

Olivet Baptist Church

3500 Edmondson Avenue, Baltimore, MD 21229

Wednesday Night Bible Study (7:00 pm)

Book of John – Facilitator: Rev. Alex O. Stone

Overall Theme: Jesus Manifestation to the Nation of Israel (1:19–12:50)

I. Jesus Return to Jerusalem and the resumption of hostility (John 7:10–10:42)

- **Chapter Review:** John 6:1 - John 10:42
- **“SPIRITUAL TRUTH”** comes through a process
[Receive the truth (*Jesus is the Truth*) → Believe Jesus (*signs*) → Be Saved]
- Several times John noted that Jesus’ **time** had **not yet come** (John 2:4; 7:6, 8, 30; 8:20). His desire was to always please the Father, so His time movements were those the Father commanded. It was not yet time for the public manifestation (the Cross).
- **“I Am the Bread of Life”** (**John 6:30-40**) The 1st of the seven (7) “I Am Statements” found in the Gospel of John. However, it should be noted in John 4 during Jesus discourse with the woman at the well He also provides an expression of “self-revelation.”
- **John 6:44** key verse *“No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.”*
- **John 7:20** Jesus had told His half-brothers the world hated Him (John 7:7), because “everyone who does evil hates the light” (John 3:20). To call Jesus, who is sent from God, demon-possessed is to call light darkness (cf. 8:48, 52; 10:20). **They denied His accusation that they were trying to kill Him.** But earlier they were in fact trying to do that very thing (John 5:18). (Cf. Peter who denied he would deny Jesus; Mark 14:29.)
- **John 7:30.** Jesus’ rebuke of the Jerusalemites stirred them to attempt **to seize** (*piazō*, “arrest”; cf. vv. 32, 44; 8:20; 10:39) **Him. But the Father had ordered a time and place for His manifestation (His death), and until then all things would work in concert toward that goal.** They could not lay **a hand on Him because** the Father’s hand was over Him.

- **John 7:52**. Even though Nicodemus was a respected teacher in the nation (3:10), he was insulted by the other members of the Sanhedrin. Their prejudice and hatred against Jesus were already strong enough to overthrow reason. The Sanhedrin accused Nicodemus of being as ignorant as the Galileans. **A prophet does not come out of Galilee**, they argued. So the messianic Prophet cannot be a Galilean (cf. 7:41).
- **“I Am the Light of The World” (John 8:12)** The 2nd of the seven (7) “I Am Statements” found in the Gospel of John.
- **John 9:36–37**. The beggar responded that he was willing to **believe** but he was ignorant. **Jesus** then disclosed Himself and gave the beggar the necessary knowledge for faith. *Faith involves an act of the will, based on information.*
- **John 10:17–18**. Again, Jesus predicted His death, **saying four times that He would voluntarily lay down His life** (vv. 11, 14, 17–18). The **Father** has a special love for Jesus because of His sacrificial obedience to the will of God. *Jesus predicted His resurrection twice* (He would **take ... up His life again** [vv. 17–18]) and His sovereignty (**authority**) over His own destiny. *His death was wholly voluntary: No one takes it from Me.* Jesus was not a helpless pawn on history’s chessboard.
- **John 10:19–21**. *For the third time Jesus’ teaching divided the people* (cf. 7:43; 9:16). **Many** in this hostile crowd judged Him to be **demon-possessed and raving mad** (cf. 7:20; 8:48, 52). **But others** figured that He was not demon-possessed, for how could a **demon open the eyes of the blind?** (cf. 9:16)
- **John 10:28**. *This is one of the clearest statements in the Bible that one who believes in Jesus for salvation will never be lost.* Believers sin and stumble, but **Jesus as the perfect Shepherd loses none of His flock** (cf. Luke 22:31–32).
- **Eternal life is a gift** (John 3:16, 36; 5:24; 10:10; Rom. 6:23). If one has it, he has it eternally. **They shall never perish** is a strong affirmation in the Greek (“they will indeed not ever perish”; cf. John 3:16, “never perish”).
- **John 10:37–38**. Though the Jews were reluctant to **believe** Jesus’ words, God was giving them **miracles** (lit., “works”; cf. vv. 25, 32), which he was doing through Jesus. **These signs were given for their learning** so that by pondering their significance **they might recognize Jesus’ oneness with the Father (the Father is in Me, and I in the Father)**. *Nicodemus had recognized this* for he said, “No one could perform [those] miraculous signs ... if God were not with Him” (3:2).

CURRENT FOCUS: "THE GREAT SIGN AT BETHANY" (11:1–11:44)**Christ Raises Lazarus**

Now a certain *man* was sick, Lazarus of Bethany, the town of Mary and her sister Martha. ² It was *that* Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick. ³ Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."

⁴ When Jesus heard *that*, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it." ⁵ Now Jesus loved Martha and her sister and Lazarus. ⁶ So, when He heard that he was sick, He stayed two more days in the place where He was. ⁷ Then after this He said to *the* disciples, "Let us go to Judea again." ⁸ The disciples said to Him, "Rabbi, lately the Jews sought to stone You, and are You going there again?"

⁹ Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. ¹⁰ But if one walks in the night, he stumbles, because the light is not in him." ¹¹ These things He said, and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up." ¹² Then His disciples said, "Lord, if he sleeps he will get well." ¹³ However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

¹⁴ Then Jesus said to them plainly, "Lazarus is dead. ¹⁵ And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him." ¹⁶ Then Thomas, who is called the Twin, said to his fellow disciples, "Let us also go, that we may die with Him." ¹⁷ So when Jesus came, He found that he had already been in the tomb four days. ¹⁸ Now Bethany was near Jerusalem, about two miles away. ¹⁹ And many of

the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

²⁰ Now Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. ²¹ Now Martha said to Jesus, "Lord, if You had been here, my brother would not have died. ²² But even now I know that whatever You ask of God, God will give You." ²³ Jesus said to her, "Your brother will rise again."

²⁴ Martha said to Him, "I know that he will rise again in the resurrection at the last day." ²⁵ Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. ²⁶ And whoever lives and believes in Me shall never die. Do you believe this?" ²⁷ She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

²⁸ And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you." ²⁹ As soon as she heard *that*, she arose quickly and came to Him. ³⁰ Now Jesus had not yet come into the town, but was in the place where Martha met Him. ³¹ Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

³² Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

³³ Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. ³⁴ And He said, "Where have you laid him?" They said to Him, "Lord, come and see." ³⁵ Jesus wept. ³⁶ Then the Jews said, "See how He loved him!"

³⁷ And some of them said, "Could not this Man, who opened the eyes of the blind, also have kept this man from dying?" ³⁸ Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it. ³⁹ Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for **he has been dead four days.**" ⁴⁰ Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?" ⁴¹ Then they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *His* eyes and said, "Father, I thank You that You have heard Me. ⁴² And I know that You always hear Me, but because of the people who are standing by I said *this*, that they may believe that You sent Me." ⁴³ Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" ⁴⁴ **And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go."**

The Pharisees Plan to Kill Christ

⁴⁵ Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him. ⁴⁶ But some of them went away to the Pharisees and told them the things Jesus did. ⁴⁷ Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs. ⁴⁸ If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation."

⁴⁹ And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, ⁵⁰ nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." ⁵¹ Now this he did not say on his own *authority*; but being high priest that year he prophesied that Jesus

would die for the nation,⁵² and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.⁵³ Then, **from that day on, they plotted to put Him to death.**⁵⁴ Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples.

⁵⁵ And **the Passover of the Jews was near,** and many went from the country up to Jerusalem before the Passover, to purify themselves.⁵⁶ Then they sought Jesus, and spoke among themselves as they stood in the temple, “What do you think—that He will not come to the feast?”⁵⁷ Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report *it*, that they might seize Him.

Commentary: CHRIST RAISES LAZARUS (CHAP. 11:1-41)

This climactic miracle of raising Lazarus from the dead was Jesus’ public evidence of the truth of His great claim, “I am the Resurrection and the Life.” Death is the great horror which sin has produced (Rom. 5:12; James 1:15). Physical death is the divine object lesson of what sin does in the spiritual realm. As physical death ends life and separates people, so spiritual death is the separation of people from God and the loss of life which is in God (John 1:4). Jesus has come so that people may live full lives (10:10). Rejecting Jesus means that one will not see life (3:36) and that his final destiny is “the second death,” the lake of fire (Rev. 20:14–15).

John 11:1–2. This **Lazarus** is mentioned in the New Testament only in this chapter and in chapter 12. **Bethany** (cf. 11:18) is on the east side of the Mount of Olives. Another

Bethany is in Perea (cf. 1:28). Luke added some information on the two sisters **Mary** and **Martha** (Luke 10:38–42). **This Mary ... was the same one who** later (see John 12:1–10) **poured perfume on the Lord and wiped His feet with her hair**. However, John may be assuming that the original readers of his Gospel already had some knowledge of Mary (cf. Mark 14:3–9).

John 11:3. The sisters assumed, because of the Lord's ability and His **love** for Lazarus, that He would immediately respond to their **word** about ¹ Lazarus' illness and come.

John 11:4. Jesus did not go immediately (see v. 6). But His delay was not from lack of love (cf. v. 5), or from fear of the Jews. He waited till the right moment in the Father's plan. Lazarus' **sickness would not end in death**, that is, in permanent death. Instead Jesus would **be glorified** in this incident (cf. 9:3).

This statement is ironic. Jesus' power and obedience to the Father were displayed, but this event led to *His* death (cf. 11:50–53), which was His true **glory** (17:1).

John 11:5–6. In spite of Jesus' love for all three (**Martha and her sister and Lazarus**), **He** waited **two more days**. Apparently (vv. 11, 39) Lazarus was already dead when Jesus heard about him. Jesus' movements were under God's direction (cf. 7:8).

¹ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 312–313). Wheaton, IL: Victor Books.

John 11:7–10. His disciples knew that His going to Judea, would be dangerous (10:31). So they tried to prevent Him from going. Jesus spoke in a veiled way to illustrate that it would not be too dangerous to go to Bethany. In one sense He was speaking of walking (living) in physical **light** or darkness. In the spiritual realm when one lives by the will of God he is safe. Living in the realm of evil is dangerous.

As long as He followed God's plan, no harm would come till the appointed time. Applied to people then, they should have responded to Jesus while He was in the world as its Light (cf. 1:4–7; 3:19; 8:12; 9:5). Soon He would be gone and so would this unique opportunity.

John 11:11–12. Jesus then said, **Our friend Lazarus has fallen asleep.** The word "friend" has special significance in Scripture (cf. 15:13–14; James 2:23). This "sleep" is the sleep of death. Since the coming of Christ the death of a believer is regularly called a sleep (cf. Acts 7:60; 1 Cor. 15:20; 1 Thes. 4:13–18). Dead Christians are asleep not in the sense of an unconscious "soul sleep," but in the sense that their bodies appear to be sleeping. The **disciples** wrongly assumed that Jesus meant Lazarus had not died, but was sleeping physically (cf. John 11:13) and was on his way to recovery: **If he sleeps, he will get better.**

John 11:13–15. As was often the case in the Gospels, **Jesus was speaking** about one thing **but** the **disciples** were thinking about another. The words **Lazarus is dead, and for your sake I am glad I was not there** seem shocking at first. But if Lazarus had not died, the disciples (and readers of all ages) would not have had this unique opportunity to have their faith quickened. Lazarus' death was **so that you may believe.**

John 11:16. **Didymus** means “twin.” **Thomas** is often ² called “doubting Thomas” because of the incident recorded in 20:24–25. But here he took the leadership and showed his commitment to Christ, even to death. **That we may die with Him** is ironic. On one level it reveals Thomas’ ignorance of the uniqueness of Christ’s atoning death. On another level it is prophetic of many disciples’ destinies (12:25).

John 11:17. Apparently **Lazarus had** died soon after the messengers left. **Jesus** was then a day’s journey away. Since Palestine is warm and decomposition sets in quickly, a person was usually buried the same day he died (cf. v. 39).

John 11:18–19. The fact that **Bethany was less than two miles from Jerusalem** points up two things. It explains why **many Jews** from Jerusalem were at the scene of this great miracle (vv. 45–46). It also prepares the reader for the coming climax which was to take place in the great city. When a person died, the Jews mourned for a prolonged period of time. During this period it was considered a pious duty **to comfort** the bereaved.

John 11:20–22. **Martha**, the activist, **went ... to meet** Jesus while **Mary**, the contemplative sister, waited. (Cf. Luke 10:39–42 for a similar portrayal of their personalities.) Martha’s greeting is a confession of faith. She really ³ believed that **Jesus** could have healed her brother **if He had been** there.

² Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 313). Wheaton, IL: Victor Books.

³ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 313–314). Wheaton, IL: Victor Books.

No criticism of Jesus seems to be implied since she knew her **brother** was dead before the messengers got to Jesus. Her words **But I know ... God will give You whatever You ask** might imply by themselves that she was confident Lazarus would be resuscitated. But her actions in protest at the tomb (John 11:39) and her words to Jesus (v. 24) contradict that interpretation. Her words may be taken as a general statement of the Father's blessing on Jesus.

John 11:23–24. Your brother will rise again. Since the word “again” is not in the Greek it is better to omit it in the translation. This promise sets the stage for Jesus' conversation with **Martha**. She had no thought of an immediate resuscitation but she did believe **in the final resurrection at the last day**.

John 11:25–26. I am the Resurrection and the Life. This is the fifth of Jesus' great “I am” revelations. The Resurrection and the Life of the new Age is present right now because Jesus is the Lord of life (1:4). Jesus' words about life and death are seemingly paradoxical. A believer's death issues in new life. In fact, the life of a believer is of such a quality that he **will never die** spiritually. He has eternal life (3:16; 5:24; 10:28), and the end of physical life is only a sleep for his body until the resurrection unto life. At death the spiritual part of a believer, his soul, goes to be with the Lord (cf. 2 Cor. 5:6, 8; Phil. 1:23).

John 11:27. Martha gave a great confession of faith in Christ. She agreed with Jesus' exposition about eternal life for those who **believe** in Him. Then she confessed three things about Jesus. He is (a) **the Christ** (“Messiah”), (b) **the Son of God**—which is probably a title of the Messiah (cf. 1:49; Ps. 2:7)—and (c) the One **who was to come**

into the world (lit., “the Coming One”; cf. John 12:13). She believed that Jesus is the Messiah who came to do God’s will, but as yet she had no hint of the coming miracle regarding her brother.

John 11:28–30. Martha then told **Mary** that Jesus **the Teacher** was **asking for** her. He evidently wanted to have a private conversation with Mary. His purpose was probably to comfort and instruct her. “The Teacher” is a notable title for it was unusual for a Jewish Rabbi to instruct a woman (cf. 4:1–42).

John 11:31–32. Mary’s sudden departure to see Jesus caused the crowd of Jewish comforters to follow **her**. So a private session with Jesus became impossible. Reaching **Jesus**, Mary **fell at His feet**. This is significant, for on a previous occasion she had sat at Jesus’ feet listening to His teaching (Luke 10:39). Her greeting to Jesus was the same as her sister’s (John 11:21). She felt the tragedy would have been averted **if He had been** present. Her faith was sincere but limited.

John 11:33–34. In great contrast with the Greek gods’ apathy or lack of emotion, Jesus’ emotional life attests the reality of His union with people. **Deeply moved** may either be translated “groaned” or more likely “angered.” The Greek word *enebrimēsato* (from *embrimaomai*) seems to connote anger or sternness. (This Gr. verb is used only five times in the NT, each time of the Lord’s words or feelings: Matt. 9:30; Mark 1:43; 14:5; John 11:33, 38.)

Why was **Jesus** angry? Some have argued that He was angry because of the people’s unbelief or hypocritical wailing. But this seems foreign to the context. A better

explanation is that Jesus was angry at the tyranny of Satan who had brought sorrow and death to people through sin (cf. 8:44; Heb. 2:14–15). Also Jesus was **troubled** (*etaraxen*, lit., “stirred” or “agitated,” like the pool water in John 5:7; cf. 12:27; 13:21; 14:1, 27). This disturbance was because of His conflict with sin, death, and Satan.

John 11:35–37. Jesus’ weeping differed from that of the people. His quiet shedding of tears (*edakrysen*) differed from their loud wailing ⁴ (*klaiontas*, v. 33). His weeping was over the tragic consequences of sin. The crowd interpreted His tears as an expression of love, or frustration at not being there to heal Lazarus.

John 11:38–39. Disturbed emotionally (cf. comments on **deeply moved**, in v. 33), He **came to the tomb**. Tombs were often cut into limestone making a **cave** in the side of a wall of rock. A **stone** was placed over **the entrance**. **Jesus** commanded that **the stone** door be taken **away**. To do so was to risk defilement. But obedience was necessary if Jesus’ purpose was to be realized. The scene was highly dramatic. The crowd watched and listened. Mary was weeping and **Martha** objected because after **four days** putrefaction had set in.

John 11:40. **Jesus** reminded Martha of His earlier promise (vv. 25–26; cf. v. 4). **If** she **believed** His word that He is the Resurrection and the Life and trusted Him, **God** would be glorified. But unless the sisters had trusted Jesus, permission would not have been given to open the tomb.

⁴ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 314). Wheaton, IL: Victor Books.

John 11:41–42. With **the stone** taken **away**, the tension mounted. What would **Jesus** do? He simply thanked His **Father** for granting His request. He knew He was doing the Father's will in manifesting His love and power. His prayer of thanksgiving was public, not so that ⁵ He would be honored as a Wonder-Worker but so He would be seen as the Father's obedient Son. The granting of His request by the Father would give clear evidence to the people that He had been **sent** by the Father and would cause the people to **believe** (cf. Elijah's prayer; 1 Kings 18:37).

John 11:43–44. On other occasions **Jesus** had said that men would hear His voice and come out of their graves (5:28) and that His sheep hear His voice (10:16, 27). After His brief prayer He **called** (*ekraugasen*, lit., "shouted loudly") **in a loud voice**. This verb is used only nine times in the New Testament, eight of them in the Gospels (Matt. 12:19; Luke 4:41; John 11:43; 12:13; 18:40; 19:6, 12, 15; Acts 22:23).

Jesus shouted only three words: **Lazarus come out!** Augustine once remarked that if Jesus had not said Lazarus' name all would have come out from the graves. Immediately, **the dead man came out**. Since he was **wrapped in strips of linen**, a special work of God's power must have brought him out. Jesus' directive to the people, **Take off the grave clothes**, enabled Lazarus to move on his own and at the same time gave evidence that he was alive and not a ghost.

This event is a marvelous picture of God's Son bringing life to people. He will do this physically at the Rapture for church saints (1 Thes. 4:16), and at His return for Old

⁵ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 314–315). Wheaton, IL: Victor Books.

Testaments saints (Dan. 12:2) and Tribulation saints (Rev. 20:4, 6). Also He now speaks and calls spiritually dead people to spiritual life. Many who are dead in sins and trespasses believe and come to life by the power of God (Eph. 2:1–10).

THE PLOT TO KILL JESUS (CHAP. 11:45-57)

John 11:45–47a. Jesus' revelation of Himself always produces two responses. For **many of the Jews**, this miracle was clear proof of Jesus' claim. In response they trusted **Him**. **But** others were only hardened in sin or confused. They **went to** His enemies, **the Pharisees**, and reported **what** had happened. This miraculous sign was so significant that **the chief priests and the Pharisees** decided to call an emergency session **of the Sanhedrin** (see comments on 3:1 on the Sanhedrin). Doubtless they felt that Jesus was some kind of magician who by secret arts was deceiving the people.

John 11:47b–48. The council expressed its inability to solve the problem by continuing to do what they had been doing. Official disapproval, excommunication, and counter-teaching were not stopping Jesus' influence. The ⁶ outcome would be insurrection and **the Romans** would crush the Jewish revolt; taking **away both our place** (i.e., the temple) **and our nation**.

John 11:49–50. **Caiaphas** was the **high priest that year** (cf. 18:13–14, 24, 28). Originally the high priest held his position for a lifetime, but the Romans were afraid

⁶ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 315). Wheaton, IL: Victor Books.

of letting a man gain too much power. So the Romans appointed high priests at their convenience. Caiaphas had the office from A.D. 18 to 36. His contempt was expressed in his words, **You know nothing at all!** His judgment was **that** this **Man** must be sacrificed if the **nation** was to continue in Rome's favor. The alternative was destruction of the Jewish nation in war (11:48). But their rejection of Jesus did not solve the problem. The Jewish people followed false shepherds into a war against Rome (A.D. 66–70), which did in fact destroy their nation.

John 11:51–53. John by God's Spirit recognized a deep irony in Caiaphas' words. **As** the **high priest**, Caiaphas pointed to the last sacrificial Lamb in a prophecy he did not even know he made. Caiaphas meant **Jesus** had to be killed, but God intended the priest's words as a reference to His substitutionary atonement. Jesus' death would abolish the old system in God's eyes by fulfilling all ⁷ its types and shadows. His death was not only for Jews but also for the world, thus making a new body from both (cf. Eph. 2:14–18; 3:6). The Sanhedrin then decided to kill Jesus.

John 11:54. **Jesus ... withdrew** from Bethany **to a village** 15 or so miles to the north **called Ephraim**. The little village provided a place for rest and it was close to the wilderness of Judea in case it was necessary to escape.

John 11:55–57. **Jewish** pilgrims **went up to the Passover** feast at **Jerusalem** and looked **for Jesus**. Previously (2:13–25) He had attended the national festivals during which time He publicly taught **in the temple area**. Would He continue this pattern of

⁷ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 315). Wheaton, IL: Victor Books.

ministry? Large crowds gathering in the city **kept looking for Him**. The religious authorities gave **orders** for **anyone** to **report** if he **found out where Jesus was** so **they** could **arrest Him**.⁸

⁸ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 315–316). Wheaton, IL: Victor Books.