 1. aorist,

ἤδειν = pluperfect,

πάντοτε = adverb = always, at all times;

ὄχλον = crowd, multitude;

περιεστῶτα = perfect participle,

πιστεύσωσιν = 1. aorist subjunctive;

ἀπέστειλας = 1. aorist indicative,

αἶρω = raise;

ἀκούω = hear (someone c. gen.);

οἶδα = (perfect with present meaning) know

περιῖστημι = stand around;

ἀποστέλλω = send (on a mission)

Therefore they removed the stone. Jesus raised his eyes upwards and said, "Father, I thank you that you heard me. I know that you always hear me but for the sake of the crowd standing around I spoke that they may believe that you sent me."

In obedience to Jesus' command the stone was removed. Then Jesus raised His eyes heavenward in prayer. This prayer reveals that He is the Savior for it connects the coming miracle with His divine saving mission as the Messiah. He addresses it to His Father. Jesus will act in perfect harmony with the Father who sent Him to redeem and save sinners. God's own Son thanks His Father and the Father hears His own Son. Jesus is not asking for authority and power to perform the miracle. If that were the case, then Jesus would be only like the prophets and apostles. In Gethsemane He prayed in reverent submission, Hebrews 5: 7, and in humiliation asked for a blessing. He did not draw on His divine power. But here Jesus prayed as the Son of God. He was going to show the omnipotence which was His. This prayer shows the absolute unity of will and purpose of both Father and Son in regard to the work of redemption. The Son gives thanks, the Father hears. Both the thanking and the hearing deal with the mission on which the Father had sent His Son, which the Son had accepted and now was engaged in carrying it out. You heard me and you always hear me: The prayer of the Son to the Father and the answer of the Father to the Son all deal with only one thing—what Jesus makes so prominent in His message to the sisters, namely, the glory of God and that the Son of God may be glorified thereby, v 4. This thought Jesus will repeat often in the days that follow. John 12:28 "Father, glorify your name!" 13:31-32 "Now is the Son of Man glorified and God is glorified with him." 14:13..." so that the Son may bring glory to the Father." and 17:1 "Father, the time has come. Glorify your Son, that your Son may glorify you." "I have brought you glory on earth by completing the work you gave me to do," John 17:4. Both are glorified because both are one. Both have the same conception of the mission. The Son is in power as well as in will and mind one with the Father and so Jesus can say, "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does." John 5:19. Always the Son seeks to please His Father. Jesus said His prayer aloud so that those present might "believe that you sent me." The miracle they would soon witness would be the strongest confirmation yet given that Jesus is the Messiah, sent by God. That was the purpose of both Father and Son "that they (the people) may believe that you did send me," as the Son on His saving mission. It was a real prayer. So our prayers should say to God what is in our hearts. And those who may hear our prayers should be affected by what they hear. Our

prayers should draw the hearts of others up to God, that they may recognize Him and glorify Him in their hearts.

Thus Jesus prepared all people at the tomb of Lazarus for His great miracle, connected it with the Father and with the sending He had received from the Father. The miracle indeed will proclaim that the Father sent Him. Only the most obdurate will continue to deny it. And now the miracle!

43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν, Λάζαρε, δεῦρο ἔξω. 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.

ἐκραύγασεν = 1 . aorist,	κραυγάζω = cry aloud (of dogs, to bay);
ἔξω = adverb of place, out;	
δεῦρο = adverb of place, hither, here;	
ἐξῆλθεν = 2. aorist;	
τεθνηκὼς = perfect participle,	θνήσκω = die;
δεδεμένος = perfect passive participle,	δέω = bind, tie;
κειρίαις = in plural, swathings, grave clothes (N. T.) linen strips;	
ἡ ὄψις = look, face;	
σουδαρίῳ = a kerchief N.T., related to Lat. <i>sudarium</i> from <i>sudo</i> = to sweat;	
περιεδέδετο = pluperfect passive,	περιδέω = bind round about;
λύσατε = 1. aorist imperative;	
ἄφετε = 2. aorist imperative,	ἀφίημι = send away, with accusative and infinitive = let one do some thing;
ὑπάγειν = present infinitive,	ὑπάγω = withdraw;

And having said these things, He cried with a loud voice, “Lazarus, hither, out!” The one who had died came out tied with grave clothes (linen strips) in feet and hands, and his face had been bound around with a sweatcloth. Jesus says to them, “Loose him and let him go away.”

How simple is the account of the miracle! After His prayer, literally Jesus said very loudly “Hither, out!” The loudness was not due to excitement on His part, nor was it necessary. A quiet command would have been just as effective. But He did it loudly for the sake of the people gathered there. Jesus raised Lazarus from the dead, not the Father in answer to His prayer. The loudness agreed with the mighty power set into action—penetrating the wall which separates the dead from the living. (ἔγειρε, ἐγερθήτε) were the words He used in raising Jairus’ daughter and the widow’s son; they would rise from a bed or from a bier; Lazarus would come out of the tomb.) The voice of Jesus brought Lazarus to life and out of the tomb. The voice with mighty power raises the dead, Even so it will happen on Judgment Day.

The results are instantaneous. Lazarus came out! And then a description of the person coming out of the tomb. The dead one came out. No struggle from Death. Here is seen the glory of the Father and of the Son whom He sent. Lazarus had been bound hand and foot with linen strips wound around his body. Around his head was tied a “sweat cloth,” a separate item. Lazarus came out as he had been laid into the grave. Death had to give up its prey at Jesus’ command. Death must take orders from Him in Whom the fullness of the Godhead dwells, Colossians 2:9.

One gets the impression that John himself was an eyewitness. However he says nothing about the excitement and consternation that must have followed the miracle. It must have stunned them. At any rate none of them moved to help Lazarus until Jesus told them to untie Lazarus and let him go away. Werner Franzmann states that Lazarus was not to remain there, to be viewed and discussed with bewilderment. Indirectly, Jesus

was also sending away all the people who were there. Jesus had nothing more to do or say. His disciples also left.

Jesus wanted them all to ponder and consider that by this mighty deed He had been glorified as the Son of God and the Father also through Him. Let them think of that. He wanted them to believe that He was the divine Messiah sent by the Father to redeem them—just as He had prayed.

Edersheim says: One loud command spoken into that silence, one flash of God’s own light into darkness. And Lazarus stood forth. What an impact! but majestically calm was Jesus, who before had been so deeply moved and Himself troubled as He commanded, “Loose him and let him go!” And I like Edersheim’s remarks at this point. “We know no more. Holy Writ in this also proves its Divine authorship and the reality of what is here recorded. The momentarily lifted veil has again fallen over the darkness of the Most Holy Place...What happened afterwards—how they loosed him, what they said, what thanks, or praise, or worship the sisters spoke, and what were Lazarus’ first words, we know not. And better so...And here abruptly breaks off this narrative.”

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ ἐποίησεν ἐπίστευσαν εἰς αὐτόν· 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς. 47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον, Τί ποιούμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;

θεασάμενοι = 1. aorist participle,
ἐποίησεν = 1 aorist;
ἐπίστευσαν = 1. aorist;
ἀπῆλθον = 2. aorist;
συνήγαγον = 2. aorist,
συνέδριον = assembly, Sanhedrin;
σημεῖον = a sign

θεάομαι = gaze upon, see;

συνάγω = convene;

Then many of the Jews who had come to Mary and had seen what He did believed in Him. Some of them went away to the Pharisees and told them what Jesus had done. Then the chief priests and the Pharisees convened the Sanhedrin, and they said, “what are we doing? This man is doing many signs.

Here we see the effects of the miracle. “Many of the Jews” is the same expression used in v. 16, those who came from Jerusalem to comfort the sisters. They believed in Him. The Pharisees learned from some witnesses about the events which had taken place. What a golden opportunity for them! What a wonderful message they received! They, too, through sin were in the grasp of Death’s power. Here was one who could free them. They should have accepted the news with joy but instead they reacted otherwise. The fact that so many of the Jews who witnessed the miracle at Bethany came away as believers made the Pharisees determine to do something about it. So they with the chief priests called a meeting of the Sanhedrin. The Pharisees seem to be the chief opponents of Jesus but they lacked political power. The chief priests, however, most of whom were Sadducees, had it. They were prominent also in the events which led to the crucifixion. Here both are associated in a meeting of the Sanhedrin. (This body of seventy-one members—included the high priest as presiding official. Under the Romans it had a great deal of authority but it could not impose capital punishment.) Interestingly these enemies of Jesus must admit that this man performed many signs. They would have preferred to deny them. In this particular case it would have been difficult since Lazarus was alive again among them and also there were so many witnesses. The imperfect ἔλεγον implies that they were asking repeatedly, “What really is being done?” The implication is nothing. What *Jesus is doing*, so many signs, stands in contrast to what *we are* doing—nothing! With the use of “this man (fellow)” they show disrespect for Jesus. His name is

even too distasteful to utter. He is doing many signs, acknowledges their number and quality and so they admit these glorious Messianic deeds but they do not even think of believing.

48 ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. 49 εἷς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὄν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἶδατε οὐδέν, 50 οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

ἀφῶμεν = 2. aorist subjunctive,	ἀφίημι = permit, allow, let;
πιστεύσουσιν = future;	
τόπος = place;	
ἔθνος = nation, heathen;	
ἐνιαυτοῦ = genitive,	ἐνιαυτός = year;
οὐδὲ = adverb, neither, nor, and not;	
λογίζεσθε = present,	λογίζομαι = reckon, consider;
συμφέρει = present,	συμφέρω = be useful, profitable, expedient;
ἐλεύσονται = future,	ἔρχομαι;
ἀροῦσιν = future,	αἶρω;
ἵνα = conjunction = in order that, in N.T. = ὥστε = so that, that;	
ἀποθάνῃ = 2. aorist subjunctive,	ἀποθνήσκω = die;
ὑπὲρ + genitive = above, in behalf of, instead of;	
λαός = people (of Israel);	
ἀπόληται = 2. aorist subjunctive middle,	ἀπόλλυμι = perish utterly

If we permit him thus (what was said before), all will believe in him and the Romans will come and will take away our place and our nation. Then a certain one of them Caiaphas, being high priest of that year, said to them, “You don’t know anything! You do not consider that it is expedient for you that one man die for the people and not the whole nation utterly perish.”

The members of the Sanhedrin are in a quandary. They just don’t know what to do with the difficult situation facing them. If they permit Jesus to continue, then every one will believe in Him (many already had), so that was not intended as an exaggeration. What follows is not a valid succession of thought. They do not say it but they expect that someday Jesus will set Himself up as earthly king and fulfill popular expectations and then the Romans will come, will crush revolt against their authority with military force. So the Jews will be deprived of their last trace of authority as Jerusalem will be abolished as a capital, the Sanhedrin will be deposed and its power abolished. Note the emphatic position of ἡμῶν—*our* place, *our* nation. This is hypocrisy. They were really looking for a powerful leader who would successfully confront the Romans. They feared the loss of their power, their prestige their honor, their self-satisfying status. The members of the Sanhedrin were really concerned about their position as the ruling body. Their concern for the place (which may mean the temple) and the nation may have looked like patriotism but it was really selfishness. Ironically what they feared did happen. When they rejected their true Messiah, then in a short time their temple and capital were destroyed by Roman sword and fire and their nation scattered. In the Sanhedrin were Nicodemus and Joseph of Arimathea. Perhaps the miracle at Bethany had its effect on some of the others. This may explain in part why there was such indecision.

Then Caiaphas stepped into the picture. (He was high priest from about AD 18-36, the son-in-law of Annas who had been deposed as high priest by the Romans in AD 15. Among the Jews the high priest office was supposed to be for life. Most high priests belonged to the sect of the Sadducees.) Caiaphas is rude and ruthless in his remarks. Josephus made this comment about Sadducees: “in their intercourse with their peers

(they) are as rude as to aliens.” In Caiaphas’ opening remark the double negative supplies emphasis. Hence the NIV: “You know nothing at all!” Caiaphas knew how to get action; the other members were only lamenting the situation.

His suggestion was plain and simple: Jesus *must* die. However, he used words in a more judicious way. Consider what is more expedient for you. So Caiaphas identifies the personal interests of the Sanhedrin with the national interests. He presents two alternatives: one man must die instead of the people and the whole nation perish not, as if no third possibility existed, and thus he would compel them to accept the desired outcome—Jesus must die. Caiaphas had no thought whatever in his words as to whether Jesus was guilty or innocent. He lives, we perish; He dies, we continue. It is a judgment of hate. The blood of the innocent must be shed; the life of the prophet must be given up; yes, the Messiah must die—to save the people. Caiaphas won the day in that meeting of the Sanhedrin. So, v 53, from that day on they plotted to take His life. But the unholy counsel of man was the holy counsel of God. This the inspired writer John tells us in the next verses.

51 τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.

ἐπροφήτευσεν = 1 aorist,

ἔμελλεν = imperfect,

διεσκορπισμένα = passive participle,

συναγάγῃ = 2. aorist subjunctive,

προφητεύω = prophesy;

μέλλω + infinitive = be about to do;

διασκορπίζω = scatter, disperse;

συνάγω = bring together, collect

This he said not of (from) himself, but being high priest of that year he prophesied that Jesus was about to die for (instead of) the nation and not instead of the nation only, but that he might bring together into one also the children of God having been scattered.

John is speaking in verses 51-52 hence the δὲ. God used the hatred and evil of man to carry out His own will and plan for mankind. God saw to it that Caiaphas expressed his wicked plan in such a form and in such words so that Caiaphas expressed far more than he intended or realized. In fact Caiaphas spoke an all important divine truth. “He prophesied” means God determined what he spoke. John by inspiration tells us what Caiaphas prophesied without his being aware of it. Caiaphas was not forced in any way but the words which came to his lips and which say just exactly what *he* wants to say are words that say also just what *God* wants to say to the Jews and to all men. *They* want to kill Jesus for their purpose; *God* will let them kill Jesus for His purpose. Unconsciously Caiaphas states God’s purpose. John is telling us this was not accidental but due to God. This was the last prophecy in Israel. With the sentence of death on Israel’s true High Priest prophecy died in Israel and so died Israel’s high priesthood. It had spoken sentence on itself.

John continues, that Jesus was about to die ὑπὲρ τοῦ ἔθνους, for the nation, that is, the Jewish nation as a human nation, not as the covenant people (λαός, as Caiaphas had said it) and so John adds “and not instead of the nation only” but John implies that it is instead of all nations as he adds that thus Jesus embraces also the scattered children of God in order to collect them together into one group. From the rest of Scripture we know John is talking about the *Una Sancta* which is to be gathered through the Gospel message. The ἵνα + συναγάγῃ indicates that this *will be* realized. The scattered children of God are found in many countries of the world. Christ will bring them together and make them one—the holy Christian church, the communion of saints, the invisible church, all believers. As the Messiah Jesus was and is the Savior of the whole world. John 1:29: “Look, the Lamb of God, who takes away the sin of the world!”; John 3:16; John 4:42: “we know that this man really is the Savior of the world”; and John 10:16: “I have other sheep that are not of this sheep pen. I must bring them also,” and many other passages.

The words of John are a clear statement of God’s eternal plan for sinful mankind, including the very comforting truth for sinners, the vicarious atonement of the Christ.

Jesus had said, John 12:32, “But I, when I am lifted up from the earth, will draw *all* men to myself.” Therefore He gave His Gospel commission before He ascended again to the Father. What a large multitude will be gathered! This is described in Revelation. All this will be accomplished in the way that Caiaphas without knowing it had prophesied.

Willingly and in complete accord with His Father’s will Jesus would carry out the commission, given to Him by His Father, and save all mankind from sin, hell, Devil and death. This is taught clearly in God’s Word. Two of our Lutheran hymns also state it well. Martin Luther’s hymn (TLH 387, st. 5): “He spoke to His beloved Son: ‘Tis time to have compassion. Then go, bright Jewel of My crown, and bring to man salvation. From sin and sorrow set him free, slay bitter death for him that he may live with Thee forever.” Also Paul Gerhard’s hymn (TLH 142, st. 2) “Go forth, My Son,” the Father saith, “and free men from the fear of death, from guilt and condemnation. The wrath and stripes are hard to bear, but by Thy Passion men will share the fruit of Thy salvation.” “Yea, Father, yea, most willingly I’ll bear what Thou commandest. My will conforms to Thy decree, I do what Thou demandest.” So—proclaim *clearly* and *repeatedly* the message of the cross and resurrection. “The blood of Jesus, his Son, purifies us from every sin.” I John 1:7.

53 ἀπ’ ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

ἐβουλεύσαντο = 1 aorist middle,
ἀποκτείνωσιν = present subjunctive,

βουλεύω = take counsel, deliberate, determine;
ἀποκτείνω = kill

Therefore from that day they took counsel to kill him.

“From that day” indicates that from now on they sought ways to kill Him. The aorist verb reports that fact. Before this their attempts to do so had been unplanned, John 8:59; 10:31, 39. The present subjunctive ἀποκτείνωσιν suggests that they were looking for ways. Lenski: “Jesus brought back life to Lazarus, the Jews plan to bring death to the Life-Giver.” As we know they couldn’t find a way. Judas had to show them.

54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κάκει ἔμεινεν μετὰ τῶν μαθητῶν.

παρρησίᾳ = adverb, freely, boldly, publicly;
ἐκεῖθεν = adverb, from there;
περιεπάτει = imperfect;
χώρα = place, country;
ἐγγὺς = adverb + genitive = nearby;
ἐρήμος = desert, wilderness;
ἔμεινεν = 1. aorist,

περιπατέω = walk about;
μένω = remain, stay

Then Jesus no longer was walking freely among the Jews, but he went away from there into the place near the desert, into a city named Ephraim, and there he remained with the disciples.

Jesus did not return to the place He had come from when He came to Bethany. Instead He went to a town, Ephraim, somewhere near the border of Galilee, although the site has not been identified positively. He no longer walked openly among the Jews. He withdrew. He would not be offered up until His time had come, John 7:30; 8:20 and 13:1. The last passage states that His time had come, the Passover just around the corner in time. Until that time He remained in Ephraim with His disciples, waiting until He would make His final

entrance into Jerusalem, 12:12. One can picture Jesus using the time in Ephraim, a time of quiet and restful withdrawal, to pray and to discuss much with His disciples.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς. 56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γινῶ ποῦ ἐστὶν μηνύσει, ὅπως πιάσωσιν αὐτόν.

ἀνέβησαν = 2. aorist,

ἱερόν = temple;

ἀγνίσωσιν = 1. aorist subjunctive,

ἐζήτουν = imperfect,

ἑορτή = solemn feast, festival;

ἐστηκότες = perfect participle,

ἐντολή = command, edict;

δοκεῖ = present,

ποῦ = where

δεδώκεισαν = pluperfect,

γινῶ = 2 aorist subjunctive,

μηνύσει = 1. aorist subjunctive,

ἀναβαίνω = go up;

ἀγνίζω = purify;

ζητέω = seek;

ἴστημι = stand;

δοκέω = think, suppose;

δίδωμι = give;

γινώσκω;

μηνύω = lay hold of, arrest

It was near the Passover of the Jews, and many went into Jerusalem from the country before the Passover to purify themselves. Then they were seeking Jesus and they said among one another as they stood in the temple area, “What do you think? that he will not at all come to the festival?” The chief priests and Pharisees had given edicts that if anyone learned where he was he should report it in order that they might arrest him.

Several days before the Passover many pilgrims came from the countryside to go up to Jerusalem. They prepared themselves for the Passover by proper rites of purification. While they were there, they kept looking for Jesus. As they were in the temple area, for the purification rites, they asked among themselves, “Do you think He will come to the festival at all?” The strong negative with the subjunctive indicates they really don’t think so.

Why are they seeking for Jesus? Undoubtedly the raising of Lazarus was the reason. That miracle must have caused a stir. Why did they think He would not come? The parenthetical δὲ sentence gives the reason why not—the chief priests and Pharisees, the Sanhedrin, had given out edicts, prior to the arrival of the pilgrims, that if anyone knew the whereabouts of Jesus, they should inform the Sanhedrin. We are not told that anyone informed because Jesus remained in seclusion until the last week before Passover, John 12:1-3. The purpose clause “that they might arrest him” was not a part of the edicts, but it does indicate that the Sanhedrin had decided to take care of Jesus, not by assassination but through a trial. This was most likely the influence of the Pharisees. And that’s the way it went—Judas’ betrayal finally led to the arrest and a trial followed, mockery though it was. When His hour had come, Jesus would go willingly and let matters take their course.

This section of Scripture contains much that would lend itself to sermons and to bedside comfort. There is the story of the sisters of Lazarus and of Lazarus himself. There is the evidence of the humanity and divinity of Jesus (He is deeply disturbed, He weeps; He raises Lazarus from death and the grave). There is the word of Caiaphas: how he meant it, a verdict of hate; yet how God meant it, a counsel of divine favor—an opportunity to proclaim the message of salvation, the vicarious atoning death of Jesus winning deliverance and salvation for all people.

Bibliography

- Edersheim, Alfred. *The Life and Times of Jesus the Messiah*, Volume II, pages on John chapter 11, William B. Eerdmans Publishing Company 1940 edition.
- Franzmann, Werner H. *Bible History Commentary, New Testament*, Volume 2 on John 11 WELS Board for Parish Education, Milwaukee 1989.
- Hoerber, Robert G. General Editor *Concordia Self-Study Bible*, New International Version Concordia Publishing House 1986.
- Kretzmann, Paul. *Popular Commentary of the Bible, New Testament*, Vol. I Concordia Publishing House 1921.
- Lenski, R. C. H. *The Interpretation of St. John's Gospel* Lutheran Book Concern, Columbus, Ohio 1931.
- Roehrs, Walter R. and Martin H. Franzmann *Concordia Self-Study Commentary* Concordia Publishing House 1971, 1979.
- Ziethel, W. *Beroea Predigten ueberbeutestamentliche Schriftstellen Hauptverein fuer christliche Erbauungsschriften*, Berlin 1898.