

32

- NA28 Ἡ οὖν Μαριάμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας λέγουσα αὐτῷ· κύριε, εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός.
- NASB Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."
- KJV Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
- ESV Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died."
- NRS When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died."
- NET Now when Mary came to the place where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died."
- NIV When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."
- NJB Mary went to Jesus, and as soon as she saw him she threw herself at his feet, saying, 'Lord, if you had been here, my brother would not have died.'
- CEB When Mary arrived where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother wouldn't have died."
- NLT When Mary arrived and saw Jesus, she fell at his feet and said, "Lord, if only you had been here, my brother would not have died."
- MSG Mary came to where Jesus was waiting and fell at his feet, saying, "Master, if only you had been here, my brother would not have died."
- MGVH So, Mary, when she came to where Jesus was, saw him and fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died."
- κύριε, εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός: A good example of a contrary to fact (2nd class) condition.

- NA28 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν
- NASB When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled,
- KJV When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
- ESV When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled.
- NRS When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved.
- NET When Jesus saw her weeping, and the people who had come with her weeping, he was intensely moved in spirit and greatly distressed.
- NIV When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.
- NJB At the sight of her tears, and those of the Jews who had come with her, Jesus was greatly distressed, and with a profound sigh he said,
- CEB When Jesus saw her crying and the Jews who had come with her crying also, he was deeply disturbed and troubled.
- NLT When Jesus saw her weeping and saw the other people wailing with her, a deep anger welled up within him, and he was deeply troubled.
- MSG When Jesus saw her sobbing and the Jews with her sobbing, a deep anger welled up within him.
- MGVH Then Jesus, when he saw her weeping, and the Judeans who had come along with her weeping, became agitated in spirit and was himself troubled
- ἐνεβριμήσατο has the sense of being deeply moved, usually with an association of anger. The word occurs again in v38 where it reads ἐμβριμώμενος ἐν ἑαυτῷ = “agitated within himself” as compared to “agitated in spirit” here. (The KJV’s “groan” perhaps relates to ἐμβριμάομαι also used of horses bellowing or snorting.)
  - ἐτάραξεν ἑαυτὸν = “he troubled himself” - The verb ταρασσω also is used in John in 5.7; 12.27; 13.21; 14.1, 27. (In 14.1, 27, Jesus tells his disciples not to be troubled.) The use of the reflexive ἑαυτὸν is unusual, and most versions simply treat the phrase here with a passive sense.
  - There is considerable commentary speculating about why Jesus would be agitated / angered and troubled / distressed. The text is not explicit.

34

NA28 καὶ εἶπεν· ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ· κύριε, ἔρχου καὶ ἴδε.  
NASB and said, "Where have you laid him?" They said to Him, "Lord, come and see."  
KJV And said, Where have ye laid him? They said unto him, Lord, come and see.  
ESV And he said, "Where have you laid him?" They said to him, "Lord, come and see."  
NRS He said, "Where have you laid him?" They said to him, "Lord, come and see."  
NET He asked, "Where have you laid him?" They replied, "Lord, come and see."  
NIV "Where have you laid him?" he asked. "Come and see, Lord," they replied.  
NJB 'Where have you put him?' They said, 'Lord, come and see.'  
CEB He asked, "Where have you laid him?" They replied, "Lord, come and see."  
NLT "Where have you put him?" he asked them. They told him, "Lord, come and see."  
MSG He said, "Where did you put him?" "Master, come and see," they said.  
MGVH and said, "Where have you laid him?" They say to him, "Lord, come and see."

- λέγουσιν is a historical present drawing attention to their statement.
- "Come and see" - This phrase also appears in John 1.39, 46.

35

NA28 ἐδάκρυσεν ὁ Ἰησοῦς.  
NASB Jesus wept.  
KJV Jesus wept.  
ESV Jesus wept.  
NRS Jesus began to weep.  
NET Jesus wept.  
NIV Jesus wept.  
NJB Jesus wept;  
CEB Jesus began to cry.  
NLT Then Jesus wept.  
MSG Now Jesus wept.  
MGVH Jesus started to cry.

- ἐδάκρυσεν is aorist (perhaps with inceptive sense). It is not the same verb as used in v33. There, κλαίω has the sense of "weeping, wailing," especially associated with the noise. Here, δακρύω refers more to crying with attention to the shedding of tears.

36

NA28 ἔλεγον οὖν οἱ Ἰουδαῖοι· ἴδε πῶς ἐφίλει αὐτόν.

NASB So the Jews were saying, "See how He loved him!"

KJV Then said the Jews, Behold how he loved him!

ESV So the Jews said, "See how he loved him!"

NRS So the Jews said, "See how he loved him!"

NET Thus the people who had come to mourn said, "Look how much he loved him!"

NIV Then the Jews said, "See how he loved him!"

NJB and the Jews said, 'See how much he loved him!'

CEB The Jews said, "See how much he loved him!"

NLT The people who were standing nearby said, "See how much he loved him!"

MSG The Jews said, "Look how deeply he loved him."

MGVH Then the Judeans were saying, "See how he loved him!"

- ἔλεγον is imperfect with inceptive ("began saying") or iterative ("were saying; kept on saying") sense.
- ἐφίλει is imperfect, but it is awkward in English to express. ("he was loving")

37

NA28 τινὲς δὲ ἐξ αὐτῶν εἶπαν· οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

NASB But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?"

KJV And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

ESV But some of them said, "Could not he who opened the eyes of the blind man also have kept this man from dying?"

NRS But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

NET But some of them said, "This is the man who caused the blind man to see! Couldn't he have done something to keep Lazarus from dying?"

NIV But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

NJB But there were some who remarked, 'He opened the eyes of the blind man. Could he not have prevented this man's death?'

CEB But some of them said, "He healed the eyes of the man born blind. Couldn't he have kept Lazarus from dying?"

NLT But some said, "This man healed a blind man. Couldn't he have kept Lazarus from dying?"

MSG Others among them said, "Well, if he loved him so much, why didn't he do something to keep him from dying? After all, he opened the eyes of a blind man."

MGVH But some of them said, "This man who opened the eyes of the blind man, he could have done *something*, couldn't he, so that this *Lazarus* also might not have died?

- The question is introduced with οὐκ, introducing a question expecting a positive answer: "This man who opened the eyes of the blind was able to do *something*, wasn't he?" (The Greek does not explicitly say what Jesus was able to do.) The wording in English is complicated with the addition of the ἵνα clause. The καὶ (here, "also") adds further challenge, but the sense is clear enough. If Jesus was able to heal a man's blindness (as he does in chapter 9), he should have also been able to heal Lazarus' illness.

NA28 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

NASB So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it.

KJV Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

ESV Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it.

NRS Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it.

NET Jesus, intensely moved again, came to the tomb. (Now it was a cave, and a stone was placed across it.)

NIV Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.

NJB Sighing again, Jesus reached the tomb: it was a cave with a stone to close the opening.

CEB Jesus was deeply disturbed again when he came to the tomb. It was a cave, and a stone covered the entrance.

NLT Jesus was still angry as he arrived at the tomb, a cave with a stone rolled across its entrance.

MSG Then Jesus, the anger again welling up within him, arrived at the tomb. It was a simple cave in the hillside with a slab of stone laid against it.

MGVH Then Jesus again, being agitated in himself, comes to the tomb. (Now it was a cave, and a stone was lying against it.)

- Jesus is again “agitated” as in v33, but this time it is “agitated in himself.” (In v33, it was the apparently synonymous “agitated in spirit.”)
- ἔρχεται is a historical present.
- “Now it was a cave, and a stone was lying against it.” It would be most common that this refers to an entrance to a cave with a ‘plug’ type of stone, rather than a round stone that could be rolled away. Cf. the next verse where Jesus says to “take away” the stone.
- The parenthetical explanation that the tomb was a cave strikes me as something that would be said quite naturally in an oral performance of the text.

NA28 λέγει ὁ Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· κύριε, ἤδη ὄζει, τεταρταῖος γὰρ ἐστίν.

NASB Jesus said, "Remove the stone." Martha, the sister of the deceased, said to Him, "Lord, by this time there will be a stench, for he has been dead four days."

KJV Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

ESV Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days."

NRS Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days."

NET Jesus said, "Take away the stone." Martha, the sister of the deceased, replied, "Lord, by this time the body will have a bad smell, because he has been buried four days."

NIV "Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

NJB Jesus said, 'Take the stone away.' Martha, the dead man's sister, said to him, 'Lord, by now he will smell; this is the fourth day since he died.'

CEB Jesus said, "Remove the stone." Martha, the sister of the dead man, said, "Lord, the smell will be awful! He's been dead four days."

NLT "Roll the stone aside," Jesus told them. But Martha, the dead man's sister, protested, "Lord, he has been dead for four days. The smell will be terrible."

MSG Jesus said, "Remove the stone." The sister of the dead man, Martha, said, "Master, by this time there's a stench. He's been dead four days!"

MGVH Jesus says, "Take away the stone." The dead man's sister, Martha, says to him, "Lord, already there's going to be a stench. It's been four days, you know."

- λέγει is a historical present, adding drama to this exchange between Jesus and Mary.
- "Four days" refers back to 11.17

40

NA28 λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ;

NASB Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?"

KJV Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

ESV Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?"

NRS Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?"

NET Jesus responded, "Didn't I tell you that if you believe, you would see the glory of God?"

NIV Then Jesus said, "Did I not tell you that if you believe, you will see the glory of God?"

NJB Jesus replied, 'Have I not told you that if you believe you will see the glory of God?'

CEB Jesus replied, "Didn't I tell you that if you believe, you will see God's glory?"

NLT Jesus responded, "Didn't I tell you that you would see God's glory if you believe?"

MSG Jesus looked her in the eye. "Didn't I tell you that if you believed, you would see the glory of God?"

MGVH Jesus says to her, "Didn't I tell you that if you believe, you will see God's glory?"

- λέγει is a historical present, continuing the drama of the exchange between Jesus and Mary.
- ἐὰν πιστεύσῃς is part of a (more probable) future condition (3rd class). There is no claim being whether Martha believes or not. In 11.27 Martha has already confessed belief in Jesus.

41

NA28 ἤραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

NASB So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me.

KJV Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

ESV So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me.

NRS So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me.

NET So they took away the stone. Jesus looked upward and said, "Father, I thank you that you have listened to me.

NIV So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me.

NJB So they took the stone away. Then Jesus lifted up his eyes and said: Father, I thank you for hearing my prayer.

CEB So they removed the stone. Jesus looked up and said, "Father, thank you for hearing me.

NLT So they rolled the stone aside. Then Jesus looked up to heaven and said, "Father, thank you for hearing me.

MSG Then, to the others, "Go ahead, take away the stone." They removed the stone. Jesus raised his eyes to heaven and prayed, "Father, I'm grateful that you have listened to me.

MGVH So they took away the stone. And Jesus raised his eyes upward and said, "Father, I thank you that you have listened to me.

- Similarly, Jesus will look upward during his prayer in 17.1. Also in 17.1 he begins by addressing God as *πάτερ*. Aware of inclusive language, it may be preferable to simply use "God" or "Parent."
- "Hearing" or "Listening" is an important theme in John. (John 5.24, 30, 37; 6.45; 7.51; 8.26, 38, 40; 9.40; 10.8, 16, 27; 11.41-42; 12.34, 47; 14.24, 28; 15.15; 18.21, 37) Usually the point is to hear God or Jesus or Jesus' words (with the sense of attending to those words, so "listen" may be a better choice), but here in 11.41f is the only time it is said that God listens to someone.

NA28 ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

NASB "I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me."

KJV And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

ESV I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me."

NRS I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me."

NET I knew that you always listen to me, but I said this for the sake of the crowd standing around here, that they may believe that you sent me."

NIV I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

NJB I myself knew that you hear me always, but I speak for the sake of all these who are standing around me, so that they may believe it was you who sent me.

CEB I know you always hear me. I say this for the benefit of the crowd standing here so that they will believe that you sent me."

NLT You always hear me, but I said it out loud for the sake of all these people standing here, so that they will believe you sent me."

MSG I know you always do listen, but on account of this crowd standing here I've spoken so that they might believe that you sent me."

MGVH Now I've known that you always are listening to me, but because of the crowd standing around here, I spoke *this*, in order that they may believe that you sent me."

- "... in order that they may believe." - Statements are regularly made throughout the gospel of John indicating why people have reason to believe something about God or Jesus. (ἵνα πιστευ\* in John 1.7; 3.15-16; 6.29-30, 40; 9.36; 11.15, 42; 12.46; 13.19; 14.29; 17.21; 19.35; 20.31. Most notable is 20.31 indicating the purpose of the gospel.)
- "Sending / ἀποστέλλω" is another key theme in John, especially highlighting that God sent Jesus. (John 1.6, 19, 24; 3.17, 28, 34; 4.38; 5.33, 36, 38; 6.29, 57; 7.29, 32; 8.42; 9.7; 10.36; 11.3, 42; 17.3, 8, 18, 21, 23, 25; 20.21) Especially note 20.21.

43

NA28 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκράυγασεν· Λάζαρε, δεῦρο ἕξω.

NASB When He had said these things, He cried out with a loud voice, "Lazarus, come forth."

KJV And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

ESV When he had said these things, he cried out with a loud voice, "Lazarus, come out."

NRS When he had said this, he cried with a loud voice, "Lazarus, come out!"

NET When he had said this, he shouted in a loud voice, "Lazarus, come out!"

NIV When he had said this, Jesus called in a loud voice, "Lazarus, come out!"

NJB When he had said this, he cried in a loud voice, 'Lazarus, come out!'

CEB Having said this, Jesus shouted with a loud voice, "Lazarus, come out!"

NLT Then Jesus shouted, "Lazarus, come out!"

MSG Then he shouted, "Lazarus, come out!"

MGVH And after he said this, he cried out with a loud voice, "Lazarus, come out!"

- This is the only reference to a "loud voice / φωνῇ μεγάλῃ" in John, but it is used repeatedly elsewhere in reference to exorcisms and healings and death scenes (Jesus' own death and that of Stephen). Matt 27.46, 50; Mark 1.26; 5.7; 15.34, 37; Luke 4.33; 8.28; 17.15; 19.37; 23.23, 46; John 11.43; Acts 7.57, 60; 8.7; 14.10; 16.28; 19.34; 26.24; Rev 1.10; 5.2, 12; 6.10; 7.2, 10; 8.13; 10.3; 11.12, 15, 19; 12.10; 14.2, 7, 9, 15, 18; 16.1, 17-18; 18.2; 19.1, 5, 17; 21.3

- NA28 ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.
- NASB The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go."
- KJV And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
- ESV The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."
- NRS The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."
- NET The one who had died came out, his feet and hands tied up with strips of cloth, and a cloth wrapped around his face. Jesus said to them, "Unwrap him and let him go."
- NIV The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go."
- NJB The dead man came out, his feet and hands bound with strips of material, and a cloth over his face. Jesus said to them, 'Unbind him, let him go free.'
- CEB The dead man came out, his feet bound and his hands tied, and his face covered with a cloth. Jesus said to them, "Untie him and let him go."
- NLT And the dead man came out, his hands and feet bound in graveclothes, his face wrapped in a headcloth. Jesus told them, "Unwrap him and let him go!"
- MSG And he came out, a cadaver, wrapped from head to toe, and with a kerchief over his face. Jesus told them, "Unwrap him and let him loose."
- MGVH The dead man came out, his feet and hands bound with strips of cloth and his face with a towel wrapped around it. Jesus says to them, "Untie him and let him go."

- The Greek actually says τοὺς πόδας καὶ τὰς χεῖρας = "feet and hands," but English idiom usually prefers "hands and feet."
- The description of the burial cloths is typical, but the prominence of the description here may be suggesting something remarkable that Lazarus was able to come out on his own, bound as he was. At Jesus' resurrection, Peter saw the strips of cloth (τὰ ὀθόνια is used in 20.5-7) and the face towel (σουδαρίον is the same word used in 20.7 as here), and there is extended description of how precisely they were found.
- From a form critical perspective, a miracle of this magnitude would require some sort of response from the observers. A brief notice is given in 11.45 that this revivification of Lazarus caused some to believe, but the real response is reported in 11.46-53 which culminates with the Jewish authorities' plan to kill Jesus.

John 11.32-44

*After having performed many signs and gotten into increasingly heated controversies with the Jewish authorities, Jesus is nearing the end of his ministry. He's retreated away from Jerusalem to the east side of the Jordan. At the beginning of chapter 11, the sisters Mary and Martha sent a message to Jesus that their brother Lazarus, whom Jesus loved, was sick. Jesus intentionally delays, and when he finally arrives in Bethany, Lazarus has been dead for four days. Martha goes out to meet Jesus and chides him for not having come sooner. Still, she acknowledges that Jesus can revive Lazarus. Jesus says, "I AM the resurrection and the life. The one who is believing in me, even if they should die, will live. And everyone who is living and believing in me will certainly never die." Martha says she has believed all along that Jesus was the Messiah, the Son of God who can do such things. She then goes back and tells Mary to come to Jesus.*

<sup>32</sup> So, Mary, when she came to where Jesus was, saw him and fell at his feet, saying to him,

“Lord, if you had been here,  
my brother would not have died.”

<sup>33</sup> Then Jesus,

when he saw her weeping,  
and the Judeans who had come along with her weeping,  
became agitated in his spirit and was himself troubled

<sup>34</sup> and said,

“Where have you laid him?”

They say to him,

“Lord, come and see.”

<sup>35</sup> Jesus started to cry.

<sup>36</sup> Then the Judeans were saying,

“See how he loved him!”

<sup>37</sup> But some of them said,

“This man who opened the eyes of the blind man,  
he could have done *something*, couldn't he,  
so that this *Lazarus* also might not have died?

<sup>38</sup> Then Jesus,

again being agitated in himself,  
comes to the tomb.

(Now it was a cave, and a stone was lying against it.)

<sup>39</sup> Jesus says,

“Take away the stone.”

The dead man's sister, Martha, says to him,

“Lord, already there's going to be a stench. It's been four days, you know.”

<sup>40</sup> Jesus says to her,

“Didn't I tell you that if you believe, you will see God's glory?”

<sup>41</sup> So they took away the stone.

And Jesus raised his eyes upward and said,

“Father, I thank you that you have listened to me.

<sup>42</sup> Now I've known that you always are listening to me,  
but because of the crowd standing around here,

I spoke *this*,

in order that they may believe that you sent me.”

<sup>43</sup> And after he said this,

he cried out with a loud voice,

“Lazarus, come out!”

<sup>44</sup> The dead man came out,

his feet and hands bound with strips of cloth  
and his face with a towel wrapped around it.

Jesus says to them,

“Untie him and let him go.”