

# John 11 – Lazarus and the Twisted Sisters Mary and Martha

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## Introduction

These are notes I took from a teaching by Eddie Chumney <sup>A</sup>

## The Exiles of Israel are Sick – Joh 11:1

### Joh 11:1

Now a certain *man* was sick <sup>G770 astheneo</sup>, *named* Lazarus, of Bethany <sup>G963 House Depressed H6041</sup>, the town of Mary <sup>G3137 Maria H4813 Miryam Their Rebellion rebelliously</sup> and her sister Martha <sup>G3136 Martha She was Rebellious Mistress</sup>.

See Eze 34:2, 4, 11, 16

### Isa 51:17, 21-23

<sup>17</sup> Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. <sup>18</sup> *There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she*

<sup>A</sup> Source : <http://www.hebrews.tv/index.php/video/329/two-houses-and-newtestament-part-5-of-8-by-eddie-chumney-hhmi-discipleship-program/> or <https://yeshiva.hebrews.org/lazarus/>

hath brought up. <sup>19</sup> These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? <sup>20</sup> Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God. <sup>21</sup> Therefore hear now this, thou afflicted אָנִיָּהּ H6041 *aniyah*, and drunken, but not with wine: <sup>22</sup> Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again: <sup>23</sup> But I will put it into the hand of them that afflict thee מֹגַיִךְ H3013 *mogayich*, ; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Isa 54:6-8, 11

<sup>6</sup> For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. <sup>7</sup> For a small moment have I forsaken thee; but with great mercies will I gather thee. <sup>8</sup> In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. <sup>9</sup> For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. <sup>10</sup> For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. <sup>11</sup> O thou afflicted אָנִיָּהּ H6041 *aniyah*, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

Zep 3:12-15

<sup>12</sup> I will also leave in the midst of thee an afflicted אָנִיָּהּ H6041 *ani* and poor אֲדָמָה H1800 *vadal* people, and they shall trust in the name of the LORD. <sup>13</sup> The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid. <sup>14</sup> Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. <sup>15</sup> The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

Zec 9:9

<sup>9</sup> Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly אָנִיָּהּ H6041 *ani*, and riding upon an ass, and upon a colt the foal of an ass.

Eze 23:2,4 Oholah and Oholibah – **Twisted Sisters**

<sup>2</sup> Son of man, there were two women, the daughters of one mother: <sup>3</sup> And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. <sup>4</sup> And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah.

RSTNE: 2441

The two sisters are the two houses. The one mother is Jerusalem, the capital of a united monarchy before the division of the kingdom. This chapter is compared to Second John (2Jn 1:1-13) which is a complimentary book to this entire chapter. For a deeper study, go to Twisted To Chosen Sisters

Rebellious House re Mary and Martha  
Eze 2:3; Eze 12:2

Joh 11:3 → Deu 7:6-8 Loved

Joh 11:4 → Isa 44:23, 49:3 Glorified, Joh 12:28

Joh 11:6 he (Yeshuah) abode 2 days

Joh 11:6 When he had heard therefore that he was sick, **he abode two days** still in the same place where he was.

Hos 6:1-2 <sup>1</sup> Come, and let us return unto YHVH: for he hath torn <sup>exile</sup>, and he will heal us <sup>end of exile redemption</sup>, he hath smitten, and he will bind us up. <sup>2</sup> After **two days** <sup>2,000 years</sup> will he revive us: in the **third day** <sup>Day of the Lord / Messianic Era</sup> he will raise us up, and we shall live in his sight.

Joh 11:7-8 <sup>7</sup> Then after that saith he to *his* disciples, **Let us go into Judaea again.** <sup>8</sup> *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Mic 5:1-3 <sup>1</sup> Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite **H5221** **נח** the judge of Israel with a rod *shebet* <sup>††</sup> upon the cheek. <sup>†††</sup> <sup>2</sup> But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. <sup>3</sup> Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

See Mic-05-they-shall-smite-the-Aleph-Tav-Judge-of-Israel-with-a-rod, #1351.

Joh 11:11 KJV These things said he: and after that he saith unto them, **Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.**

Isa 51:17 KJV **Awake, awake**, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

Isa 52:1 KJV **Awake, awake**; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

Joh 11:14-15 KJV <sup>14</sup> Then said Jesus unto them plainly, **Lazarus is dead.** <sup>15</sup> **And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.**

Zec 4:1-6

Joh 11:19 KJV And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Isa 40:1, Isa 51:3; Jer 31:13; the 7 Haftarot of Comfort

Joh 11:20 KJV Then Martha <sup>[modern Christianity]</sup>, as soon as she heard that Jesus was coming <sup>[His second coming]</sup>, went and met him <sup>[welcomed His return to the earth to setup the Messianic Era]</sup>; but Mary <sup>[modern Judaism]</sup> sat *still* in the house <sup>[was concerned with studying the Torah]</sup>. Gen 25:27-28 Jacob abiding in tents = studying the Torah; Luk 10:38-42

Joh 11:21-22 KJV <sup>21</sup> Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died <sup>[Christianity believes that Yeshua can solve any spiritual problem]</sup>. <sup>22</sup> But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

Joh 11:23-24 KJV <sup>23</sup> Jesus saith unto her, **Thy brother shall rise again.** <sup>[Yeshua means the exiles of Israel will be redeemed]</sup> <sup>24</sup> Martha saith unto him, I know that he shall rise again in the resurrection at the last day <sup>[Martha thinks this about a bodily resurrection]</sup>.

Personal Resurrection: Joh 6:40, 44, 54

Last Day can also mean the Day of the Lord or Messianic Time: 2Th 2:1-2, Hos 6:1-2; Jer 30:3, 6-7

Joh 11:25-27 <sup>25</sup> Jesus said unto her, **I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:** <sup>26</sup> **And whosoever liveth and believeth in me shall never die. Believest thou this?** <sup>27</sup> She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. <sup>[modern Christianity thinks that the re-gathering of the tribes (houses) isn't import, just that Yeshua is the Messiah, see the next verse.]</sup>

Joh 11:28 <sup>28</sup> And when she had so said <sup>[apparently she didn't even listen to Yeshua answer, off the to races]</sup>, she went her way <sup>[her own with her personal antinomian religious narrative in tow]</sup>, and called Mary her sister secretly <sup>[because it's not evident that she was giving that task, i.e. she's making this up]</sup>, saying, The Master is come, and calleth for thee. <sup>[Christianity seeking to get Jews to believe that Yeshua is the Messiah]</sup>

Joh 11:31 The Jews then which were with her <sup>[Mary, representing Judaism]</sup> in the house <sup>[studying Torah]</sup>, and comforted her <sup>[regarding the end of the exile]</sup>, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there <sup>[Jews pray for the end of the exile at the wailing wall]</sup>.

Joh 11:33-35 <sup>33</sup> When Jesus therefore saw her weeping, and the Jews also weeping which came with her <sup>[Jews praying for the end of the exile and the coming of King Messiah]</sup>, he groaned in the spirit, and was troubled, <sup>34</sup> And said, **Where have ye laid him?** They said unto him, Lord, come and see. <sup>35</sup> Jesus wept. <sup>[Yeshua weeps for the exile of Israel]</sup>

Joh 11:38-39 <sup>38</sup> Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. <sup>39</sup> Jesus said, **Take ye away the stone** <sup>[the stony heart that won't believe Yeshua is the Messiah and follow Torah; Zec 7:11-12 (stony heart); Eze 36:26-27 (hear of flesh)]</sup> ...

Joh 11:39-40 <sup>39</sup> ...Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. <sup>[four days that's ancient history][Christianity is not concerned about the exiles of Israel]</sup> <sup>40</sup> Jesus saith unto her, **Said I not unto thee, that, if thou wouldest believe** <sup>[That Yeshua will gather the exiles of Israel]</sup>, **thou shouldst see the glory of God?** <sup>[Yeshua being glorified for gathering the exiles of Israel]</sup>

Joh 11:41-42 <sup>41</sup> 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.** <sup>42</sup> **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.** <sup>[because of the ingathering of the exiles of Israel, Joh 17:21]</sup>

Joh 11:43 <sup>43</sup> And when he thus had spoken, he cried with a loud voice, <sup>[symbolizing the blowing of the shofar to gather the exiles of</sup>

Israel] **Lazarus, come forth.**

Rosh HaShanah aka Yom Teruah or the day of Awakening. [Lev 23:24, Isa 27:13]

Joh 11:44 <sup>44</sup> And he that was dead came forth <sup>[Eze 37:1-14]</sup>, bound hand and foot with graveclothes: and his face was bound about with a napkin....

Joh 11:44 ...Jesus saith unto them, **Loose him,** <sup>[from the captivity of exile]</sup> **and let him go** <sup>[teach the exiles of Israel Torah; Isa 61:1, Jer 3:14-15]</sup>.

Joh 11:45 <sup>45</sup> Then many of the Jews which came to Mary, and had seen the things which Jesus did <sup>[gather the exiles of Israel]</sup>, believed on him.

Joh 11:49-52 <sup>49</sup> And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, <sup>50</sup> Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. <sup>51</sup> And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die <sup>[suffering to atone for sins]</sup> for that nation <sup>[house of Juda]</sup>; <sup>52</sup> And not for that nation only, but that also he should gather together in one <sup>[Ephraim and Judah]</sup> the children of God that were scattered abroad.

## Appendix

### Appendix G770 - Sick

Word-Study-Conscience-G771-G3053 -G4893-G5180.doc

→ is conscience related to sick

### G771 asthenema

ἀσθένημα

From [G770](#); a *scruple* of **conscience**: - infirmity.

Scruple:, a moral or ethical consideration or standard that acts as a restraining force or inhibits certain actions.

### G770

ἀσθενέω

astheneō

*as-then-eh'-o*

From [G772](#); to *be feeble* (in any sense): - be diseased, impotent folk (man), (be) sick, (be, be made) weak.

### LXX related word(s)

[H1669](#) daev

[H1809](#) dalal

[H2470](#) chalah qal,ni

[H2844](#) chat

[H3782](#) kashal qal,ni,hi

[H3811](#) laah ni.

[H4116](#) mahar ni.

[H4135](#) mul hithpal.

[H4571](#) maad

[H5869](#) en koach

[H5999](#) amal pul.

[H6484](#) patsar

[H6850](#) tsaphaph pilp.

[H7401](#) rakhakh

[H7503](#) raphah

[H7921](#) shakhel pi.

## G770

ἀσθενέω

**asthenéō**; contracted **asthenō̄**, fut. **asthenésō̄**, from **asthenés** (G772), without strength, powerless, sick. To lack strength, be infirm, weak, feeble.

(I) To be weak (Rom 8:3; 2Co 13:3; Sept.: 1Sa 2:5; 2Sa 3:1; Lam 2:8). In 2Co 13:4, 2Co 13:9, to be considered weak. Christ is not to be considered inherently powerless when He does not immediately impose the proper punishment.

(II) Specifically, to be infirm in the body, i.e., to be sick, to suffer from disease or the consequences thereof (Mat 10:8; Mat 25:36; Mar 6:56; Luk 4:40; Luk 7:10 where **asthenō̄n**, the weak one, is contrasted to one **who is healthy** or **hugiaínōn** [G5198] from which we derive the Eng. word "hygiene"). See Luk 9:2, where the corresponding verb for healing is **íáomai** (G2390). In Joh 4:46 and Joh 5:3, it is clear that **asthenoúntōn**, "impotent people," refers to those who were weak, this being the symptom of their actual sicknesses or ailments, i.e., blindness, lameness, stiffness (dryness). In Joh 6:2, **ho asthenō̄n** (sing.) or **hoi asthenoúntes** (pl.), the sick one or ones, refers to any of these people who may have been suffering from various diseases. In Joh 11:1-3, Joh 11:6, observe that the Lord did not probe to discover the specific disease from which Lazarus was suffering. In Act 9:37 and Act 19:12, observe that Dorcas (who was described as **asthenésasan**), and those who were weak or sick (**asthenoúntas**), were suffering from diseases (**nósous** [G3554]) which departed from them. But there were also those who were weak or sick from being indwelt by evil spirits. The adj. part. **asthenoúntas** is applied to both those who were physically sick with different diseases and those who were affected by the evil spirits (2Ti 4:20).

(III) Figuratively of the mind, to be feeble-minded, faint-hearted, timid (2Co 11:21; Sept.: Isa 7:4); to doubt, hesitate, vacillate, as meaning weak or double-minded, spoken of those whose minds are easily disturbed (Rom 14:2, Rom 14:21; 1Co 8:9, 1Co 8:11-12); to be weak or unsettled in the faith (Rom 4:19), or in opinion (Rom 14:1; Sept.: Psa 27:2; Jer 50:32; Hos 14:2).

(IV) By implication, to be afflicted, distressed as by want, oppression, calamity, and so forth (Act 20:35; 2Co 11:29; 2Co 12:10; Sept.: Job 4:4; Dan 11:33-35). For a full discussion see **asthéneia** (G769), infirmity, weakness, sickness.

**Deriv.:** **asthénēma** (G771), infirmity.

**Syn.:** **noséō** (G3552), to be sick; **échōkakós** (**échō** [G2192], to have; **kakós** [G2560], badly), to have it badly, to be ill; **páschō** (G3958), to suffer; **hupophérō** (G5297), to endure, to bear from underneath; **basanízō** (G928), to suffer pain; **phtheírō** (G5351), to pine or waste away, to corrupt in the sense of degeneration; **sunéchō** (G4912), to be sick, confined.

**Ant.:** **anakúptō** (G352), to unbend, to recover; **therapeúomai** (G2323), to be healed; **íáomai** (G2390), to be healed, to be made whole, to be rid of the cause of the sickness; **sōzō** (G4982), to save with the meaning of to make whole, heal; **hugiaínō̄** (G5198), to be healthy; **sthenóō̄** (G4599), to strengthen.

### G963 Bethany House Depressed, Misery

Βηθανία

**Bēthanía**; gen. **Bēthanías**, fem. proper noun transliterated from the Hebr. **bayith** (H1004), **house** and **'anīyyāh** (H6041), **depressed**. Bethany, house of depression or misery. A village on the eastern slope of Mt. Olivet about one and one half to two miles east of Jerusalem ([Luk 19:29](#); [Luk 24:50](#); [Joh 11:1](#), [Joh 11:18](#)) toward Jericho. It was the hometown of Lazarus, Mary, and Martha where Jesus often stayed ([Mat 21:17](#); [Mar 11:1](#), [Mar 11:11-12](#)) and where Lazarus was raised from the dead ([Joh 11:18](#)); also the home of Simon the leper ([Mat 26:6](#); [Mar 14:3](#); [Joh 12:1](#)). Today a small hamlet inhabited by Muslim Arabs, Bethany is called in Arabic **El-Azariyeh**, "a place of Lazarus." Some MSS read "Bethabara" ([Joh 1:28](#)). It was here that John baptized. See **Bethabará** (G962).

## G963

**Βηθανία**

Bēthania

*bay-than-ee'-ah*

Of Chaldee origin; *date house*; *Bethany*, a place in Palestine: - Bethany.

LXX related word(s)

[H1004](#) bet aniyah

Thayer KJV

## G963

**Βηθανία**

Bēthania

### Thayer Definition:

Bethany = "house of dates" or, "house of misery"

- 1) a village at the Mount of Olives, about two miles (3 km) from Jerusalem, on or near the normal road to Jericho
- 2) a town or village on the east bank of the Jordan, where John was baptising

**Part of Speech:** noun proper locative

**A Related Word by Thayer's/Strong's Number:** of Aramaic origin

**Total KJV Occurrences:** 11

**bethany, 11**

[Mat 21:17](#), [Mat 26:6](#), [Mar 11:1](#), [Mar 11:11-12](#) (2), [Mar 14:3](#), [Luk 19:29](#), [Luk 24:50](#), [Joh 11:1](#), [Joh 11:18](#), [Joh 12:1](#)

## H6041 Aniy (as in Beth Aniy)

**Word Study H6035** **anam** <sup>KJC 18</sup> **meek**<sup>13</sup>, **poor**<sup>5</sup>

See Numbers-12-3-and-the-parenthetic-translation-that-Moses-was-very-meek.doc

עָנִי / עָנָו



**Strong's** The second form is by intermixture with [H6041](#); from [H6031](#); *depressed* (figuratively), in mind (*gentle*) or circumstances (*needy*, especially *saintly*): - humble, lowly, meek, poor`. Compare [H6041](#).

LXX [G4235](#) *praus*, [G3993](#) *penes*

**KJC Occurrences:** 18

**meek**, 13 [Num 12:3](#), [Psa 22:26](#), [Psa 25:9](#) (2), [Psa 37:11](#), [Psa 76:9](#), [Psa 147:6](#), [Isa 11:4](#) (2), [Isa 29:19](#), [Isa 61:1](#), [Amo 2:7](#), [Zep 2:3](#)

**poor**, 5 [Job 24:3-4](#) (2), [Psa 9:18](#), [Pro 14:21](#), [Isa 32:7](#), [Amo 8:4](#)

## Yeshua and the Sermon on the Mount

[Mat 5:5](#) KJV Blessed are the meek <sup>[G4239 praus](#)</sup>: for they shall inherit the earth.

### Word Study [G4239 praus](#)

πραῦς

Apparently a primary word; *mild*, that is, (by implication) *humble*: - meek. See also [G4235](#).

**KJV Occurrences:** 3 meek, 3 [Mat 21:5](#) (2), [1Pe 3:4](#)

LXX: [H6035](#) anav [H6041](#) ani

## e-Sword Notes

### Joh 11:11

#### Joh 11:11-54 Lazarus, Martha and Mary

[Joh 11:35](#) where Y'shua wept and it is in between the verses [Joh 11:17-34](#) and [Joh 11:38-44](#). The first part is about how Y'shua dialogs with Martha and Mary. The second part of the verses, [Joh 11:38-44](#), is where Lazarus is raised from the dead. The point I am trying to make out of this is that numerous times Y'shua is challenging their belief, and he wept not for the death of Lazarus, but because they don't believe in Him and what He says. See [Joh 11:15](#), [Joh 11:26](#), [Joh 11:40](#), [Joh 11:42](#). See how this relates to Yoseph [Gen 50:17](#).

Two House represented by Martha (House of Ephraim) and Mary (House of Yahuda), see Eddie Chumney.

[Joh 11:20](#) Martha is drawn to Y'shua and Mary stay's in the House similar to the parable of the prodigal son.

### Jen 11:45

Only to Mary? [Joh 11:19](#) says these Jews were to comfort both Martha and Mary.

### **Joh 11:52 AKJV-R**

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

RMYK: "And not for that nation only but that also he should gather together into echad (one) the ...**b'nai Elohim** that were **scattered abroad**" ""

They were already scattered abroad can only be referring to Non-Jewish or Ephraim Yisrael, no one else could this be. see [Hos 1:10](#). Ciaphas pronounces this, and the Ruach elaborates by saying that it is far better for one (Y'shua) to die than for both houses to perish. ... Both those in the land, and those scattered abroad, return by His death according to **Ciaphas** and John, so that both folds can become one again.

### **Joh 11:54 AKJV-R**

Jesus therefore walked no more openly among the Jews; but went there to a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

RMYK: "Ephraim" is a remez as to what Y'shua's purpose was. Y'shua walks in the wilderness which is where Ephraim the city is and where the House of Ephraim is i.e. in Galuutland i.e. the Diaspora. It is a further remez in that the elders of Yahuda reject him (as they do now) and that he will only find refuge among scattered Ephraim in the wilderness of the nations.

<https://www.youtube.com/watch?v=3hBLDA-bUE4>

## Other

Lazarus

Eze 37

1chr 6:3 H0499 God Helps

Isa 41:8-9, Isa 41:14

I will help H5826 Word-Study-G997-boetheoo-succour-succor-help

H5826

Lev-15-Ish-Ish-Chai-When-Any-Man

H5385

הַרְחִיקָה From **H5826**. KJC:7 . settle: Eze 43:14 (3), Eze 43:17, Eze 43:20, Eze 45:19; court: 2Ch 4:9

Eze 43:20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the **settle** הַרְחִיקָה ha'·a·za·Rah , P and upon the border round about: thus shalt thou cleanse and purge it.