

JOHN 11  
NLET

JESUS' BELOVED FRIEND LAZARUS BECOMES SICK

1 Now, *there* was someone being sick – Lazarus from Bethany, out of the village of Maria and Martha – the sister *that* was hers.

2 Now, Maria<sup>1</sup> was the one having anointed the Lord with sweet oil and having wiped *it* off with the hair *that* was her own<sup>2</sup>, of whom the brother Lazarus was being sick.

3 So then, the sisters dispatched *someone* to Him, saying, "Lord, look! Whom You regard as a brother is sick!"

4 Now, having heard *this*, the Jesus said, "This – *that* *is*, the sickness, is not *headed* toward death. Rather, *it is* for the sake of the high of esteem for the God, with the result that the Son of the God might be highly esteemed by means of it."

5 Now, the Jesus was loving<sup>3</sup>

- the Martha, and
- the sister *that* was hers, and
- the Lazarus.

6 So then, when He heard, "He is sick," then, on the one hand, He remained in the place in which He was two days.

JESUS REVEALS THAT LAZARUS HAS DIED

7 Then, *on the other hand*, after this He says to the disciples, "Let us go to the *region* of Judea again."

8 The disciples say to Him, "Rabbi, now the Jews are seeking to stone you. And, again You are going there?"

9 Jesus responded, "Are there not twelve hours in the day? If ever anyone might walk in the daytime, He does not stumble; because, he sees the Light of the *Created Order* – *that is*, this *one*."

<sup>1</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Maria' here instead of 'Mariam'.

<sup>2</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), have 'that was her own' here instead of 'that was hers'.

<sup>3</sup> 'was loving' – a translation of the Greek imperfect verb ἠγάπα which indicates a kind of love which is intelligent, intentional, active, and self-sacrificing.

<sup>4</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have 'that were His' here instead of 'to him'.

<sup>5</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the 'four days already' here instead of 'four already days'.

<sup>6</sup> 'stadia' – the plural form of 'stadium' in English, any of various

10 Now, if ever anyone might keep walking in the nighttime, he keeps on stumbling; because the Light is NOT in him."

11 He said these *things*.

And, after this He says to them, "Lazarus, the one regarded as a brother of ours, has lastingly fallen asleep. However, I am going in order that I might wake him up."

12 So then, the disciples *that are* His<sup>4</sup> said, "Lord, if he has lastingly fallen asleep, he shall be saved *from death*."

13 Now, the Jesus had lastingly spoken concerning the death *that* was his.

Now, those supposed that He was speaking concerning the slumber of *normal* sleep.

14 So, then the Jesus said to them with frankness, "Lazarus died.

15 And, I rejoice for your sake, in order that you might believe; because, I was not being there.

Yet, let us be going him."

16 So then, Thomas, the one being called 'Twin', said to the fellow-disciples, "Let us, *for our parts*, also go, in order that we might die with Him."

17 So then, having come, the Jesus found him, being four days already<sup>5</sup> in the grave.

JESUS ENCOURAGES MARTHA'S FAITH

18 Now, the Bethany was near the *city* of Jerusalem, about fifteen stadia<sup>6</sup> away.

19 And, many<sup>7</sup> from among the Jews had lastingly come to the *women* – in regard to<sup>8</sup> Martha and Maria<sup>9</sup>, in order that they might console them concerning the brother *that* was theirs<sup>10</sup>.

20 So then, the Martha, when she heard "Jesus comes!", went to meet Him.

ancient Greek units of length ranging in value from 607 to 738 English feet. Apparently, the value used in the New Testament is the shorter stadia. So, fifteen stadia would be about 1.7 miles.

<sup>7</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'And, many' here. On the basis of 1% the NU has 'Now, many'.

<sup>8</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'the women with regard for' here instead of 'the'.

<sup>9</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling that would be translated as 'Maria' here instead of 'Mariam'.

<sup>10</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that was theirs' here.

Now, Maria<sup>11</sup> was remaining seated in the house.

21 So then, <sup>12</sup> Martha said to the Jesus, “Lord, if You were here, the brother *that is* mine would not ever have lastingly died<sup>13</sup>!

22 Nonetheless, <sup>14</sup> even now I know that whatever You might ask the God, the God shall give to You.”

23 The Jesus says to her, “The brother *that is* yours shall rise up.”

24 <sup>15</sup> Martha says to Him, “I know that he shall rise up in the Rising Up on the Last Day.”

25 The Jesus said to her, “I Am<sup>16</sup> the Rising Up and the Life. The one who keeps on directing faith toward Me shall get himself *fully* enlivened. 26 And, everyone who keeps on living and keeps on directing faith toward Me shall by no means die for the Eternity.

Do you believe this?”

27 She says to Him, “Yes, Lord! I, *for my part*, have lastingly believed that You, *for Your part*, are

- the Anointed One,
- the Son of the God,
- the One Who Is Coming into the *Created Order*!”

28 And, having said these *things*<sup>17</sup>, she departed.

And she spoke to Maria<sup>18</sup>, the sister *that was* hers secretly, saying, “The Teacher is near. And, He is calling you.”

JESUS RAISES LAZARUS FROM AMONG THE DEAD ONES

29 <sup>19</sup> This one, when she heard *this*, rouses herself<sup>20</sup> quickly. And, she comes<sup>21</sup> to Him.

30 Now, the Jesus had not yet lastingly come into the village. Rather, He was <sup>22</sup> in the place where the Martha met Him.

31 So then, the Jews –

- *that is*, the ones who were with her in the house, and
  - ones who were consoling her,
  - ones having seen the Maria<sup>23</sup> – that quickly she arose and went out,
- followed her, saying<sup>24</sup>, “She is going to the tomb in order that she might weep there.”

32 So then, the Maria<sup>25</sup>, when she came where the<sup>26</sup> Jesus was, having seen Him, fell toward<sup>27</sup> the feet *that are* His, saying to Him, “Lord, if you had been here, the brother *that is* MINE would not ever have died!”

33 So then, Jesus, when He saw her weeping and the ones who had come together with her – *namely*, Jews – weeping, He was deeply moved with respect to the Spirit. And, He stirred Himself up.

34 And, He said, “Where have they lastingly placed him?”

They say to Him, “Lord, come; and, see.”

35 The Jesus wept.

<sup>11</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling that would be translated as ‘Maria’ here instead of ‘Mariam’.

<sup>12</sup> 60% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article ‘the’ here.

<sup>13</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘lastingly died’ (the perfect tense of *ἀποθνήσκω*) here instead of ‘died’ (the aorist tense of *ἀποθνήσκω*).

<sup>14</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘Nonetheless,’ here.

<sup>15</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘The’ here.

<sup>16</sup> ‘I Am’ – This simple Greek construction (Εγώ Εἰμι, pronounced e-gō’ ā-mē’) might be translated simply as, ‘I, for My part, am.’ However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word *אֶלֹהִים*, which is rendered in Greek as *Ἐγώ Εἰμι* or, in English here as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses in Exodus 3:15.

<sup>17</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the ‘these things’ here instead of ‘this’.

<sup>18</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling that would be translated as ‘Maria’ here instead of ‘Mariam’.

<sup>19</sup> 98% of the Greek manuscripts, including the best line of

transmission (f35), do not include the conjunction often translated as ‘Now,’ here.

<sup>20</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘rouses herself’ (an aorist, middle verb) here instead of ‘was roused’ (an aorist, passive verb).

<sup>21</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘comes’ (an present tense verb) here instead of ‘was coming’ (an imperfect middle verb).

<sup>22</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb ‘still’ here. On the basis of 2% the NU includes it.

<sup>23</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling that would be translated as ‘Maria’ here instead of ‘Mariam’.

<sup>24</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the ‘saying’ here instead of ‘reckoning’.

<sup>25</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Maria’ here instead of ‘Mariam’.

<sup>26</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include a definite article ‘the’ here.

<sup>27</sup> 78% of the Greek manuscripts, including the best line of transmission (f35), have a preposition which with the accusative case can mean ‘toward’ here. On the basis of 2% the NU has a different preposition but with the accusative case which means the same thing.

36 So then, the Jews were saying, “Look how He loved him *as a brother!*”

37 Now, some from among them said, “Was not this *One* – the One Who opened the eyes of the blind *one* – able to do *something* with the result that this *one* might not die?”

38 So then, Jesus, again being One Who was deeply moved in Himself, comes to the tomb.

Now, it was a crypt. And, a stone was lying upon it.

39 The Jesus says, “Lift the stone.”

The sister of the one having lastingly died<sup>28</sup> – *namely*, Martha – says to Him, “Lord, already *there is* a smell. For, it is four days.”

40 The Jesus says to her, “Did I not say to you, ‘If ever you might believe, you shall see the Glory of the God?’”

41 So then, they lifted the stone where the one who had lastingly died is lying<sup>29</sup>.

Now, the Jesus lifted the eyes upward. And, He said, “Father, I give thanks to You because You have heard Me!

42 Now, I, *for My part*, have lastingly known that You ALWAYS hear Me! However, on account of the throng – *that is*, the one lastingly placed around *Me* – I said *it*, in order that they might believe that You, *for Your part*, commissioned Me.”

43 And, having said these things, with a sound – *that is*, a great *one* – He shouted, “Lazarus, “Come on out!”

44 And,<sup>30</sup> the one who had ‘lastingly’ died came out, the feet and the hands having been ‘lastingly’ bound with swathing bands. And, the face *that was* his was ‘lastingly’ wrapped with a small cloth.

The Jesus says to them, “Unbind him. And, set *him*<sup>31</sup> free to go.”

<sup>28</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘of the one having lastingly died’ (the perfect participle of *θνήσκω*) here instead of ‘of the one having lastingly died’ (the perfect participle of *τελεύτω*).

<sup>29</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘where the one who has lastingly died is lying’ here.

<sup>30</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

<sup>31</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not actually include the pronoun ‘him’ here, as the NU has. However, it is implied as the italicized pronoun indicates.

<sup>32</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling that would be translated as ‘Maria’ here instead of ‘Mariam’.

45 So then, many from among the Jews – *namely*, the ones who came to the Maria<sup>32</sup> and who gazed *with wonder* at the *things* that the Jesus<sup>33</sup> did – directed faith toward Him.

#### THE REACTION OF THE CHIEF PRIESTS AND PHARISEES TO THE RESURRECTION OF LAZARUS

46 Now, some from among them departed to the Pharisees. And, they said to them how great a thing<sup>34</sup> the<sup>35</sup> Jesus did.

47 So then, the Chief Priests and the Pharisees gathered together a counsel. And, they were saying, “What are we doing? Because, this One – *that is*, the Man – is doing many signs *from God*.

48 If ever we might let Him go on in this way, all shall direct faith toward Him. And, the Romans shall come. And, they shall destroy both the place *that is* ours, and the Ethnicity *that is* ours.

#### THE PROPHECY OF CAIAPHAS

49 Now, one, someone from among them – *namely*, Caiaphas, being High Priest of the year – *that is*, that year – said to them, “You, *for your parts*, know nothing! 50 Neither are you thinking things through *clearly*<sup>36</sup>! Because, it is expedient for us<sup>37</sup> that one man die in behalf of the People and the whole of the Ethnicity not perish.”

51 Now, he did not say this from himself. Rather, being high priest that year, he prophesied that the<sup>38</sup> Jesus was about to die in behalf of the Ethnicity; 52 and, not in behalf of the Ethnicity only, rather, in order that also the children of the God – *that is*, the ones having been lastingly scattered abroad – might be gathered together to end in *oneness*<sup>39</sup>.

<sup>33</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘the Jesus’ here.

<sup>34</sup> 28% of the Greek manuscripts, including the best line of transmission (f35), have ‘how great a thing’ here instead of ‘what thing’.

<sup>35</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include a definite article ‘the’ here.

<sup>36</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘thinking things through clearly’ here instead of ‘are reckoning’.

<sup>37</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘for us’ here instead of ‘for you’.

<sup>38</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), include a definite article ‘the’ here.

<sup>39</sup> ‘oneness’ – or, ‘unity’

53 So then, from that – *that is*, the day – they took counsel together<sup>40</sup> in order that they might condemn Him to death.

*JESUS RETREATS TO EPHRAIM*

54 So then, Jesus<sup>41</sup> was no longer walking around freely amongst the Jews. Rather, He departed from there into the place near the wilderness – *that is*, into a city being called Ephraim. And, there He spent time<sup>42</sup> with the disciples *that were His*<sup>43</sup>.

*THE DISCUSSION IN JERUSALEM*

*AS THE PASCHAL FEAST DRAWS NEAR*

55 Now, the Paschal Feast<sup>44</sup> of the Jew was near. And, many went up toward Jerusalem from the land before the Paschal Feast in order that they might sanctify<sup>45</sup> themselves.

56 So then, they were seeking the Jesus.

And, they were speaking with one another, having lastingly stood in the Temple, “What to you seems *likely*<sup>46</sup>? That He might be no means come to the Feast?”

57 Now, both<sup>47</sup> the Chief Priests and the Pharisees had lastingly given an injunction<sup>48</sup> – *namely*, that, “If ever anyone might know where He is, he should disclose *it*,” – so that they might suppress Him.

<sup>40</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘took counsel together’ here instead of ‘took counsel’.

<sup>41</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘So then, Jesus’ here instead of ‘So then, the Jesus’.

<sup>42</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘spent time’ here instead of ‘stayed’.

<sup>43</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

<sup>44</sup> ‘Paschal Feast’ – also called ‘Passover’ in English, a feast celebrating the night that the Angel of Death ‘passed over’ the homes of the Jews which were marked by the blood of a lamb but

killed the firstborn of the Egyptians whose homes were not marked in this way.

<sup>45</sup> ‘sanctify’ – the translation of a Greek verb from the ‘holy’ word family meaning ‘to set oneself apart from other people and things for God and His purposes.’

<sup>46</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘What to you seems likely’ here instead of ‘What seems likely to you’.

<sup>47</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘both’ here.

<sup>48</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘an injunction’ here instead of ‘injunctions’.