

Notes on the Greek New Testament
Week 219 – John 10:40-11:32

Day 1091: John 10:40-11:3**Verse 40**

Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ.

παλιν again, once more
περαν prep with gen beyond, across, to or on the other side
τοπος, ου m place
ὅπου adv. where
πρωτον adv. first, in the first place
ἔμεινεν Verb, aor act indic, 3 s μενω remain, stay
ἐκει there, in that place

Cf. 1:28. Carson comments, "The symbolism is palpable. John the Baptist had prepared the way for the beginning of Jesus' public ministry, and now that public ministry is drawing to a close, while the Baptist's ministry is reviewed once more (vv. 41-42)."

Verse 41

καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν.

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι σημειον, ου n sign, miracle
οὐδεις, οὐδεμα, οὐδεν no one, nothing
ὅσος, η, ον correlative pronoun, as much as; pl. as many as, all
ἀληθης, ες true, truthful

Note the contrast between the antagonism towards Jesus in Jerusalem and the welcome he received here.

Verse 42

καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

ἐκει see v.40

Barrett asks "Who were these 'many' and what were they doing in Bethany? Was the work of baptism still in progress in the absence of John?" More probably it was simply that Jesus attracted a crowd, many of whom recalled the ministry of John.

Chapter 11

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

Verse 1

Ἦν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κωμῆς Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

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

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

ἀδελφη, ης f sister, female believer

Cf. Luke 10:38-42.

Verse 2

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

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

μυρον, ου n ointment, perfume, oil

ἐκμάξασα Verb, aor act ptc, f nom s

ἐκμασσω wipe, dry

πόδας Noun, acc pl πους, ποδος m foot
θριξ, τριχος f hair

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

Verse 3

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

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

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

Day 1092: John 11:4-10

Verse 4

ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ διὰ αὐτῆς.

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

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

δοξα, ης f glory

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

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

"The glory of God is however revealed in the glorification of his Son" Barrett.

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

Verse 5

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

ἀγαπαω love, show love for

Verse 6

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

ἀσθενεω see v.1

τοτε then, at that time

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

τοπος, ου m place

δυο gen & acc δυο dat δυοιν two

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

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

Verse 7

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

ἔπειτα then, afterwards
παλιν again, once more

Verse 8

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

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

ζητεω seek, look for
σε Pronoun, acc s συ
λιθάσαι Verb, aor act infin λιθαζω stone

Cf. 10:31, 39.

παλιν again, once more
ὑπαγω go

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

ἐκεῖ there, to that place

Verse 9

ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκα ὥραί
εἰσιν τῆς ἡμέρας; ἔάν τις περιπατῆ ἐν τῇ
ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ
κόσμου τούτου βλέπει·

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

δώδεκα twelve
ὥρα, ας f hour

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

ἐάν if
περιπατεω walk, walk about
προσκοπτω stumble
φως, φωτος n light
βλεπω see

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

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

Verse 10

ἐὰν δέ τις περιπατῆ ἐν τῇ νυκτί, προσκόπται, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

νυξ, νυκτος f night

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

Day 1093: John 11:11-16

Verse 11

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

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

φίλος, ου m and φιλη, ης f friend

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

κεκοίμηται Verb, perf pass indic, 3 s
κοιμαομαι sleep, fall asleep, die

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

ἐξυπνίσω Verb, aor act subj, 1 s ἐξυπνίζω
awake, wake up

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

Verse 12

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

σωθήσεται Verb, fut pass indic, 3 s σωζω
save, heal

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

Verse 13

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

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

κοιμήσις τοῦ ὕπνου natural sleep

Verse 14

τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρηρησία, Λάζαρος ἀπέθανεν,

τοτε then
παρηρησια, ας f openness

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

ἀπέθανεν Verb, aor act indic, 3s
ἀποθνησκω die

Verse 15

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

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

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

Verse 16

εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ• αὐτοῦ.

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

This word occurs nowhere else in the New Testament.

ἀποθάνωμεν Verb, aor act subj, 1 pl
ἀποθνησκω

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

Day 1094: John 11:17-27

Verse 17

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

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

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

Verse 18

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

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

Fifteen stadia would be about 1 ¾ miles.

Verse 19

πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐηλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθῆσονται αὐτὰς περὶ τοῦ ἀδελφοῦ.

ἐηλύθεισαν Verb, pluperf act indic, 3 pl
ἐρχομαι

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

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

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

Verse 20

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

ὑπανταω meet
καθίζω sit

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

Verse 21

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

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

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

Verse 22

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

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

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

Verse 23

λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.

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

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

Verse 24

λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἑσχάτῃ ἡμέρᾳ.

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

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

Verse 25

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

ζωη, ης f life

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

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

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

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

Verse 26

καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο; αἰών, αἰῶνος m age, eternity

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

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

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

Verse 27

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

ναι yes, yes indeed, certainly

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

πεπίστευκα Verb, perf act indic, 1 s
πιστευω

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

- ὁ Χριστός
- ὁ υἱὸς τοῦ θεοῦ
- ὁ εἰς τὸν κόσμον ἐρχόμενος

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

Day 1095: John 11:28-32**Verse 28**

Καὶ τοῦτο εἰποῦσα ἀπήλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

εἰποῦσα Verb, aor act ptc, f nom s λεγω
φωνεω call, call out

λάθρα adv secretly, quietly

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

διδασκαλος, ου m teacher
παρειμι be present
σε Pronoun, acc s ου

Verse 29

ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν·

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise; pass arose, got up
ταχυ adv quickly, without delay

Verse 30

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

οὐπω not yet
ἐηλύθει Verb, pluperf act indic, 3 s
ἐρχομαι
κωμη, ης f village, small town
ἔτι still, yet
τοπος, ου m place
ὅπου adv. where
ὑπανταω see v.20

Verse 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.

παραμυθεομαι see v.19
ιδόντες Verb, aor act ptc, m nom pl ὄραω
see, observe

ταχεως adv. (formed from ταχυς) quickly

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

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι
in 2 aor rise, stand up
ἀκολουθεω follow, accompany
δόξαντες Verb, aor act ptc, m nom pl
δοκεω think, suppose
ὑπαγω go
μνημειον, ου n grave, tomb

κλαύση Verb, aor act subj, 3 s κλαιω
weep, cry
ἐκεῖ there

Verse 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.

ὅπου see v.30

ἰδοῦσα Verb, aor act ptc, f nom s ὄραω

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

πόδας Noun, acc pl πους, ποδος m foot

ἦς Verb, imperfect indic, 2 s εἶμι

ὧδε adv here, in this place

ἀπέθανεν see v.21

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