

John 10-11

IV. Period of Conflict. V. 7:1-11:57

1. Conflict over Moses. V. 7:1-8:11
2. Conflict over Abraham. V. 8:12-59
3. Conflict over Jesus' Sonship. V. 9:1-10:42

CHAPTER 10:

V. 1

1. "Verily" = surely; truly; of a truth; spoken twice to show emphasis--Jesus is about to say something that is really, really important; these words are used to illustrate or emphasize a preceding statement; thus, this chapter is a continuation of what was said in Chapter 9.
2. "I" = Jesus, the virgin born Son of God.
3. "Say" = to speak.
4. "You" = the Pharisees who had been conversing with Jesus in John 9:40.
5. "He" = anyone.
6. "Entereth" = to go into the sheepfold; negated by "not."
7. "Door" = the opening of an enclosure; sometimes the shepherd stood in the entrance and literally became the door of the enclosure; refers to the Lord Jesus Christ. (verse 9)
8. "Sheepfold" = the enclosure in which the sheep were kept for safety; the shepherd protected his sheep by taking them into the enclosure at night.
9. "But" = shows contrast between entering at the door and climbing over the wall.
10. "Climbeth up" = refers to climbing up over the wall of the enclosure.
11. "Some other way" = means he does not enter the correct way--at the door.
12. "The same" = he; that one just described.

13. "Thief" = one who steals--takes what is not lawfully his; implies silence and secrecy.

14. "Robber" = word implies the use of violence or bloodshed to deprive his victim of a possession.

V. 2

1. "But" = shows contrast between not entering in by the door (verse 1) and entering in by the door.

2. "Entereth in by the door" = to go into the sheepfold using the lawful entrance.

3. "Shepherd" = caretaker; word implies protection; there is not a definite article "the" in the Greek; thus, Christ is not referring to Himself for He is the door by which others enter; refers to pastors who we sometimes call under-shepherds; the sheep and the true shepherds (pastors) all enter in by the same door (the Lord Jesus Christ).

4. "Sheep" = refers to the saved who are saved by grace through faith.

V. 3

1. "Him" = "his" = "he" = refers to the shepherd of verse 2.

2. "Porter" = doorkeeper; it seems the more wealthy Jews who owned flocks employed some person to take charge of the sheepfold at night; this allowed the shepherds to get more rest; several flocks might be herded in the same fold overnight; the porter is second in importance to Him who is the door; represents the ministry of the Holy Spirit; the porter was the one who:

A. Abode with the sheep and was their comforter during the weary hours of the night. The Holy Spirit abides within the Lord's sheep. (John 14:16-18)

B. Could take the door and open it or close it at his will. The Holy Spirit reveals Christ, who is hidden in the bosom of the Father, to us.

C. Had the power to admit the shepherd into the fold. He calls and He places the shepherds (pastors). (Acts 13:2)

D. Encouraged and helped all who enter the door. His ever watchful eye was on them. The Holy Spirit who is our Comforter is along side to aid and comfort.

3. "Openeth" = to open the door of the sheepfold.

4. "The sheep hear his voice" = since there were sometimes many flocks in one sheepfold (literally) when the shepherd spoke, the sheep heard his voice in the sense

they heeded or obeyed him and no one else; applies to the saved--they will listen to the pastor (shepherds) Christ appoints over them.

5. "He calleth his own sheep by name" = it was customary for shepherds to give specific names to their sheep; speaks of a personal acquaintance a pastor has with the flock he has been called to tend to.

6. "Leadeth them out" = he leads them from the fold to pasture or to water; refers to the care a faithful pastor provides as he feeds them with the bread and water of the Word.

V. 4

1. "When he putteth forth his own sheep" = when the shepherd leads the sheep out of the fold; there is no idea of force used here.

2. "Own" = stresses the bond that exists between the shepherd and each of his sheep.

3. "He goeth before them" = means with staff in hand he leads the way in front of the flock and guides them, and does not leave them; the shepherd does not ask that his sheep go anywhere that he himself has not gone; this speaks of the shepherd as being an example to the sheep (I Peter 5:1-3); represents the tender care of him who watches for souls as one that must give account (Heb. 13:17); he does not say "go" but "come." (I Cor. 11:1)

4. "And the sheep follow him" = to follow one who precedes; the tense is continuous action; it is natural for sheep to follow the shepherd.

5. "For" = because; gives the reason they follow the shepherd.

6. "Know" = to have absolute positive knowledge of the facts; to understand; the tense is perfect which means a past completed action with existing results; means sheep come to know the voice of the shepherd at a definite time and continue to retain that knowledge.

V. 5

1. "And a stranger will they not follow" = this was literally true of a flock; accustomed to the voice and presence of a kind shepherd, they would not regard the command of a stranger; this is also true spiritually--sheep know better than to follow a hireling or thief who has put on the shepherd's attire.

2. "But" = shows contrast; sheep not only will not follow a stranger but they will flee from him.

3. "Flee" = to escape safely out of danger; true physically and spiritually; sheep will flee as if from a wolf or from a plague.

4. "For" = because; gives the reason they will flee.

5. "Know not" = do not have the absolute positive knowledge of the facts; the tense is perfect which means they never came to a point of time where they became acquainted with the voice of strangers and neither are they acquainted with such a voice at present.

6. Sheep may pick up their ears when they hear a strange voice calling but they flee in fright if he keeps calling. They follow only their own shepherd.

V. 6

1. "Parable" = this is the only time this Greek word is translated "parable;" thus, this is not the usual word used for "parable;" means a speech or discourse in which a thing is illustrated by the use of similes and comparisons; our word "allegory" is close to the meaning of this word; an allegory is a figurative description of real facts, while a parable is supposition.

2. First "spake" = to speak.

3. "Jesus" = "he" = the virgin born Son of God.

4. "Them" = first "they" = the Pharisees, to whom Jesus had been conversing. (John 9:40)

5. "Understood" = to know by experience; negated by "not."

6. "What things" = second "they" = these words spoken in vs 1-5.

7. Second "spake" = had been speaking.

8. Shepherds and sheep were common in Palestine and in Christ's time; many people lived from the benefits of sheep. Therefore, the Pharisees should have known how to apply what Jesus was teaching, but they failed to do so.

V. 7

1. "Then" = therefore; in view of the fact just stated.

2. "Said" = to speak.

3. "Jesus" = "I" = the virgin born Son of God.

4. "Them" = the Pharisees to whom He was speaking. (John 9:40)

5. "Again" = repetition of an action; Jesus repeats the allegory with more detail and with more directness of application.
6. "Verily" = surely; truly; of a truth; spoken twice to show emphasis--Jesus is about to say something that is really, really important.
7. "I am" = the self-existent one; these words alone were enough to startle a Jew, especially a Pharisee, for they knew the Scripture and knew that Jesus was saying He was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)
8. "Door of the sheep" = Christ is the legitimate door of access to the Fold of God; Jesus is not a physical "door" but He is the only way of entrance into the Kingdom of God.
9. "Sheep" = refers to the saved who are saved by grace through faith.

V. 8

1. "All that ever came before me are thieves and robbers" = this does not refer to the prophets, but to those who came pretending to be the pastors or guides of the people.
2. "Me" = Jesus, the virgin-born Son of God.
3. "Thieves" = those who steal, taking what is not lawfully theirs; implies silence and secrecy.
4. "Robbers" = word implies the use of violence or bloodshed to deprive their victim of a possession.
5. "But the sheep did not hear them" = the sheep did not heed (obey) the voice of a stranger.
6. "The sheep" = the people of God.
7. Jesus is referring to the scribes and Pharisees, who claimed to be instructors of the people yet they used, misused, and abused the sheep (people of God) for personal gain. They came over the wall instead of entering through the door; therefore, Jesus called them thieves and robbers.

V. 9

1. "I am the door" = the repetition of this phrase reveals the emphasis Jesus is placing upon this fact; He is the door. (See notes on verse 7)
2. "I" = "me" = Jesus; the virgin-born Son of God.

3. "By" = through; refers to a channel one must go through; Jesus is the way in--the entrance. (John 14:6)

4. "If" = in case; this is a third class conditional sentence in the Greek; means the condition is undetermined but has the prospect of determination if one meets the condition--enter in.

5. "Any man" = anyone; male or female; whosoever.

6. "Enter in" = refers to an entrance into a condition; Jesus uses the door into a physical sheepfold as an application of Himself as being the entrance into life; He is not "a" way but "the" way--the only way.

7. If one will enter by the door (this can only be done by a completed work of Holy Ghost conviction; John 16:8-11) there are four promises he can claim as his own:

A. "He (any man) shall be saved" = to be delivered from the penalty of sin; to be safe and sound; justified; to have everlasting life (John 5:24); also he will be safe from thieves and robbers.

B. "Shall go in" = means to enter the fold; implies provision and defense by the Shepherd.

C. "Shall go out" = sheep do not live in the fold but are led out into this world (among mankind) by the Shepherd (Psa. 23:1-2) to let their light shine in the world (Mat. 5:16; Titus 2:12); sheep are not of this world (John 17:16) but are sent into this world. (John 17:18)

D. "Find pasture" = pictures the joy of the sheep in the pasture provided by the shepherd; the shepherd leads his sheep into green pastures but it is the sheep's responsibility to graze.

8. These four things are promised to everyone and anyone who will meet the condition--enter by the door.

V. 10

1. "Thief" = one who steals--takes what is not lawfully his; implies silence and secrecy.

2. "Steal" = to take away by theft and stealth.

3. "Kill" = to slay; to inflict physical death.

4. "Destroy" = to put out of the way entirely; to render useless.

5. The thief comes only for one purpose--to get personal gain and will do what ever is necessary obtain that gain even if it means to kill and destroy anyone who gets in his way.

6. "I" = Jesus, the virgin born Son of God.
7. "I am come" = "I came" = in sharp contrast of the good shepherd to the thieves and robbers (verse 1), Jesus came.
8. "That" = gives the purpose of His coming.
9. "They" = any man who meets the condition. (verse 9)
10. "Might have" = may possess; the tense is continuous which means they may keep on having; this is available to all mankind who will come the Lord's way. (II Peter 3:9)
11. "Life" = means salvation; refers to eternal life.
12. "Abundantly" = more than sufficient; over and above; word denotes that which is not absolutely essential to life, but which is superadded to make life happy; isn't that just like our Shepherd?

V. 11

1. "I am" = the self existent one; these words alone were enough to startle a Jew, especially a Pharisee, for they knew the Scripture and knew that Jesus was saying He was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)
2. "The" = a definite article in the Greek, which means there is only one and no other will ever take His place.
3. "Shepherd" = a herdsman; He to whose care and control others have committed themselves to; during World War II a shepherd was a pilot who guided another pilot, whose plane was partially disabled, back to the base or carrier by flying alongside him to maintain visual contact.
4. "Good" = description of the shepherd; excellent; noble; beautiful; fair; ideal; word used to indicate outward appearance and also inward quality.
5. "Giveth his life" = lays down his life; that's what Jesus did when He was nailed to the cross (verses 17-18); the tense is continuous. (John 3:16)
6. "For" = preposition of substitution; in behalf of; instead of.
7. "The sheep" = believers; refers to giving His life for the sin of the world. (John 1:29; I John 2:2)

V. 12

1. "But" = shows contrast between the Shepherd and the hireling.
2. Jesus is using a physical allegory (a figurative description of real facts) to portray the spiritual.
3. "He that is an hireling" = "not the shepherd" = refers to one who tends the sheep, whether physically or spiritually, only for what wages or hire he can receive from it; denotes one who is unfaithful to his trust.
4. "Whose own the sheep are not" = every true shepherd considers the sheep in his care "his own" even if he does not actually own them but the hireling does not feel this way.
5. "Seeth" = to view attentively; this word is a vivid graphic picture; the tense is continuous which means the wolf did not slip upon him unawares; he had time to prepare to defend the sheep but instead he left them.
6. "Wolf" = a wild animal; indicates any wild animal that would destroy literal sheep; spiritually it implies cruel, greedy, destructive men.
7. "Leaveth" = to desert wrongfully; abandon; the tense is continuous action.
8. "Fleeth" = to escape safely out of danger; the tense is continuous action.
9. The cowardly hireling cares nothing for the sheep. He cares for his own skin. His actions resulted in the wolf:
 - A. "Catcheth them (the sheep)" = to seize and carry off by force; the tense is continuous.
 - B. "Scattereth the sheep" = to go in every direction; the wolf could only catch a small percentage of the flock but that resulted in the rest being scattered; the tense is continuous action.

V. 13

1. "Because" = gives the reason the hireling fleeth--not just because he saw a wolf but because:
 - A. "He is an hireling" = is paid wages and is not a true shepherd.
 - B. He "careth not for the sheep" = but our Shepherd does care. (I Peter 5:7)
2. The hireling will not risk his life nor suffer loss in behalf of the sheep for his loss may total more than his wages.

V. 14

1. "I" = "mine" = Jesus, the virgin born Son of God.
2. "I am the good shepherd" = Jesus restated this phrase that the nature of the hireling may be revealed.
3. "Know" = "known" = to know by experience; to understand; used in the sense of affectionate regard or love; the tense is continuous; His emphasis ties the two in an intimate union.
4. "*Sheep*" = in italics, thus supplied by the translators; the Greek refers to the believers.

V. 15

1. "The Father" = God the Father of the Lord Jesus.
2. "Knoweth" = "know" = to know by experience; to understand; used in the sense of affectionate regard or love; here He emphasized His and the Father's reciprocal knowledge, affection, regard, and love for each other.
3. "Me" = "I" = "my" = Jesus, the virgin born Son of God.
4. "Lay down my life" = same phrase as verse 11--"giveth his life" = refers to giving His life as an atoning sacrifice on Calvary; the tense is continuous.
5. "For" = preposition of substitution; in behalf of; instead of.
6. "The sheep" = believers; refers to giving His life for the sin of the world. (John 1:29; I John 2:2)

V. 16

1. "Other sheep" = refers to Gentile believers; the Lord's flock is not confined to those enclosed in the Jewish fold but takes in all men of all races and times (John 11:52); God so loved the world--Jews and Gentiles. (John 3:16)
2. "Other" = other of the same quality.
3. "I" = "my" = Jesus, the virgin born Son of God.
4. "Have" = possess; this does not imply that they were then His friends but that they would be.
5. "Which are not of this fold" = not Jews; this implies that the gospel was to be preached to the Gentiles--a doctrine extremely offensive to the Jews.

6. "Them" = "they" = other sheep.

7. "Also" = implies Jesus must bring the Gentiles as well as the Jews.

8. "Must bring" = it is necessary; expresses the moral urgency of Christ's passion for God's people in all lands and ages; this is according to prophecy (Isa. 42:6) for the Messiah to be a Light also to the Gentiles.

9. "Shall hear" = consider what has been said; to understand; implies obedience; this is something definite--no ifs, ands, buts, or maybes; the Lord Jesus knew because He is omniscient--has all knowledge.

10. "Hear my voice" = means they recognize His voice and follow Him as sheep do their shepherd.

11. "One fold" = one flock; the body of those who follow Jesus as their guide and keeper; this is just another metaphor for kingdom in Mat. 8:11 where the children of the Kingdom come from all nations.

12. "One shepherd" = refers to the Great Shepherd--the Lord Jesus Christ. (Heb. 13:20)

V. 17

1. "Therefore doth" = on account of this; for this reason--"because I lay down my life, that I might take it again."

2. "My" = "me" = "I" = Jesus, the virgin born Son of God.

3. "Father" = God the Father of the Lord Jesus Christ.

4. "Love" = agape; God kind of love; to love dearly; to be well pleased.

5. The Father's love for the Son is shown (John 3:16) to be the voluntary offering of the Son for the sin of the world. (Rom. 5:8)

6. "I lay down my life" = refers to giving His life as an atoning sacrifice on Calvary; Jesus does for us what any good shepherd does (verse 11) as He has already said. (verse 15)

7. The value of the atoning death of Christ lies in the fact that He is the Son of God, the Son of Man, free of sin, and that He makes the offering voluntarily. (Heb. 9:14)

8. "That I might take it again" = refers to the resurrection; to be raised up from the dead, and glorified, and still carry on the work of redemption.

V. 18

1. "No man taketh it from me" = no one could take Jesus' life by force; this could not happen unless He was willing to yield Himself into their hands. (Mat. 26:53)
2. "No man" = no one; not even the devil.
3. "But" = shows contrast.
4. "I" = "my" = Jesus, the virgin born Son of God.
5. "I lay it down of myself" = means Jesus voluntarily gave His life on Calvary; Luke 23:46 states that while on the cross Jesus said, "Father, into thy hands I commend (commit to one's charge) my spirit."
6. "Power" = authority; it includes all necessary power and the authority of His Father to do it.
7. "I have power to lay it down" = restatement of the voluntariness of His death for the sheep.
8. "I have power to take it again" = this shows that He was divine; a dead man has no power to raise himself from the grave; there is no contradiction between here and Rom. 8:11 since Jesus did not raise Himself from the dead independently of the Father as the active agent.
9. "This commandment have I received of my Father" = my Father has appointed this, and commissioned me to do it; Jesus always followed the Father's command in all things (John 12:49) so, now He is doing the Father's will about His death and resurrection which came about as a result of their mutual agreement.

V. 19

1. "Division" = schism; split; they were unable to agree together; Jesus said He came to bring division (not purpose but result; Luke 12:51).
2. "Therefore" = in view of what had been said.
3. "Again" = repetition of the action; twice before a division had occurred because of His words. (John 7:43; 9:16)
4. "Among" = between.
5. "The Jews" = belonging to the Jewish nation; descriptive of the people as distinct from the Gentile world and from the followers of Christ; the Pharisees to whom Jesus was conversing (John 9:40) were greatly involved in this division.
6. "For" = because; on account of; gives the reason for the division--these sayings.
7. "These sayings" = refer to the words Jesus had just spoken.

V. 20

1. "Many" = some; refers to a large portion of the Jews who had gathered around Jesus to hear Him speak.
2. "Them" = the Jews; the rejecters.
3. "Said" = to point out with words.
4. "He" = "him" = Jesus, the virgin born Son of God.
5. "Hath" = has; to possess; the tense is continuous.
6. "Devil" = demon; the fallen angels who are subject to the devil's orders; refers to Jesus being deranged or mad (which they added) according to their thinking.
7. "Mad" = applied to a person who speaks in such a way that he seems to be not in his right mind.
8. "Why" = the many (rejecters) questioned the behavior of the others (receivers; "ye") of verse 21.
9. "Hear" = to consider what has been said; to give ear to a teaching or a teacher.

V. 21

1. "Others" = another part of the Jews gathered around Jesus as He spoke; probably fewer in number than the "many" who spoke up in verse 20.
2. "Said" = to speak.
3. "These" = "words" = referring to what Jesus had spoken in this chapter.
4. "Him" = could be applied to anyone but refers in context to Jesus.
5. "Him that hath a devil" = one possessed by a demon; refers to one being under the power of a demon; they had heard the demon possessed speak but not like this.
6. "Can" = to be able; to be capable.
7. "Devil" = demon under Satan's control.
8. "Can a devil open the eyes of the blind?" = a negative answer was expected; demons would more likely put out one's eyes, not open them.

9. Nicodemus may have been one of the "others" here because after his encounter with Jesus in John 3, it seems he gains understanding as time passed and as a result we find him speaking up in favor of Jesus. Six month's later we find him saved evidenced by his coming to claim the body of Jesus.

V. 22

1. John inserts this verse (by inspiration; II Tim. 3:16) to explain the time and place the following verses occurred.

2. There was approximately two months of time passed between verse 21 and 22. During this time the recorded events of Luke chapters 10-14 probably occurred.

3. The place = "Jerusalem" = the city where the Lord chose to put His name and where the temple was built. (I Kings 11:36)

4. The time = "the feast of the dedication" = only mentioned once in the Scripture; Dec. 25; an annual festival instituted by Judas Maccabeus in 165 BC to celebrate the purification and renewal of the temple exactly three years after it had been desecrated by Antiochus Epiphanes; this was not a required feast for Jews to attend, but Jesus was there in Jerusalem; this occurred three months and 20 days (based on our calender; Dec 25 to April 14) before the cross.

5. The time = "winter" = Dec. 25; the climate in Jerusalem compares to our climate in Kentucky; thus winter--Dec. 25.

V. 23

1. "Jesus" = the virgin born Son of God.

2. "Walked" = to make one's way; the word implies how difficult a moving person is to encircle; (verse 24) thus, this shows the Jews determination to trap Jesus.

3. "In the temple in Solomon's porch" = a covered area on the east side of the temple; a place of protection from the winter weather--Dec. 25.

V. 24

1. "Then" = while Jesus was walking.

2. "Came round about" = one word in the Greek; to surround; encircle; the Jews did this to frighten or intimidate Him and repeatedly poked questions at Him.

3. "Jews" = belonging to the Jewish nation; descriptive of the people as distinct from the Gentile world and from the followers of Christ; this group was made up primarily of the hostile Pharisees.
4. "Him" = "thou" = Jesus, the virgin born Son of God.
5. "How long dost thou make us to doubt" = how long are you going to keep us in suspense; they had difficulty understanding for Jesus had spoken to them in parables and allegories.
6. "If thou be the Christ" = this is a first class conditional sentence which means the condition is fulfilled; the Jews stated this as truth for the sake of argument.
7. "The Christ" = the English word for the Messiah or the Anointed One of the OT.
8. "Tell" = speak up.
9. "Us" = the Jews around Jesus.
10. "Plainly" = openly; frankly without concealment without using parables and allegories.
11. The demand seemed fair enough on the surface. They had asked Him before (John 8:25) who He was and Jesus refrained from saying that He was the Messiah. Now He refrained again. The reason being that the word, Messiah, had a political connotation attached to the title. If Jesus claimed the title openly, the Jews could charge Him with blasphemy against their religion and treason against the Roman government. His time was not yet come is the real reason for not saying He was the Messiah. Later when His time was come He said He was the Christ--Messiah. (Mark 14:61-64) The Sanhedrin instantly voted Him guilty of blasphemy and carried Him to Pilate with the charge of His claiming to be king as being a rival to Caesar.

V. 25

1. "Jesus" = the virgin born Son of God.
2. "Answered" = to give an answer to a question proposed (verse 24); He gave them an answer but it was not the one they wanted; it was useless to say more at this time.
3. "Them" = "you" = "ye" = the Jews who surrounded Jesus questioning Him.
4. "I" = "my" = "me" = Jesus, the virgin born Son of God.
5. "I told you" = Jesus had not used the word Messiah, but He had used expressions designed to convey the same truth and many of the Jews understood these expressions as Jesus' claiming to be the Messiah (John 5:19; "the Son" is equivalent to the Messiah).

6. "Believed" = to think to be true; to place confidence in; to be persuaded of; negated by "not;" they didn't believe His words nor His works.
7. "Works" = the miracles, such as restoring the blind, curing the sick, and etc.
8. "Do" = perform; produce; the tense is continuous.
9. "In my Father's name" = indicates that the miracles Jesus performed were by the authority, power, and command of God, the Father of the Lord Jesus.
10. "They" = the works; the miracles.
11. "Bear witness" = to give evidence of; the tense is continuous; the miracles were attention-getters and finger-pointers to Jesus that He was the Son of God--Messiah.
12. "Of" = concerning.

V. 26

1. "But" = shows contrast between what they should have done when they heard His words and saw the miracles He performed and what they did.
2. "Ye" = the Jews questioning Jesus.
3. "Believe" = to think to be true; to be persuaded of; to place confidence in; negated by "not."
4. "Because" = gives the reason they did not believe.
5. "Ye are not of my sheep" = you are not my people; you do not possess the spirit of the genuine disciples; they were the children of the devil in spirit and conduct.
6. "As I said unto you" = means Jesus had already spoken to them two months earlier; here He reminds them of the allegory He spoke to them two months earlier, recorded in this chapter. (John 10:1-16)

V. 27

1. "My sheep" = in contrast with you--my sheep are not in doubt and suspense.
2. "Hear" = to attend to; to understand; to consider what is or has been said and act on it accordingly; means to believe; the tense is continuous--they will keep on believing.
3. "My" = "I" = Jesus, the virgin born Son of God.
4. "Voice" = refers to our Lord's call and commands.

5. "Know" = to know by experience--to understand; used in the sense of affectionate regard or love; the tense is continuous.

6. "Them" = "they" = the Lord's sheep--the people of God.

7. "Follow" = to follow one who precedes; the tense is continuous; it is natural for sheep to follow the Shepherd--the Lord Jesus Christ; signifies they obey and submit to His claim and will.

V. 28

1. "I" = "my" = Jesus, the virgin born Son of God.

2. "Give" = to bestow a gift; refers to salvation which is a free gift. (Isa. 55:1-2)

3. "Eternal life" = spiritual life which is endless; the Greek word is also translated everlasting life; thus, eternal and everlasting have the same meaning; this word itself refutes the doctrine of losing one's salvation--in fact the Lord placed double emphasis upon this doctrine as He adds "and they shall never perish."

4. "Perish" = to be lost; ruined; destroyed; death; refers to going to hell; negated by "never" = not; the Greek has a double negative--not, not or never, never; this doubly refutes the doctrine of losing one's salvation. (John 5:24)

5. "Neither" = not.

6. "Any *man*" = *man* is in italics, thus supplied by the translators; anyone--male or female.

7. "Pluck" = to seize; carry off by force; to snatch away.

8. "Them" = the Lord's sheep.

9. "My hand" = the hand is that by which we hold or secure an object; this means that Jesus has them safely in His own care and keeping.

10. This means that no one, male or female, hireling, wolf in sheep's clothing, demon, or devil can get you out of Lord's hand after you are saved. This also means yourself. Some teach you can take yourself out of His hand but that is false doctrine. In fact who would want to take himself out (if he could) after experiencing the wonderful grace of the Lord in salvation.

11. Rom. 8:35 ask, "Who shall" then it turns to seven things which are representative of all circumstances and influences upon an individual. Basically this verse is saying that even the devil using every circumstance he can on us cannot pluck the saints out of our Lord's hand. In fact Paul answered this question in Rom. 8:37-39.

V. 29

1. "My" = "me" = refers to Jesus, the Son of God.
2. "Father" = refers to God the Father of Jesus Christ.
3. "Which" = who; God is a person not a thing; masculine gender not neuter.
4. "Gave" = to give something to someone as his own; the tense is perfect which means a past completed action with existing results; this means the Father gave the sheep to the Son at a point in past time and they remain in His possession at this time and will continue to remain in His possession throughout eternity; these verses have multiple emphasis upon the doctrine of eternal security; in context He is referring to the sheep (*them*) that was given to Jesus by the Father; another place (John 6:37) refers to those the Father gives the Son; this word is misunderstood by many; refers to those chosen in Christ (Eph. 1:4); don't be afraid of the word "chosen" for it is simply based upon three things:(I Peter 1:2; II Thess. 2:13)
 - A. "According to the foreknowledge of God the Father" = He sees and knows what He can do in one's heart (I Sam. 16:7); this does not mean there is anything good in any person's heart but God the Father, as the Master potter, knows what He can do with clay.
 - B. "Through sanctification of the Spirit" = refers to the setting apart work of the Holy Spirit called "godly sorrow" (II Cor. 7:10), "Holy Ghost conviction" or "reproval" (John 16:8-11) whereby the Holy Spirit brings one out of the kingdom of darkness and sphere of the Devil's control into the kingdom of light and the sphere of God's control (Col. 1:12-13); this works repentance and produces faith in the sinner.
 - C. "Unto obedience" = point when repentance and faith are worked, then a sinner can repent and believe unto salvation, thus obedience; man must repent and believe to be saved. (Luke 13:3; Acts 16:31)
5. "Is greater" = is more powerful.
6. "All" = each and every being including the devil; refers to the Father being greater than any enemy or the combination of all enemies.
7. "No *man*" = *man* is in italics thus supplied by the translators; means no one not even one's self.
8. "Is able" = to be capable; to have power; the Greek is emphatic--no one has power or is capable of plucking the sheep (*them*) out of the Father's hand.
9. "Pluck" = to seize; to carry off by force; to snatch away.
10. "Hand" = the hand is that by which we hold or secure an object; here it is the "Father's hand" that secures the believer.

V. 30

1. "I" = "my" = Jesus, the virgin born Son of God.
2. "Father" = God the Father of the Lord Jesus Christ.
3. "One" = the Greek expresses union--one in essence or nature. (Col. 2:9)
4. This statement is the climax of Christ's claims concerning the relation between the Father and Himself--the Son. Jesus' words stir the Pharisees to uncontrolled anger.

V. 31

1. "Then" = therefore; consequently; in view of what Jesus had just stated--that He and His Father are one.
2. "Jews" = the Jews who gathered round Jesus on the feast day--Dec. 25--feast of the dedication; this group was made up primarily of the hostile Pharisees.
3. "Took up" = word means to pick up, to carry, and to bear; the Greek construction seems to indicate they fetched stones from a distance since there were none on the porch of the temple.
4. "Stones" = small stones used for throwing at a person to kill them.
5. "Again" = repetition of an action; they had once before taken up stones to destroy Jesus. (John 8:59; two months before)
6. "Stone" = to pelt with stones in order to kill; a Jewish mode of punishment of a blasphemer which is what they considered Jesus to be because He had made Himself equal with God (Lev. 24:16); see verse 33 for the Jew's statement.
7. "Him" = Jesus who was equal with the Father because He was God.

V. 32

1. "Jesus" = "I" = "my" = "me" = the virgin born Son of God.
2. "Answered" = to begin to speak but always where something has preceded (either said or done, in this case done) to which the remarks refer.
3. "Them" = "you" = "ye" = the Jews who wanted to stone Jesus and now were ready to do so.

4. "Works" = acts; deeds; things done; refers to miracles; described as "many" = a great number, many of which have not been recorded in any of the gospels (John 21:25); also described as "good" = good because they tended to promote the happiness of men and were proofs of His benevolence.

5. "Shewed" = showed; to expose to the eyes; what Jesus did He didn't do in a corner.

6. "From my Father" = out of Jesus' Father (God) as a source; means the source of these works was Jesus' Father whom the Jews claimed as their Father.

7. "For which of those works do ye stone me?" = "which one of the miracles that I have performed would cause you to pick up stones to kill me?"

8. The Jews had the stones in their hands stretched back to fling at Him. They had a threatening attitude but they could not carry out their threat because Jesus' time had not yet come. This occurred three months and 20 days before the cross (Dec. 25 to April 14; based on our calendar).

V. 33

1. "The Jews" = "we" = those hostile Pharisees who gathered round Jesus on this feast day. (verses 22-24)

2. "Answered" = to give an answer to a question proposed. (v. 32)

3. "Him" = "thee" = "thou" = "thyself" = Jesus, the virgin born Son of God.

4. First "for" = concerning.

5. "Good work" = refers to the miracles Jesus performed; they did not deny His "good works," in fact they even acknowledged that He performed them (here and John 2:23).

6. "Stone" = to pelt with stones in order to kill; a Jewish mode of punishment of a blasphemer (Lev. 24:16)

7. "But" = shows the contrast between what they were not stoning Him for and for what they were.

8. Second "for" = gives the reason for their taking up stones to stone Jesus.

9. "Blasphemy" = refers to speech defamatory of the Divine Majesty.

10. "And because" = gives the second reason for their taking up stones to stone Him; this is really a fuller explanation of the first reason--blasphemy.

11. "Thou being a man" = refers to Jesus being a human being.

12. "Makest thyself God" = the Jews were saying that Jesus' language implied He was God; they realized what Jesus was saying but they thought He was lying.

13. Was what He said blasphemy? Only if He was not the Son of God. He was man but He was also God robed in flesh.

V. 34

1. "Jesus" = the virgin born Son of God.

2. "Answered" = to begin to speak where something has been said to which the remarks refer. (verse 33)

3. "Them" = "your" = the hostile Jews who had gathered around Jesus with stones in their hands ready to kill Him.

4. "Is it not written" = a question expecting an affirmative answer; the tense is perfect which means past completed action with existing results; this reveals that the Scripture (Psa. 82:6) was written down at a definite point in the past and stands on record at present--their's and our's as well.

5. "Your law" = stresses the law in which the Pharisees trusted; applies to the entire OT which included Psalms.

6. "I said" = the Psalmist said or God said by the Psalmist.

7. "Ye are gods" = refers to the judges, magistrates, and princes of Israel because they were God's representatives; Moses was called "a god to Pharaoh" because God sent him. (Exo. 7:1)

8. Jesus' argument is that if those whom God sent in OT time were called gods, how could He be guilty of blasphemy for God sent Him?

V. 35

1. "If" = since; introduces a first class conditional sentence which means the condition is determined to be fulfilled or the facts are assumed to be true.

2. "He" = the Psalmist or God through the Psalmist.

3. "Called" = to speak in past time.

4. "Them" = "whom" = the judges, magistrates, and princes of Israel who were commissioned by God to rule.

5. "gods" = a lower case letter; God's representative in this case.

6. "The word of God" = the command of God; His commission to them to do justice.
7. "Came" = intrusted to them (judges, magistrates, and princes).
8. "And the scripture cannot be broken" = means the Word of God cannot be explained away; the authority of the Scriptures is final. The Pharisees should have accepted what the Scriptures taught.

V. 36

1. "Say" = do say; do speak; the word ask a question.
2. "Ye" = the Pharisees who were ready to stone Jesus.
3. "Him" = "whom" = refers to Jesus, Himself.
4. "The Father" = God, the Father of the Lord Jesus.
5. "Hath sanctified" = in context it means God has consecrated or appointed His Son to be His messenger or Messiah to mankind.
6. "Sent into the world" = indicates special commission; to order to go to a place appointed; as the Messiah--an office far more exalted than that of magistrates in OT time.
7. "Thou blasphemest" = to speak reproachfully of Divine Majesty; this is what the Pharisees had accused Jesus of in verse 33; Jesus is just quoting what they said.
8. "I" = Jesus, the virgin born Son of God.
9. "Because" = gives the reason they accused Him of blasphemy--"because I said, I am the Son of God."
10. "I am" = the self existent one; these words alone were enough to startle a Jew, even a Pharisee, for they knew the Scripture and knew that Jesus was saying He was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)
11. Jesus then adds a second startling phrase--"the Son of God" = a title equal to "Messiah."
12. The sole purpose in Jesus' argument was to clear Himself of their charge of blasphemy. He effectually stopped the mouths of these Pharisees for they never answered His question.
13. If the judges, magistrates, and princes of the OT were called gods, how could these Jews charge Jesus with blasphemy for He was the One appointed to manifest God to them.

V. 37

1. "If" = a hypothetical condition.
2. "I" = "me" = Jesus the virgin born Son of God.
3. "Do" = produce; perform; negated by "not;" the tense is continuous.
4. "Works" = miracles.
5. "Of my Father" = refers to those things that were in the will of the Father.
6. "Believe" = to think to be true; to be persuaded of; to place confidence in; negated by "not."
7. Jesus is saying, "If I do not practice performing the miracles that are in my Father's will, then you need not believe that I am the Son of God."

V. 38

1. "But" = shows the contrast between Jesus' hypothetical condition (verse 37) and what He really did.
2. "I" = "me" = Jesus, the virgin born Son of God.
3. "Do" = perform miracles that are in the Father's will; the tense reveals continuous action--habitual lifestyle; Jesus always did that which pleased the Father. (John 8:29)
4. "Though" = even if.
5. "Ye" = the Jews around Jesus ready to stone Him.
6. "Believe not me" = are not persuaded that what I say is true.
7. "Believe the works" = the miracles He performed were sign-posts pointing to the fact that Jesus was sent from God on a special mission; His works authenticated His ministry as being commissioned by God; therefore, the Jews needed to be persuaded that Jesus was the Son of God--the Messiah.
8. "That" = gives the reason they needed to believe.
9. "Know" = to know by experience; the Greek construction indicates that they may come to know and keep on knowing.
10. Our Lord also wanted these Jews, really His enemies, who were standing there with stones in their hands ready to kill Him, to come to believe and keep on believing (II

Peter 3:9) "that the Father *is* in me, and I in him (the Father)" = a phrase denoting a most intimate union--one which can not exist with any one else. Why? Because Jesus was God in flesh.

V. 39

1. "Therefore" = in view of the facts Jesus just stated.
2. "They" = "their" = the Jews including the hostile Pharisees who had gathered around Jesus with stones in their hand ready to kill Him.
3. "Sought" = craved; a strong desire; aim at; tried to.
4. "Again" = repetition of the action; they had once before tried to take Jesus. (John 7:30)
5. "Him" = "he" = Jesus, the virgin born Son of God.
6. "Take" = to lay hold of in order to kill Him.
7. "But" = shows the contrast; they tried to take Him but they could not, the reason being "His time had not yet come." (John 7:30)
8. "Escaped" = to go forth of one's own accord; Jesus simply walked through the midst of these hostile Jews as He did in John 8:59 and they could do nothing.
9. "Out of their hand" = they thought they had Him surrounded so He could not get away but Jesus left them standing with nothing in their hands but the stones they had intended to use to kill him.

V. 40

1. "Went away" = departed; the Jew's rejection and hostility drove Jesus from them; His presence permeates those who desire Him, and He departs from those who reject Him.
2. "Again" = repetition of the action; refers to Jesus returning to the place where John had baptized Him about three years earlier. (Mat. 3:13)
3. "Beyond" = on the other side; refers to the east side of the Jordan river (John 1:28) because Jerusalem is the geographical center of the world then and now; therefore, many times location was stated with direction from Jerusalem; even today the countries east of Jerusalem are considered the Eastern world and the countries west, the Western world.
4. "Into" = to; to come to a point, place, and time with a purpose; Jesus never did anything without a purpose.

5. "The place where John at first baptized" = the location where John the Baptist performed his first baptism; Bethabara. (John 1:28)
6. "Baptized" = to immerse; to make fully wet.
7. "There" = place beyond Jordan.
8. "He" = Jesus, the virgin born Son of God.
9. "Abode" = continued; remained; means He stayed there for a period of time—a few days.

V. 41

1. "Many" = a large number.
2. "Resorted" = came; these seems to have come as a result of Jesus' ministry in Jerusalem during the Feast of Dedication.
3. "Him" = "this man" = Jesus, the virgin born Son of God.
4. "Said" = to point out with words.
5. "John" = John the Baptist, the forerunner of Jesus.
6. "Did" = performed.
7. "No" = not one.
8. "Miracle" = a sign; an exertion of Divine power; that which no human can do.
9. "But" = shows contrast; even though John performed no miracle what he had said concerning Jesus was true.
10. "All things" = each and every thing.
11. "Spoke" = to speak.
12. "True" = refers to speaking the truth; correct; right.

V. 42

1. "Many" = a large number; we or not told who nor how many.
2. "Believed" = to put trust in; to be persuaded; means they believed with saving faith that Jesus was the Messiah; the tense is point action.

3. "On" = to come to a point, place, and time with a purpose; this could not have happened unless the power of the Holy Spirit enabled them to do so.
4. "Him" = Jesus, the Messiah, the virgin born Son of God.
5. "There" = the place beyond Jordan where Jesus abode for this short space of time.

CHAPTER 11:

4. Conflict over Jesus' Power. V. 11:1-57

V. 1

1. "Now" = indicates some time elapsed while Jesus abode beyond Jordan; during this time Luke 15:1-17:10 may have occurred.
2. "A certain *man*" = a certain one; *man* is in italics, thus supplied by the translators because Lazarus is a man.
3. "Sick" = ailing; weak; feeble; to be without strength; what the sickness was specifically we do not know but it resulted in Lazarus' death.
4. "Lazarus" = his name means God is his help; there is no connection between this Lazarus and the one in Luke 16.
5. "Of Bethany" = the place where Lazarus lived with his two sisters, Martha and Mary; a village about two miles east of Jerusalem on the south-east slope of the Mount of Olivet; the place is about 25 or 30 miles from Bethabara where Jesus was at at this time.
6. "Town" = village.
7. "Mary" = four Marys are mentioned in the gospels:
 - A. Mary, the sister of Lazarus and Martha.
 - B. Mary, the mother of Jesus.
 - C. Mary Magdalene, a woman from Magdala who had seven demons cast out of her. (Mark 16:9)
 - D. Mary, the wife of Cleopas and mother of James the less.
8. "Martha" = Lazarus' sister.

V. 2

1. This verse is placed in parenthesis by John (still inspired) to identify which Mary is Lazarus' sister--the one who (which) anointed the Lord and wiped His feet with her hair. This is recorded in John 12:1-8 by John even though it is mentioned here before it is recorded. You must remember that John wrote all the book of John at least 60 years after the death of Jesus on the cross. Therefore, he could make mention of Mary anointing the Lord before he recorded it. She really anointed His feet (John 12:3), which may have been the result of His being the gospel (good news) to her. (Rom. 10:15b which is a quotation of Isa. 52:7)

2. "Anointed" = to spread on and over the feet of the Lord Jesus.

3. "The Lord" = supreme in authority; Master; Jesus the Christ.

4. "Ointment" = this English word does not quite convey the proper meaning; the substance was a liquid and a perfume used only to give a pleasant odor.

5. "Wiped his feet with her hair" = refers to using her (Mary) hair like a cloth to absorb the excess ointment on our Lord's (His) feet.

6. "Whose" = Mary.

7. "Brother" = from the same womb; means having the same mother.

8. "Sick" = ailing; weak; feeble; without strength.

V. 3

1. "Therefore" = in view of the fact Lazarus was sick.

2. "His" = "he" = Lazarus.

3. "Sisters" = Mary and Martha.

4. "Sent" = to order to go to a place and a person; the message was sent by a messenger; Lazarus' sisters knew Jesus' power to restore the sick to health.

5. "Him" = Jesus, the virgin born Son of God.

6. "Saying" = to point out with words.

7. "Lord" = a title of respect; supreme in authority; Master; Jesus the Christ.

8. "Behold" = this is an exclamation used to get Jesus attention.

9. "He" = "whom" = Lazarus.

10. "Lovest" = to be fond of; to treat affectionately; a word for friendship love; the tense reveals continuous action; Jesus was close to this family for He stayed in their home many times.

11. "Sick" = ailing; weak; feeble; without strength.

12. The message sent implied, "Come soon to heal him," yet the words did not call for Him to come to heal Lazarus.

V. 4

1. "Jesus" = "he" = "Son of God" = the Messiah; the virgin born Son of God.

2. "Heard" = having heard; to perceive by the ear what is announced in one's presence.

3. "Said" = to speak; Jesus' reply was for the messenger and the apostles as well.

4. "This sickness" = infirmity; weakness; want of strength.

5. "Is not unto death" = is not death in the final issue, to remain dead; Lazarus did die, but he did not remain dead.

6. "But" = shows contrast between what the sickness is not for and what it is for.

7. "For the glory of God" = the manifestation of that which brings forth praise that would honor God.

8. "That the Son of God might be glorified" = the glory of God and of His Son is the same; that which promotes one promotes the other; the miracle that was about to follow would show forth the lovely and tender character of Jesus as a man and a friend, and His

power as the equal with God.

9. "Thereby" = by it, referring to the sickness of Lazarus.

V. 5

1. "Now Jesus loved" = this pictures the continued love of Jesus for this family where He had spent the night often; the sisters expected Jesus to come at once and to heal Lazarus; this verse is inserted to state His love for them even though His actions seemed otherwise. (verse 6)

2. "Love" = agape; God kind of love; love in action.

V. 6

1. First "he" = third "he" = fourth "he" = Jesus the virgin born Son of God.
2. "Heard" = to perceive by the ear what is announced in one's presence.
3. Second "he" = Lazarus.
4. "Sick" = weak; ailing; feeble; without strength.
5. "Abode" = remained; tarried.
6. "Two days" = 48 hours.
7. "Still" = indeed; truly.
8. "In the same place where he was" = in Bethabara, where John at first baptized. (John 10:40)
9. Lazarus probably died soon after the messengers were sent. Bethabara was about 25 or 30 miles from Bethany or a day's journey. It took one day for the messengers to get there, Jesus tarried 2 days, and it took one day for Him to arrive at Bethany; thus, Lazarus was dead four days when He arrived. (verse 39)
10. Jesus did not go at once because He moves with purpose and that for the glory of God.

V. 7

1. "Then after that" = after His delay of two days.
2. "Saith" = to speak.
3. "He" = "*his*" = Jesus, the virgin born Son God.
4. "Disciples" = learners; followers, in context it refers to the 12 apostles, one of whom was lost.
5. "Let us go" = to begin the journey toward Bethany.
6. "Into" = to come to a point, place, and a time with a purpose; Jesus always moved with a purpose in mind.
7. "Us" = Jesus and the 12 apostles.
8. "Judaea" = Judea; the area where Bethany was located.

9. "Again" = repetition of an action; Jesus and His apostles had just left Judea (Jerusalem) a few days or weeks before and traveled¹³ to Bethabara; now He is speaking about returning to that general location again.

V. 8

1. "*His*" = "him" = "thee" = "thou" = Jesus, the virgin born Son of God.

2. "Disciples" = learners; followers; in context it refers to the 12 apostles, one of whom was lost.

3. "Say" = to speak.

4. "Master" = teacher; a title of respect; refers to one who is fitted to teach.

5. "The Jews" = belonging to a Jewish nation; descriptive of the people as distinct from the Gentile world and from the followers of Christ; refers to those who were hostile against Jesus--mainly the Pharisees.

6. "Of late" = at this time; refers to the occurrence in John 10:22-39 which happened just a short time before.

7. "Sought" = to aim at; strive after; to seek in order to find; the tense gives a graphic picture of the increased and untiring effort to kill Jesus.

8. "Stone" = to pelt with stones in order to kill.

9. "Goest" = to withdraw from this safe retreat.

10. "Thither" = there; to that place.

11. "Again" = the repetition of the action; refers to going back to the same general area of Judea where the Jews had just tried to stone Jesus only a few days before; they seemed concerned for Jesus but really they probably were more concerned about themselves.

V. 9

1. "Jesus" = the virgin born Son of God.

2. "Answered" = to give an answer to a question proposed--"Are you going there again?" He did not give a direct answer. Instead, He stated a principle drawn from everyday life.

3. "Are there not twelve hours in a day?" = the Jews divided the day from sunrise to sunset into twelve equal parts; basically He is saying that just as man is allotted 12

hours during the day in which to accomplish His work so He himself had a certain length of time to finish His mission; Jesus had courage to face His enemies again so that He could do His Father's will concerning Lazarus.

4. "If" = introduces a third class conditional sentence in the Greek which means the condition is undetermined, but has the prospect of determination.

5. "Any man" = "he" = anyone whether male or female.

6. "Walk" = refers to actual walking; the tense is continuous action.

7. "In the day" = refers to day light--sun shining.

8. "He stumbleth not" = he is able, having light, to make his journey safely; he sees the obstacles of danger and can avoid them.

9. "Because" = gives the reason he does not stumble.

10. "Seeth" = to turn the eyes to anything; the Greek indicates he sees clearly the obstacles that would cause him to stumble because of "the light of this world" = the light by which this world is illuminated--the light of the sun.

V. 10

1. "But" = shows contrast between day and night.

2. "If" = introduces a third class conditional sentence which means the condition is undetermined, but has the prospect of determination.

3. "A man" = "he" = "him" = anyone whether male or female.

4. "Walk" = refers to actual walking; the tense is continuous action.

5. "In the night" = in darkness.

6. "Stumbleth" = bumps into obstacles.

7. "Because" = gives the reason he stumbles.

8. "There is no light in him" = his eyes admit no light within him to direct his way because it is dark.

9. Jesus is making an application concerning himself in these last two verses. He is saying that there was an allotted or appointed time for Him to live and do His Father's will. So it was proper for Jesus to labor until the close. The night of death was coming, and no work could then be done. This is what Jesus had already told His disciples in John 9:4. He is picturing a spiritual walk (to conduct one's life) and spiritual darkness.

V. 11

1. "These things" = refers to what He said in verses 9-10.
2. "He" = "I" = Jesus, the virgin born Son of God.
3. "After that" = after saying these things of verse 9-10.
4. "Them" = the 12 apostles.
5. "Our" = Jesus plus the 12 apostles.
6. "Friend" = one who is attached to another by affection.
7. "Lazarus" = "him" = the brother of Mary and Martha who had been sick.
8. "Sleepeth" = word applies to death; the tense is perfect which means a past completed action with existing results; Lazarus had died soon after the messenger had left his home to get Jesus and remained in that same condition at present.
9. "But" = show contrast between Lazarus' present condition and what he would be when Jesus showed up.
10. "Go" = to pursue a journey.
11. "That" = reveals the purpose of Jesus' returning to Bethany = "awake him out of sleep" = refers to raising him from the dead which He did. (verses 43-44)

V. 12

1. "Then" = therefore; in view of what Jesus had just stated.
2. "His disciples" = Jesus' followers--the twelve apostles.
3. "Lord" = a title of respect and reverence; means sir, master, or owner.
4. "If" = since; introduce a first class conditional sentence in the Greek which states the condition as a fact--"if he sleep, he shall do well" = sleep was regarded by the Jews, in sickness, as a favorable symptom or as a sign of recovery; thus, there was no real need of Jesus going to Judea to restore Lazarus as far as the 12 apostles were concerned.
7. "Sleep" = used in this verse as physically being asleep and resting.
8. "Shall do well" = shall recover; shall be made well again.

V. 13

1. "Howbeit" = but; nevertheless; instead; John inserts this verse to explain what Jesus' meant.
2. "Jesus" = "he" = the virgin born Son of God.
3. "His" = Lazarus.
4. "Death" = physical death.
5. "But" = shows contrast between what Jesus spoke concerning Lazarus' death and what the disciples thought.
6. "They" = the 12 apostles.
7. "Thought" = supposed; to be of opinion; the apostles misunderstood Christ metaphor for death.
8. "Taking a rest in sleep" = refers to physically resting by being asleep.

V. 14

1. "Then" = therefore; in view of the fact stated by apostles in verse 12.
2. "Said" = to speak.
3. "Jesus" = the virgin born Son of God.
4. "Them" = the 12 apostles.
5. "Plainly" = openly; frankly; without concealment; without using sleep as a metaphor.
6. "Lazarus" = Mary and Martha's brother who had been sick.
7. "Dead" = refers to physical death.

V. 15

1. "I" = Jesus, the virgin born Son of God.
2. "I am glad" = "I rejoice" = means to rejoice exceedingly; the tense is continuous action; Jesus was glad He was not there--at Bethany before Lazarus died.
3. "For" = because; gives the reason Jesus rejoiced--not because of Lazarus death but "for your sakes" = that you may witness Lazarus being raised from the grave.

4. "To the intent" = in order that; to furnish you greater evidence so that you might be persuaded to an even greater degree than you are now, that I am the Messiah.
5. "Ye" = "your" = the 12 apostles.
6. "Believe" = to be persuaded of; place confidence in.
7. "Nevertheless" = but; notwithstanding.
8. "Let us go" = to lead by accompanying to a place.
9. "Us" = Jesus and His 12 apostles.
10. "Him" = Lazarus.

V. 16

1. "Then" = therefore; in view of what Jesus had just said to them.
2. "Thomas" = one of the 12 apostles.
3. "Which" = who; Thomas is a person not a thing; masculine gender not neuter.
4. "Called" = named.
5. "Didymus" = the Greek equivalent of Thomas.
6. "His" = refers to Thomas.
7. "Fellowdisciples" = refers to the other 11 apostles with Thomas.
8. "Let us go" = refers to going with Jesus to Bethany.
9. "Also" = indeed.
10. "Us" = Thomas and the other 11 apostles.
12. "That we may die with him" = Thomas is saying, "Jesus (him) is about to place himself in danger by going back in Judea for the Jews sought to kill Him the last time we were there and they will again. Let us not forsake Him."
13. "Die" = refers to natural physical death.
14. "We" = the 12 apostles.
15. Thomas' statement may not express as much courage as it does doubt concerning the miracle which Jesus was about to work.

V. 17

1. "Then when" = therefore; indicates time elapsed as Jesus and the 12 apostles traveled from beyond Jordan (John 10:40) to Bethany.
2. "Jesus" = first "he" = the virgin born Son of God.
3. "Came" = to come from one place to another; used of arriving.
4. "Found" = to get knowledge of; this is placed here for man's benefit since our Lord, being God, knew exactly the condition Lazarus was in even before the messenger came; He had already stated he was dead in verse 14.
5. Second "he" = Lazarus.
6. "Had *lain* in the grave four days already" = equivalent to having been dead four days (verse 39); it was the Jewish custom to bury one the same day he died because they did not embalm the dead.
7. "Grave" = tomb; a cave hewed out of a rock enclosed by rolling a stone over the opening.
8. "Already" = at this time.

V. 18

1. "Now" = introduces information to help us understand where Bethany was located.
2. "Bethany" = the village where Lazarus, Mary, and Martha lived.
3. "Nigh" = near; the nearness of Bethany to Jerusalem reveals how dangerous it was for Jesus to go there.
4. "Jerusalem" = the city the Lord chose to put His name there and where the temple was built (I Kings 11:36); the place where the Jews had attempted to stone Jesus just a few days earlier.
5. "About" = approximately.
6. "Fifteen furlongs" = a furlong is about 600 ft; thus, 15 furlongs would be about 1.7 miles.
7. "Off" = away.

V. 19

1. "Many of the Jews" = the family of Lazarus was well respected; therefore, as a result, many of their family and friends who were Jews came to Bethany; these Jews were probably not hostile to Jesus.
2. "Come" = to come from one place to another; they traveled from where they lived to Bethany to comfort Martha and Mary.
3. "Comfort" = to calm and console; to encourage.
4. "Them" = "their" = Mary and Martha.
5. "Concerning" = on account of.
6. "Brother" = Lazarus.

V. 20

1. "Then" = these things being so; therefore; in view of the fact Jesus was nearing the house of Martha and Mary.
2. "Martha" = "she" = seems to be the oldest sister who was entrusted with the management of the affairs of the family.
3. "As soon" = when.
4. "Heard" = to perceive by the ear what is announced in one's presence; someone ran ahead of Jesus and told Martha that Jesus was coming.
5. "Jesus" = "him" = the virgin born Son of God.
- 6.. "Was coming" = was on His way and nearing their house.
7. "Went and met" = one word in the Greek; to go to meet.
8. "But" = shows contrast between Martha and Mary; both Martha and Mary act true to form here as in Luke 10:38-42.
9. "Mary" = Martha's sister.
10. "Sat" = remained seated; it is probable that she did not hear the messenger's message that Jesus was coming.
11. "In the house" = the dwelling of Martha and Mary.

V. 21

1. "Then" = therefore; in view of the fact she went to meet Jesus.
2. "Martha" = "my" = Lazarus' sister.
3. "Jesus" = "thou" = the virgin born Son of God.
4. "Lord" = a title of respect; means supreme in authority; Master; Jesus the Christ.
5. "If" = introduces a second class conditional sentence in the Greek which is a condition determined as unfulfilled--Jesus was not there when Lazarus was sick yet alive.
6. "Hadst been" = had been.
7. "Here" = in this place--Bethany at the house of Lazarus.
8. "Brother" = Lazarus.
9. "Had not died" = would not have died--refers to physical death.

V. 22

1. "But" = and.
2. "I" = Martha.
3. "Know" = to have positive knowledge of the facts.
4. "Even now" = at this time; the present.
5. "Whatsoever" = as many things as; anything.
6. "Thou" = "thee" = Jesus the virgin born Son of God.
7. "Wilt" = shall.
8. "Ask of God" = used as prayer to God.
9. "God" = the Father of the Lord Jesus Christ.
10. "Give" = supply; to bestow a gift.
11. Martha was not perfect in all her actions but she still had courageous faith in the power of God through Jesus. It is to her credit that she saw Jesus as the means of approach to the father. It is interesting that Jesus in verse 41 says practically what she has said here.

V. 23

1. "Jesus" = the virgin born Son of God.
2. "Saith" = to point out with words.
3. "Her" = "thy" = Martha.
4. "Brother" = Lazarus.
5. "Shall rise again" = to raise up from the dead; Jesus referred to the act He was about to perform but Martha understood it to mean the future resurrection.

V. 24

1. "Martha" = "I" = Lazarus' sister.
2. "Saith" = to point out with words.
3. "Him" = Jesus, the virgin born Son of God.
4. "Know" = to have absolute positive knowledge of the facts; it is amazing that she believed in a future resurrection since the OT has only a few passages concerning the final resurrection.
5. "He" = Lazarus.
6. "Shall rise again" = to be raised up from the dead.
7. "In the resurrection at the last day" = refers to the time the departed saints will be raised out from among the dead and be carried to the third heaven; Martha's statement echoed Dan. 12:1-2 and no doubt was based on Jesus' teaching as He visited their home many times.

V. 25

1. "Jesus" = "I" = "me" = the virgin born Son of God.
2. "Said" = to speak.
3. "Her" = Martha.
4. "I am" = the self existent One; the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)

5. "The resurrection" = refers to Jesus as being the author and cause of the resurrection; this is a way of saying that the whole doctrine of the resurrection came from Him, and the whole power to effect it was His; in a similar manner He is said to be made of God unto us, "wisdom, and righteousness, and sanctification and redemption." (I Cor. 1:30)

6. "The life" = the absolute fulness of life, real and genuine.

7. Both "resurrection" and "life" are preceded by the definite article in the Greek, "the" = that which stands alone and there is no other.

8. "He" = anyone; whosoever.

9. "Believeth" = to be persuaded of; place confidence in; to think to be true; trust; the tense is continuous action; refers to saving faith.

10. "In" = on; to come to a point, time, and a place with a purpose; this can only become a reality when the Holy Ghost enables you to.

11. "Though" = "even if;" this is a third class conditional sentence in the Greek which means the condition is undetermined but has the prospect of determination--"yet shall he live."

12. "Though he were dead" = refers to physical death; faith does not save a person from physical death; but even if he dies, "yet shall he live" = shall be restored to life in the resurrection.

V. 26

1. "Whosoever" = each and every person.

2. "Liveth" = to be physically alive; refers to those like Martha have the same promise as the physical dead that believed--shall never die spiritually.

3. "Believeth" = to trust; to be persuaded of; place confidence in; refers to saving faith; the tense is continuous action.

4. "In" = on; to come to a point, time, and place with a purpose; this can only be accomplished by a completed work of reproof by the Holy Ghost. (John 16:8-11)

5. "Shall never die" = refers to spiritual death which is separation from the Lord forever in the lake of fire.

6. "Never" = an unbroken age; eternity.

7. "Believest thou this?" = do you (Martha) believe what I have just told you?

V. 27

1. "She" = "I" = Martha.
2. "Saith" = to point out with words.
3. "Him" = "thou" = Jesus, the virgin born Son of God; the Resurrection and the Life.
4. "Yea" = truly; assuredly.
5. "Lord" = a title of respect; supreme in authority; Master; Jesus the Christ.
6. "Believe" = to be persuaded; place confidence in; to trust; the tense is perfect which means a past completed action with existing results; thus, Martha had come to a point in her life, somewhere in past time where she was persuaded that Jesus was the Messiah, and she remains at present time thoroughly persuaded that He is the Messiah; this is called a know-so salvation--that without any doubt.
7. "Art" = are.
8. "The Christ" = the English word for the Hebrew word for the Anointed One or Messiah of the OT.
9. "The Son of God" = a title equal to "Messiah."
10. "Which" = who; the Son of God is a person not a thing; masculine gender not neuter.
11. "Which should come into the world" = refers to the Lord Jesus Christ being robed in flesh through a virgin's womb.
12. "Into" = to come to a point, place, and time with a purpose; Jesus did everything He did with purpose.
13. Martha defined her faith by her confession. The tense of "believe" states that present faith resulted from her past trust. She did not understand all there was to know about the resurrection, yet she affirmed her trust in Jesus.

V. 28

1. "She" = "her" = Martha.
2. "So said" = said these things.(verse 27)
3. "Went her way" = went away; means she left Jesus and went back into the house where she spoke to Mary; Jesus probably directed her to do this because Martha said to Mary, "The Master is come, and calleth for thee."

4. "Called" = to speak; to address.
5. "Mary" = "thee" = Martha's "sister" = having the same parents.
6. "Secretly" = privately; this action was not done in front of all the Jews present to comfort Martha and Mary; this probably also was a result of what the Lord told Martha to do; also Martha was aware of the danger Jesus was in by coming to Bethany.
7. "Saying" = to speak.
8. "The Master" = teacher; one who is fitted to teach; a title of respect.
9. "Is come" = has arrived; is here; is present.
10. "Calleth" = summons; implies the Lord's desire for Mary to come outside the house where He was so He could speak to her.

V. 29

1. "As soon" = shows Mary was ready to act on her confidence in the Lord.
2. "She" = Mary.
3. "Heard" = to perceive by the ear what is announced in one's presence.
4. "Arose" = to raise up from her sitting position. (verse 20)
5. "Quickly" = without any hesitation.
6. "Came" = went; the Greek construction shows vividly the action taking place.
7. "Him" = Jesus, the virgin born Son of God.

V. 30

1. "Now" = word introduces the explanation John gives concerning where Jesus was at this time.
2. "Jesus" = "him" = the virgin born Son of God.
3. "Was not yet come into the town" = He still remained on the outskirts of Bethany--"in that place where Martha met him" = Martha had met Jesus before he entered Bethany, talked with Him, and left Him to hurry to Mary with the news of His arrival.
4. Why Jesus tarried there we do not know for certain. It may have been to meet the sisters away from the crowd of mourners.

V. 31

1. "Then" = therefore; in view of the fact that Mary left the house quickly. (verse 29)
2. "The Jews" = "they" = friends and relatives of the family of Lazarus; these probably did not include the hostile Jews.
3. "Which" = who; the Jews are people not things; masculine gender not neuter.
4. "Her" = "Mary" = "she" = the sister of Martha and Lazarus.
5. "Comforted" = to calm and console; to encourage; expressed their sympathy.
6. "Saw" = to perceive with the eyes.
7. "Rose up" = got up from her sitting position.
8. "Hastily" = quickly; without delay.
9. "Went out" = went outside the house where she was sitting.
10. "Followed" = to go behind one who precedes.
11. "Saying" = speaking.
12. "She goeth unto the grave to weep there" = they supposed that Mary was going to the tomb (grave) to weep (mourn) over her dead brother; they had not heard Martha call her sister.
13. "There" = in that place--the tomb where Lazarus was buried.

V. 32

1. "Then" = therefore; in view of the fact Mary had left her house.
2. "When Mary was come" = refers to her arriving at the place where Jesus was waiting.
3. "Saw" = to perceive with the eyes.
4. "Him" = "Jesus" = "his" = the virgin born Son of God.
5. "Fell down at his feet" = to descend from an erect position to a prostrate position; this was a position of worship; shows humility and reverence.
6. "Saying" = to speak; Mary said the same thing that Martha did when she met Jesus in verse 21.

7. "Lord" = a title of respect; means supreme in authority; Master; Jesus the Christ.
8. "If" = introduces a second class conditional sentence in the Greek which is a condition determined as unfulfilled--Jesus was not there when Lazarus was sick yet alive.
9. "Hadst been" = had been.
10. "Here" = in this place--Bethany at the house of Lazarus.
11. "Brother" = Lazarus.
12. "Had not died" = would not have died--refers to physical death.
13. After she made this statement she said no more but burst out weeping.

V. 33

1. "When" = refers to Jesus seeing her action.
2. "Therefore" = in view of the fact she was weeping.
3. "Jesus" = "he" = the virgin born Son of God.
4. "Saw" = to perceive with the eyes.
5. "Her" = Mary.
6. "Weeping" = mourning for Lazarus who was dead; the tense reveals continuous action .
7. "The Jews" = friends and relatives--"which (who) came with her" = had followed Mary.
8. "Also" = even; indeed the Jews were weeping as well as Mary.
9. "Groaned" = Greek word means to snort with anger like a horse; indignant; to feel anger--righteous indignation; this anger was not at the sisters, nor even the Jews but anger toward the enemy--death, and Satan who cause it, and sin that entered through Adam; the tense is point action.
10. "In the spirit" = in Himself as verse 38 states; refers to the mind and soul--internal; thus Jesus made no outward sound.
11. "Was troubled" = to agitate; to cause one inward commotion; to stir up; the tense indicates it was not an outside force acting on Him but He Himself is doing the stirring up; in other words, He stirs Himself to battle Lazarus' enemy--death and Satan who fought Him all the way.

12. Mary's weeping was genuine, but that of the Jews was partly professional and probably actual "wailing" as the verb could mean. Indignation at the loud wailing would only add to the agitation of Jesus.

V. 34

1. "Said" = to speak; ask a question.
2. "Where have ye laid him?" = in what place have you buried Lazarus? Jesus spoke as a man for as God He knew exactly where he was buried without asking.
3. "Ye" = "they" = Martha and Mary who were responsible for Lazarus' burial.
4. First "Him" = Lazarus.
5. Second "him" = Jesus, the virgin born Son of God.
6. "Lord" = a title of respect; means supreme in authority; Master; Jesus the Christ.
7. "Come and see" = they invited Jesus to go with them and see for Himself; this is a natural and polite reply as they would show Jesus the way, but they had no idea of His purpose.

V. 35

1. This is the shortest verse in the Bible.
2. "Jesus" = the virgin born Son of God.
3. "Wept" = to shed tears.
4. Many have said Jesus wept over Lazarus which is what those around Him thought. (verse 36)
5. He was not weeping over Lazarus or because Mary was weeping even though it is true He is touched with the feeling of our infirmities. (Heb. 4:15) He knew what He was going to do concerning Lazarus and had even told His disciples in verse 11.
6. Three times the Scripture records that Jesus wept:
 - A. Mat. 23:37-38 where He wept over a city full of empty religion of which He had just pronounced judgment (woe) on in previous verses. He wept because of the slowness of heart of others to believe all that He had said unto them. He wept over their unbelief.

B. Heb. 5:7 where it refers to His garden experience of Mat. 26:36-39. Three times He wept here because He saw the sin He would have to bear--a man who had never known sin. He was not weeping over Himself but over others--not over the physical need but the spiritual need.

C. Here in this verse, Jesus is not weeping because Lazarus was dead but because of the unbelief of the Jews that was present that day. The tense is point action.

V. 36

1. "Then" = therefore; in view of the fact that Jesus wept.
2. "The Jews" = the relatives and friends of Martha and Mary; those who followed Mary to meet Jesus.
3. "Behold" = an exclamation; means to look.
4. "How" = how much; Jesus' action, in their thinking, was proof of what they said.
5. "He" = Jesus, the virgin born Son of God.
6. "Loved" = to be fond of; to treat affectionately; a word for friendship love.
7. "Him" = Lazarus.

V. 37

1. "Some" = a part of the Jews (them) who had followed Mary to meet Jesus.
2. "Could" = to be able; used with "not" ask a question, "Was Jesus not able?"
3. First "this man" = Jesus, the virgin born Son of God.
4. "Which" = who; Jesus is a person not a thing; masculine gender not neuter.
5. "Opened the eyes of the blind" = refers to the man born blind in John 9 who was made to see when Jesus passed by; it is clear by this statement that the opening of the blind man's eyes in John 9 had made a lasting impression on some of these Jews, for it was done about three months before; or they could have seen Jesus open someone else's eyes which was not recorded.
6. "Have caused" = to produce another miracle.
7. "Even" = indeed.
8. Second "this man" = Lazarus.

9. "Should not have died" = these Jews share the view expressed by Martha (verse 21) and Mary (verse 32) that Jesus could have prevented the death (physical) of Lazarus had He been there.

V. 38

1. "Jesus" = the virgin born Son of God.

2. "Therefore" = in view of the fact of what the Jews said.

3. "Again" = repetition of the action.

4. "Groaning" = Greek word means to snort with anger like a horse; indignant; to feel anger--righteous indignation; this anger was not at the sisters, nor even the Jews but anger toward the enemy--death, and Satan who cause it, and sin that entered through Adam; the tense here shows a continuous action.

5. "In himself" = same as "in the spirit" in verse 33; refers to the mind and soul--internal not outward groaning.

6. "Cometh" = to travel from one place (where He met Martha and Mary) to another; speaks of His journey even though it was only a short distance; also speaks of His arrival.

7. "Grave" = tomb; place where Lazarus was buried.

8. "It was a cave" = a space hewed out of a rock; a common place for burial in this area due to the rocky condition.

9. "A stone lay upon it" = lay against it; a rock sometimes shaped like a wheel was rolled over the opening to the cave (tomb); this was probably sealed to keep the stink of decomposing flesh in and the wild animals out.

V. 39

1. "Jesus" = second "him" = the virgin born Son of God.

2. "Take ye away the stone" = this command was given to the Jews who were following Jesus, Martha, and Mary; the stone had been put there by man; thus, man was commanded to remove what they had a part in; this could be done without the exercise of Christ's divine power; sometimes we have put stones in our way or others' way; therefore, we are responsible to remove them.

3. "Martha" = "the sister of him (Lazarus) that (who) was dead."

4. "Lord" = a title of respect and reverence; supreme in authority; Master; Jesus the Christ.
5. "By this time" = now; already.
6. "He" = Lazarus.
7. "Stinketh" = to give out a bad odor; emit a smell of a decaying corpse.
8. "He hath been *dead* four days" = Martha reminded the Lord of something He already knew; she did not fully understand the Lord Jesus.
9. A Jewish tradition taught that the soul hovers around the tomb for three days hoping to return to the body, but on the fourth day leaves it. This may have been why Jesus delayed two days--so He could break the Jews' tradition. There is no suggestion here that Martha held this tradition. Her protest was a natural one in spite of her strong faith shown in verses 22-27.

V. 40

1. "Jesus" = "I" = the virgin born Son of God.
2. "Her" = "thee" = "thou" = Martha--Lazarus' sister.
3. "Said I not unto thee" = Jesus pointedly reminds Martha of His promise to raise Lazarus which was implied in verses 23-25.
4. "If" = introduces a third class conditional sentence in the Greek which means the condition is undetermined, but with the prospect of determination.
5. "Wouldest believe" = to be persuaded of; place confidence in.
6. "Shouldest see" = to look at; behold.
7. "The glory of God" = the manifestation of that which brings forth praise; refers to God's person and presence becoming known by some miracle; anytime God is manifested, it is a display of His glory.

V. 41

1. "Then" = therefore; in view of the facts just stated; Martha did not object to the removal of the stone after Jesus' reminder.
2. "They" = the Jews present at Lazarus' tomb.

3. "Took away the stone *from the place* where the dead was laid" = they rolled away the stone that sealed the opening into Lazarus' tomb.
4. "Jesus" = "his" = "I" = "me" = the virgin born Son of God.
5. "Lifted up his eyes" = to look up toward the third heaven in an attitude of prayer; the third heaven is where the Father's throne is.
6. "Father" = "thee" = "thou" = God the Father of the Lord Jesus Christ.
7. "Thank" = to be grateful; to give thanks; this was done in view of the fact that power had been committed to Him to raise up Lazarus; He has the answer before He acts.
8. "Hast heard" = has heard; to attend to or consider what has been or is about to be said.

V. 42

1. "I" = "me" = Jesus, the virgin born Son of God.
2. "Knew" = to have an absolute positive knowledge of the facts; to have confident knowledge.
3. "Thou" = God the Father to whom the Lord Jesus was praying.
4. "Hearest" = to attend to; consider what is being said; the tense is continuous action.
5. "Always" = at all times; this confident knowledge is no new experience with Jesus.
6. "But because of" = gives the reason Jesus said what He said and how He said it.
7. "The people" = the crowd; the Jews, friends and relatives of Martha and Mary, who came to comfort them and also had followed them to the tomb of Lazarus.
8. "Which" = who; the people are not things; masculine not neuter gender.
9. "Stand by" = having stood around; the tense is perfect which means a past completed action with existing results; the people had gathered around Jesus, Martha, and Mary when they came to the tomb and were still standing around them at present; it seems more was said at the tomb than what was recorded.
10. First "that" = gives the reason Jesus said what he did.
11. "They" = the people.
12. "May believe" = may come to a point in time to put confidence in and be fully persuaded.

13. Second "that" = shows what Jesus wanted this crowd to believe.

14. "Hast sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.

V. 43

1. "And when" = these words imply Jesus had finished His discourse with Mary and Martha and He had finished His prayer to the Father.

2. "He" = Jesus, the virgin born Son of God.

3. "Thus" = refers to the things (words) He had just spoken.

4. "Had spoken" = completed speaking to those around Him and the Father as well.

5. "Cried with a loud voice" = this was not for Lazarus to hear, but that the witnesses might focus their attention on Him and the miracle and see Lazarus come forth instantly at His command.

6. "Lazarus" = he who was dead and buried; the Lord was specific by calling him by name; it has been said that if Jesus had not called Lazarus by name all that were in the grave would have come forth when He said, "come forth."

7. "Come forth" = come outside, referring to the tomb.

V. 44

1. "He" = "his" = "him" = Lazarus that was dead--physically dead for four days and buried.

2. "Came forth" = came outside, referring to the tomb; the response was identical to the command.

3. "Bound hand and foot with graveclothes" = graveclothes were linen or cotton cloth used to wrap a corpse after it had been swathed with embalming spices and ointments; customs vary as to the use of these graveclothes; probably his arms and legs were wrapped separately instead of being wrapped with the body, due to Lazarus being able to maneuver his way outside the tomb; the tense is perfect which means a past completed action with existing results; this means he was wrapped in these graveclothes four days earlier when he died and remain in that condition when he came outside the tomb.

4. "His face was bound about with a napkin" = this is a handkerchief or a piece of cloth tied around his head covering his face--at least his eyes; this was a common thing when they buried the dead; the tense is also perfect which means the handkerchief was tied

over Lazarus' face four days earlier when he died and it remained there at present when he came outside the tomb.

5. "Jesus" = the virgin born Son of God.

6. "Them" = the people gathered around who also had removed the stone from the opening into the tomb. (verse 41)

7. "Loose him and let him go" = unbind; to release from the graveclothes and handkerchief which hindered Lazarus' movement and seeing; this is the second command (verse 39 is the first) given to the crowd of Jews gathered around the tomb that day; man can only remove what they have been responsible for placing on another; but only our Lord can raise one from the dead.

8. May the Lord help us remove things we have placed upon others (untruths, traditions, and preconceived ideas) and allow our Lord to spiritually resurrect that person from the dead. This is called salvation.

V. 45

1. "Then" = therefore; in view of the fact of Lazarus being raised from the dead.

2. "Many" = a part, maybe a larger part of the group--we do not know for sure how many.

3. "The Jews" = friends and relatives who came to comfort Martha and Mary.

4. "Which" = who; the Jews are people not things; masculine gender not neuter.

5. "Came to Mary" = came from all around to comfort Mary and Martha as well, even though she is not mentioned here by name.

6. "Had seen the things which Jesus did" = they were eye-witnesses of all the details and did not depend on hearsay.

7. "Jesus" = "him" = the virgin born Son of God.

8. "Did" = performed; produced.

9. "Believed" = to be persuaded Jesus was the Son of God--the Messiah; to place confidence in; refers to saving faith.

10. "On" = to come to a point, place, and time with a purpose--be saved; this can only be accomplished by a completed work of Holy Ghost conviction. (John 16:8-11)

V. 46

1. "But" = shows contrast between the Jews--many believed and some did not.
2. "Some" = the rest of the Jews who did not believe in verse 45.
3. First "them" = "their" = the Jews who did not believe.
4. "Went their ways" = they were mourners but now that Lazarus is no longer dead they have nothing more to weep over so they disperse and go to the Pharisees who may have been in several locations.
5. "To" = toward; seems they had a purpose in mind; therefore, it was not an accident meeting the Pharisees.
6. "Pharisees" = second them" = a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they placed oral tradition equal to or above the Word of God; they were bitter enemies of Jesus; they also believed in the resurrection while the Sadducees did not, which may be the reason they went to the Pharisee instead of the Sadducees.
7. "What things" = that which; even though Jesus had done many things there is only one thing that was the object of this conversation--raising Lazarus from the dead.
8. "Had done" = performed; produced.

V. 47

1. "Then" = therefore; in view of the fact that some of the Jews reported to the Pharisees what Jesus had done.
2. "Gathered" = gathered together; a meeting was called.
3. "Council" = "we" = Sanhedrin; the great council at Jerusalem which had been given authority by the Romans to try cases involving Jews; they could pronounce the sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it was confirmed by the Roman authorities; this was composed of 71 members.
4. "Chief priests" = the priests who were over the groups of priests who officiated at the temple; they were Sadducees--part of the Sanhedrin who did not believe in the resurrection neither in angels nor spirits; a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God.; they placed oral tradition equal to or above the Word of God; they were bitter enemies of Jesus.
5. "Pharisees" = a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they placed oral tradition equal to or above the Word of God; they were bitter enemies of Jesus.

6. "And said" = began to say; refers to the discussion they had in their meeting.
7. "What do we" = what are we going to do about this situation?
8. "For" = gives their reason for asking this question.
9. "This man" = Jesus, the virgin born Son of God; they despised Him so much they didn't even want to call His name.
10. "Doeth" = produces; performs; is doing; the tense is continuous action; they were saying, "He is active and we are idle. He makes us look bad."
11. "Miracles" = signs; an exertion of divine power by which God authenticates those sent by Him; they produce a change which no human power could do; described as "many" = a great number; many of which have not been recorded in any of the gospels. (John 21:25)

V. 48

1. "If" = suppose; introduces a third class conditional sentence in the Greek which means the condition is undetermined, but has the prospect of determination; in English we would call this hypothetical.
2. "We" = "our" = the Sanhedrin.
3. "Him" = Jesus, the virgin born Son of God.
4. "Let alone" = allow Him to continue working miracles without our stopping Him.
5. "Thus" = in this manner; allow Him to continue doing miracles as He has been.
6. "All *men* will believe on him" = the result of allowing Jesus to continue as He was--raising people from the dead.
7. "All" = mankind which includes women as well as men; each and every Jew, not just some as in verse 45; the whole nation; used in a general sense for it is evident that the leaders had no intention of believing in Jesus as their Messiah.
8. "Will believe" = will be persuaded Jesus was the Son of God-- Messiah; to place confidence in; refers to saving faith.
9. "On" = to come to a point, place, and time with a purpose--be saved; this can only be accomplished by a completed work of Holy Ghost conviction. (John 16:8-11)
10. "And" = introduces the second result of their allowing Jesus to continue as He was.
11. "Romans" = the Gentile nation ruling the world at this time; refers to the Roman authorities led by the emperor.

12. "Come and take away" = this expression means to destroy, to win, to overthrow.
13. "Both" = indeed.
14. "Place" = could refer to either or both of these two things:
 - A. Position or place of authority as the Sanhedrin council had been given authority by the Roman government to settle disputes in the Jewish affairs.
 - B. The temple called "the place" (the Greek has the definite article "the" in front of place) because it was considered by the Jews as being the chief or principle place on earth--being the seat of the peculiar worship of God.
15. "Nation" = refers to the people of the Jews.
16. In the course of time the Romans did come, not because of the leniency of the Sanhedrin toward Jesus, but because of the uprising against Rome led by the Zealots and they destroyed both temple and city (AD 70) and the Sanhedrin did lose their jobs and the nation was scattered. Historians say that this fact came as punishment on the Jews for their conduct toward Jesus.

V. 49

1. "One of them" = one of the 71 members of the Sanhedrin ("ye").
2. "Caiaphas" = Son-in-law to Annas and successor of him and high priest for 18 years--AD 18-36.
3. "High priest" = chief priest; his chief duty was, once a year on the day of atonement, to enter into the Holy of Holies (from which the other priests were excluded) and offer sacrifices for his own sins and the sins of the people and to preside over the Sanhedrin when convened for judicial deliberations.
4. "That same year" = means Caiaphas was high priest the same year that this event took place; Annas was called high priest in Luke 3:2 and Acts 4:6 but he was an ex high priest; he maintained his title due to the influence he had upon his son-in-law, Caiaphas, who was high priest at this present time.
5. "Know" = to have an absolute positive knowledge of the facts; negated by "nothing at all;" spoken because no one had offered a solution to their problem.

V. 50

1. "Nor" = neither--you don't know and neither do you consider.
2. "Consider" = deliberate; to revolve in one's mind; to think about.

3. "Expedient" = profitable; to one's advantage.
4. "For us" = referring primarily to the Sanhedrin.
5. Second and third "that" = introduces what would be expedient to them = "that one should die for the people and that the whole nation perish not" = what Caiaphas had in mind when he said this is the giving of Jesus over to death to keep the nation from perishing at the hands of the Romans; politicians are often willing to make a sacrifice of the other fellow for their advantage.
6. There was more in what Caiaphas said than he understood. He meant only what was mean and selfish. But John explains what was really said here in verses 51-52.

V. 51

1. "This he spake" = what he said in the last part of verse 50.
2. "He" = Caiaphas.
3. "Not of himself" = not wholly of himself; God sometimes uses wicked men through whom He receives glory, even though they know not they are used of God nor really understand what they said; this is the case at hand.
4. "But" = shows contrast from what he was thinking to what God really had him say.
5. "Being high priest that year" = John makes it clear that Caiaphas was the official high priest during this period; as high priest Caiaphas represented the people to their God.
6. "Prophesied" = to utter words that prove to be prophetic; he was not a true prophet but God used him to speak words that accurately expressed a future event.
7. Second "that" = introduces what he prophesied.
8. "Jesus" = the virgin born Son of God.
9. "Should die for that nation" = means that Jesus would die in the place of (for) mankind; this refers to atonement for sinners; atonement means "act of making satisfaction for an offense, by which the guilt is done away and the obligation of the offended person to punish the crime is canceled." (John 1:29)
10. "For" = in place of; this is what the word vicarious means--substituted in the place of another.
11. "That nation" = the nation, referring to the Jewish nation; the Sanhedrin had rather trust in the OT sacrifices than to believe Jesus was the Messiah--the One who would atone for their sins. (Heb. 10:10; 9:12)

V. 52

1. "And not for that nation only" = indicates that the benefits of Christ's atonement would not be limited to the nation of Israel only (alone).
2. "For" = instead of; in behalf of; this is the substitutionary atonement truth which Paul explains in Gal. 3:13.
3. "But" = shows contrast; shows Gentiles are included as well as the Jews; you can be sure Caiaphas did not mean this when he said what he did.
4. "He" = Lord Jesus Christ.
5. "Should gather together in one" = this describes the purpose for which Jesus came and the mediatorial work which He would accomplish; this statement is similar to what Jesus said in John 10:16.
6. "The children of God" = refers to all the saved past, present, and future.
7. "That were scattered abroad" = this is not referring to the Jews who had been scattered abroad by going into captivity but to all potential children of God in all lands and all ages that the death of Christ will gather "into one;" portrays sheep in need of a shepherd.

V. 53

1. "Then" = therefore; in view of the fact; these things being so; refers back to what Caiaphas said in verse 50.
2. "From that day forth" = beginning with this discussion the Sanhedrin (they) intensified their effort to put Jesus to death until they carried it out a few weeks (8-10) later.
3. "Took counsel together" = the Sanhedrin took the advice of Caiaphas; he had spoken and his judgment silenced the opposition; none dared nor desired to oppose him.
4. "For to put him to death" = they began to devise measures to put Jesus to death without causing a tumult among the people.
5. The Sanhedrin had met to make their final decision to receive or reject their Messiah. They chose to reject Him. The words "from that day forth" brands their decision as being final.

V. 54

1. "Jesus" = "his" = the virgin born Son of God.

2. "Therefore" = in view of the facts; in view of the decision the Sanhedrin had made.
3. "Walked no more openly among the Jews" = this means Jesus did not publicly appear in cities and towns especially in Jerusalem and Judea; Jesus never exposed His life unnecessarily to hazard; although the time of His death was determined in the counsel of God, that did not prevent Him from using proper means to preserve His life.
4. "But" = shows contrast; He did not go where the crowds were but went to deserted places.
5. "Went thence" = departed from that place--Bethany and Jerusalem.
6. "Unto a country near to the wilderness" = seems to refer to the hill country northeast of Jerusalem, which was thinly populated and where Ephraim may have been (we do not know exactly where it was located).
7. "Wilderness" = a deserted place--referring to people.
8. "Into" = to come to a point, place, and time with a purpose; our Lord always moved with purpose.
9. "Called" = named.
10. "There" = in that place.
11. "Continued" = remained; to spend time no doubt teaching his "disciples" = followers; here refers to the 12 apostles.
12. Mat. 19 and 20, Mark 10, and Luke 17:11-19:28 may have occurred here, while Jesus remained in the area of Ephraim. This indicates some time passed that John did not record.

V. 55

1. "The Jews passover" = the feast among the Jews called the passover; a feast that Israel was supposed to observe since the day of their deliverance from Egypt; sometimes referred to as the feast of unleavened bread since both feasts they were to observe were connected--only one day apart; all Jewish males had to attend three feast each year. (Deut. 16:16)
2. "Was nigh at hand" = refers to time; John 12:1 states it was six days before the passover; but we need to add some time to that (how much we know not) for Jesus had to travel to Bethany which is where He was in John 12:1.
3. "Many" = a large number; refers to the Jewish males required by law to participate in the Passover at Jerusalem.

4. "Went out of the country up to Jerusalem" = men, along with some women, left their homes from all over Palestine, in fact from all over the known world and ascended ("went up") up to Jerusalem which is at a higher elevation geographically.
5. "Jerusalem" = the city the Lord chose to put His name there and where the temple was built. (I Kings 11:36)
6. "Before" = it took time to get to Jerusalem; therefore, they had to leave some days before the passover; also they wanted some extra time to purify themselves.
7. "Purify" = speaks of ceremonial purification which was required for one to eat the Passover Lamb; this consisted in preparing themselves for the proper observation of the Passover according to the commands of the law which required different lengths of time depending upon the type of defilement.
8. "Themselves" = the Jewish men who were required to attend the feast.

V. 56

1. "Then" = therefore; in view of the fact that the Jews were coming to Jerusalem for the passover.
2. "Sought" = to seek in order to find; to desire to find; to search in order to find; they thought that Jesus might come and be among the many pilgrims coming to Jerusalem.
3. "They" = "themselves" = "ye" = refers to the people who came to Jerusalem to purify themselves; they knew the Sanhedrin's desire to kill Him. (verse 57)
4. "Jesus" = "he" = the virgin born Son of God.
5. "Among" = between.
6. "As they stood in the temple" = a graphic picture of various groups of Jews from other lands.
7. "What think ye?" = to have an opinion; there is more excitement than usual at this feast due to the recent raising of Lazarus and to the public order for the arrest of Jesus.
8. "That he will not come to the feast?" = the Greek construction implies the answer to this question is that Jesus would not dare to come to this feast at this time because of the reason given in the next verse.
9. "Not" = a strong negative which indicates "by no means" will He come; this was a normal conclusion of the people who knew the Jewish leaders' decision to kill the Lord Jesus.
10. "Feast" = Passover feast.

V. 57

1. "Chief priests" = Sadducees who along with the "Pharisees" make up the Sanhedrin.
2. "Had given commandment" = to hand down an order from a governing body who has the authority to do so.
3. "If" = this is a third class conditional sentence in the Greek which means the condition is undetermined but has the prospect of determination.
4. "Any man" = second "he" = anyone; any person.
5. "Knew" = to know by experience; in this case it would probably mean to see Him.
6. "Where" = His location.
7. First "he" = "him" = Jesus the virgin born Son of God.
8. "Should shew" = to declare; tell; make known.
9. Second "that" = gives the reason it should be told where Jesus was.
10. "They" = the Sanhedrin.
11. "Might take" = to apprehend; capture; to lay hold of in order to imprison Him; really they wanted to kill Him.

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