

Notes on the Greek New Testament
Week 220 – John 11:33-12:8

Day 1096: John 11:33-37**Verse 33**

Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν,

εἶδεν Verb, aor act indic, 3 s ὄραω
κλαίουσαν Verb, pres act ptc, f acc s κλαιω
see v.31

συνελθόντας Verb, aor act ptc, m acc pl
συνερχομαι come together; come or
go with, accompany

ἐνεβριμήσατο Verb, aor midd dep indic, 3 s
ἐμβριμαομαι speak harshly to; ἐ. ἐν
πνευματι be deeply moved

The verb, according to Barrett, undoubtedly suggests anger – see its use elsewhere in NT and in the LXX. Schnackenburg writes, "The word ἐμβριμάσθαι ... indicates an outburst of anger, and any attempt to reinterpret it in terms of an internal emotional upset caused by grief, pain, or sympathy is illegitimate." There have been various attempts to weaken or qualify its meaning. Barrett suggests that Jesus may have been angry because a miracle is being forced upon him which will attract public attention and lead to his death. This seems inconsistent with the fact that Jesus is on his way to Jerusalem specifically to lay down his life. A second suggestion, considered by Barrett but rejected by him, is far more likely. It is more probable that Jesus was stirred with deep emotion and anger at the concrete fact of death and its effects evident in the grief of the mourners. Jesus' anger is stirred up by his knowledge that sin is both the origin and root cause of this misery and that he too must shortly face the terror of death in order to destroy its power.

ταρασσω trouble, disturb, stir up
ἑαυτος, ἑαυτη, ἑαυτον him/herself, itself

Verse 34

καὶ εἶπεν, Ποῦ θεθείκατε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε.

ποῦ interrogative adverb where
θεθείκατε Verb, perf act indic, 2 pl τιθημι
place

This phrase is commonly used of the disposal of a body, cf. 19:41f; 20:2,13,15; similarly Matt 27:60; Mk 6:29; 15:46f; 16:6; Lk. 23:53,55; Rev 11:9.

ἴδε see, behold

Verse 35

ἐδάκρυσεν ὁ Ἰησοῦς.

δακρυω weep

Jesus does not stand apart from the mourners but fully sympathises with them – is one with them in their sorrow. Cf. Isa 53:4.

Verse 36

ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν.

φιλεω love, have deep feeling for, kiss

Verse 37

τινὲς δὲ ἐξ αὐτῶν εἶπαν, Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

δυναμαι can, be able to, be capable of
ἀνοιγω open
τυφλος, η, ον blind

Cf. chap 9.

ποιῆσαι Verb, aor act infin ποιεω

Probably means no more than a hesitant expression of the same thought as was expressed by both Martha and Mary – an expression of hesitant faith rather than scepticism concerning Jesus' powers.

Day 1097: John 11:38-44**Verse 38**

Ἰησοῦς οὖν πάλιν ἐμβριμωμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπηλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

παλιν again, once more
ἐμβριμαομαι see v.33
σπηλαιον, ον n cave

"It is not stated here whether the shaft of the cave is vertical or horizontal, but the latter is suggested by archeological evidence and by many regulations in the Mishnah." Barrett.

λιθος, ον m stone
ἐπέκειτο Verb, imperf midd/pass dep indic,
3 s ἐπικειμαι lie upon

Verse 39

λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα, Κύριε, ἤδη ὄζει, τεταρταῖος γὰρ ἐστίν.

ἄρατε Verb, aor act imperat, 2 pl αἰρω

take, take up, take away, raise

τετελευτηκότος Verb, perf act ptc, m nom s
τελευταω die

ἤδη adv now, already

ὄζω give off an odour, stink

τεταρταῖος, α, ον happening on the
fourth day (τ. ἐστίν he has been dead
for four days)

Barrett quotes Dalman who, on the basis of Rabinnic sources says, "A state of death beyond the third day meant, from the popular Jewish point of view, an absolute dissolution of life. At this time the face cannot be recognised with certainty; the body bursts; and the soul, which until then hovered over the body, parts from it."

Verse 40

λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἰπὸν σοι ὅτι ἐάν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ;

πιστεύσῃς Verb, aor act subj, 2 s πιστευω

ὄψῃ Verb, fut midd dep indic, 2 s ὁραω

see

δόξα, ης f see v.4

"Jesus' reminder that Martha would see the glory of God if she believed must relate to vv 23, 25–26, but its echo of v 4 causes the whole narrative to be set within the framework of a revelation of the glory of God in Christ." Beasley-Murray.

Verse 41

ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

ἦρεν Verb, aor act indic, 3 s αἰρω

ἄνω adv above; up, upwards

εὐχαριστεω thank, give thanks

This probably does not refer to a particular previous moment (though Beasley-Murray, followed by Carson, think it suggests that Jesus had already prayed concerning Lazarus).

The aorist ἤκουσας expresses the absolute confidence of Jesus that his prayer will be granted. R. H. Fuller comments concerning this prayer: "Jesus lives in constant prayer and communication with his Father. When he engages in vocal prayer, he is not entering, as we do, from a state of non-praying into prayer. He is only giving overt expression to what is the ground and base of his life all along. He emerges from non-vocal to vocal prayer here in order to show that the power he needs for his ministry – and here specifically for the raising of Lazarus – depends on the gift of God. It is through that prayer and communion and constant obedience to his Father's will that he is the channel of the Father's saving action. That is why the prayer is thanksgiving rather than petition."

M Wilcox drew attention to the striking parallel with Ps 118:21.

Verse 42

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

ᾔδειν Verb, pluperf act indic, 1 s οἶδα
παντοτε always

ὄχλος, ου m crowd, multitude

περιεστῶτα Verb, perf act ptc, m acc s

περιῖστημι stand around

ἀπέστειλας Verb, aor act indic, 2 s

ἀποστελλω send

"The purpose of the prayer is to show that it is ... because the Father has sent him and given him authority that he quickens the dead. See 5:19-30, a discourse which, with its two themes, that Jesus can do nothing of himself and that he does whatever things he sees the Father doing, is a most important commentary on the present story." Barrett. Carson comments, "The prayer seeks to draw his hearers into the intimacy of Jesus' own relationship with the Father."

Verse 43

καὶ ταῦτα εἰπων φωνῇ μεγάλῃ ἐκραύασεν, Λάζαρε, δεῦρο ἔξω.

μεγας, μεγαλη, μεγα large, great

κραυαζω call out, shout

Someone has commented that had Jesus not called Lazarus by name, all of those buried in that place would have come from their tombs. Beasley-Murray comments, "We are reminded of 5:25, 28–29; the raising of Lazarus is a sign authenticating the truth of those utterances and of the revelation given in vv 24–25."

δευρο adv. come, come here

An adverb commonly used with the force of an interjection.

ἔξω adv. out, outside

Verse 44

ἔξηλθεν ὁ τεθνηκως δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

τεθνηκως Verb, perf act ptc, m nom s

θνησκω die; perf be dead

δεω bind, tie

πόδας Noun, acc pl ποὺς, ποδοσ m foot

χειρ, χειροσ f hand, power

κειρια, ας f strip of cloth (used to wrap the dead)

ὄψις, εωσ f face

σουδαριον, ου n handkerchief, facecloth (used for the dead)

περιεδέδετο Verb, pluperf pass indic, 3 s

περιδεω wrap, bind

Hoskins (following an ancient suggestion by Basil) suggests that we may have here a miracle within a miracle since it is difficult to imagine how Lazarus could have walked out thus bound. Sanders, however, writes, "The corpse would have been placed on a strip of linen, wide and long enough to envelop it completely. The feet would be placed at one end, and the cloth would then be drawn over the head to the feet, the feet would be bound at the ankles, and the arms secured to the body with linen bandages, and the face bound round with another cloth to keep the jaw in place ... So bound up, a man could not possibly walk. Hence Jesus' final command, when Lazarus struggled out of the tomb. But he could at least have shuffled to the entrance, and it is absurd to imagine that a subsidiary miracle was necessary to waft him from the tomb."

λυω loose, untie, release, set free

ἀφιημι leave, let go

ὑπαγω go, go one's way

Carson comments, "Readers cannot help but compare the resurrection of Jesus, after which the linen strips were still present and the *soudarion* was neatly 'folded up by itself, separated from the linen' (20:7). The differences are of a piece with the general New Testament witness to the uniqueness of Jesus' resurrection. Lazarus was called to a restoration of mortal life. Small wonder he groped blindly for the exit, and needed to be released from the graveclothes that bound him. Jesus rose with what Paul calls 'a spiritual body' (1 Cor 15), leaving the graveclothes behind, materialising in closed rooms. Though his resurrected body bore the marks of his five wounds and was capable of eating and being touched, it was raised with the power of endless life, the firstfruits of the resurrection at the end. Those who hear Jesus' shout at the last day will participate in his resurrection; the resurrection of Lazarus, occurring before that of Jesus, could only be a pale anticipation of what was yet to come. It was, in fact, a 'sign' (cf. notes on 2:11), rightly the climactic sign."

Day 1098: John 11:45-50

Verse 45

Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν·

ἐλθόντες Verb, aor act ptc, m nom pl

ἐρχομαι

ἃ ἐποίησεν, read by P⁴⁵, P⁶⁶ & A* K L W etc, is unexpected, inasmuch as the context concerns a single deed of Jesus and its effect on the witnesses (θεασάμενοι ἃ ...). The singular ὃ ἐποίησεν accordingly is read by P^{66*vid} A^c B C* D etc That the latter may be due to accommodating the statement to the context is indicated by C² which reads ὃ ἐποίησεν σημεῖον (cf. the interesting alternative in P⁶⁶ ὅσα ἐποίησεν). The pl. reading suggests that the raising of Lazarus was the *culminating* sign that led the Jews in question to believe in Jesus.

θεασάμενοι Verb, aor midd dep ptc, m nom pl θεαομαι see

Verse 46

τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς
Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν
Ἰησοῦς.

"As usual, the effect of the miracle is to divide the beholders into two groups. [Cf. e.g., 6:14-15, 24-33, 66-69; 7:10-13, 30-32, 40-44, 45-52.] The report of the miracle to the Pharisees forms a decisive point in the unfolding of the Johannine story." Barrett.

ἀπῆλθον Verb, aor act ind, 1s & 3pl
ἀπερχομαι

Verse 47

συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ
Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί
ποιοῦμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ
ποιεῖ σημεῖα;

συνήγαγον Verb, aor act indic, 1s & 3pl
συναγω gather together, assemble
συνεδριον, ου n Sanhedrin (the highest
Jewish council in religious and civil
matters)

σημειον, ου n sign, miracle

Barrett reads this not as 'What are we to do?'
but 'What are we *now* doing?' I.e. we are not
doing anything about this man who is ...

Verse 48

ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες
πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ
Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον
καὶ τὸ ἔθνος.

ἀφῶμεν Verb, aor act subj, 1pl ἀφιημι
allow, tolerate; leave

οὕτως adv. thus, in this way

ἐλεύσονται Verb, fut midd dep indic, 3pl
έρχομαι

ἀροῦσιν Verb, fut act indic, 3pl αἶρω
take, take away

τοπος, ου m place

I.e. the Temple, or perhaps more generally,
Jerusalem.

ἔθνος, ους n nation, people

"A striking example of Johannine irony. The Jews did not leave Jesus alone, but crucified him; and the consequence was precisely that which they desired to avoid. When this gospel was written, throughout the world men were coming to Jesus by faith (12:32, παντες ἐλκυσω) and the Romans had destroyed the Temple and subjugated the Jews." Barrett.

But Beasley-Murray writes, "Observe, however, what it was that they feared (v 49): not that 'the Romans will come and *destroy* both our holy place and our nation' (so RSV, NEB, JB, GNB, and among expositors, Bernard, 403; Bultmann, 410; Barrett, 406; Sanders, 278; Schnackenburg, 2:346-48); rather it was that 'the Romans will come and *take away from us* both the place and the nation' (so Hoskyns, 410; Haenchen, 422; Becker, 367-68). Bammel states, 'It would be the deposition of the priests that is envisaged by these words. And indeed nothing is said of the destruction of the temple' ... The concern of the rulers, accordingly, was primarily for their own position, not for the temple and the people." These words also seem to suggest that Jesus will be the kind of Messiah, or at least revolutionary leader, who will be a threat to Rome.

Verse 49

εἷς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς
ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς,
Ῥγεῖς οὐκ οἴδατε οὐδέν,

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one
ἐνιαυτος, ου m year

ἐκεῖνος, η, ο demonstrative adj. that

Caiaphas was high priest from 18 AD to 36 AD. The high priesthood was not an annual office. John probably means no more than that Caiaphas was high priest in the memorable year of Jesus' death.

οἶδα know, understand

οὐδέν Adjective, n nom & acc s οὐδεις,
οὐδεμια, οὐδεν no one, nothing

Verse 50

οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς
ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ
ὅλον τὸ ἔθνος ἀπόληται.

λογίζομαι reckon; consider, think

'nor do you take into account that ...'

συμφερω usually impersonal it is better, it
is profitable, it is useful

ὑμῖν is read by P⁴⁵ P⁶⁶ B D L etc, and is more in keeping with the arrogance of Caiaphas, expressed in the preceding clause, than ἡμῖν, read by A K W Δ TheodGreek Π ψ etc. (In κ and some Coptic MSS neither pronoun appears, possibly because of the influence of 18:14.)

ἀποθνησκω die

λαος, ου m people, a people

ὅλος, η, ον whole, all, entire

ἀπόληται Verb, aor midd subj ἀπολλυμι
destroy; midd be lost, perish

"It is better that this man be put to death than that the community should be punished on his account. Johannine irony scarcely reaches a higher point. Jesus was put to death; and (politically) the people perished. Yet he died ὑπὲρ τοῦ λαοῦ and those of the nation who believed in him did not perish (καὶ μὴ ... ἀποληται) but received eternal life (3:16)." Barrett.

Carson adds, "In this sentence, Jews are referred to both as a nation (ἔθνος) and as a people (λαός), and both terms are later taken over by Christians and applied to the church." Cf. 1 Peter 2:8.

Day 1099: John 11:51-57

Verse 51

τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,

ἐνιαυτος, ου m see v.49

προφητεω **prophesy**

μελλω (before an infin) **be going, be about, be destined**

ἀποθνήσκω see v.50

ἔθνος, ους n see v.48

"While Caiaphas is thinking at the purely political level, John invites his readers to think in terms of the Lamb of God who takes away the sin of the world (1:29, 34)." Carson.

Verse 52

καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.

μονον adv **only, alone**

τεκνον, ου n **child**

διεσκορπισμένα Verb, perf pass ptc, n

nom/acc pl διασκορπιζω **scatter**

συναγάγῃ Verb, aor act subj, 3 s συναγω **gather together**

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος **one**

"In a Jewish work this would naturally mean the gathering together of the dispersed Israelites to their own land in the messianic age. Cf. Is. 43:5; Jer 23:2f.; Ezek 34:12; 37:21... The New Testament writers were not slow to appropriate the language of the dispersed Judaism for their own use (e.g. James 1:1; 1 Peter 1:1)... [using it of] the gathering of men into the church, the *one* body of Christ (cf. 17:21, ἵνα παντες ἐν ὧσιν)." Barrett. See also 10:16.

Barrett suggests that there is an eschatological dimension to these words, "Jesus collects those who belong to him within and without Judaism, and lays down his life for them. The unity of the Church thus constituted on earth is to be fully consummated in heaven; John retains this eschatological hope."

Verse 53

ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

ἐβουλεύσαντο Verb, aor midd indic, 3 pl

βουλευομαι **plan, decide**

ἀποκτενω **kill, put to death**

Their desire to kill Jesus has been repeatedly mentioned. Now it becomes a definite plan. "In short, Jesus is not to be arrested in order to be tried; he is to be tried because he has already been found guilty (as Mk 14:1-2 presupposes)." Carson.

Verse 54

Ὁ οὖν Ἰησοῦς οὐκέτι παρησία περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χωρὰν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κάκει ἔμεινεν μετὰ τῶν μαθητῶν.

οὐκέτι adv **no longer, no more**

παρησια, ας f **openness**

Dative used adverbially, 'openly', cf. 7:4.

περιπατεω **walk, walk about**

Beasley-Murray comments, "Apart from the final week in Jerusalem his public ministry was over. It was no intention of his to allow the Sanhedrin to take him unawares; *he* determined the time of his departure, not they (10:17-18). Since he had been sent to accomplish a second and greater Exodus, it was fitting that that should be achieved in the celebration of the first one; this time the redemption would be on behalf of *all* nations, that all who would be free might enter into the 'promised land' of the kingdom of God."

ἐκεῖθεν **from there**

χωρα, ας f **country, region, land**

ἐγγυς adv **near**

ἐρημος, ου f **deserted place, desert**

πολις, εως f **city, town**

Ephraim is probably to be identified with OT Ephron (2 Ch 13:19) and is most likely the modern Et-Taiyibeh, 4 miles NE of Bethel.

κάκει (καὶ ἐκεῖ) **and there**

ἔμεινεν Verb, aor act indic, 3 s μενω **remain, stay**

μαθητης, ου m **disciple, pupil, follower**

Verses 55-57

"11:55–57 forms a bridge passage from the Lazarus narrative to the events of chap. 12, but it belongs essentially to the latter; it tells of the approach of the final Passover of Jesus' ministry, and so provides the setting for the acts and discourses of chap. 12, which are concerned with the approaching death of Jesus." Beasley-Murray.

Verse 55

Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς.

πάσχα n **Passover**

This Passover is the third mentioned by John (2:13,23; 6:4).

ἀναβαίνω go up, come up
ἀγνίσωσιν Verb, aor act subj, 3 pl ἀγνίζω
purify, cleanse

"The need for ceremonial purification before Passover is stipulated in Numbers 9:6ff. for those who had contracted ceremonial defilement of some sort (e.g. by touching a corpse), and was still operative in Jesus' day... The appropriate purificatory rites occupied one week before Passover. Jesus himself felt no need to cleanse himself in this way: his movements are reported in 12:1ff." Carson.

Verse 56

ἐζήτησαν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

ζητεῶ seek, search for, look for
ἀλλήλων, οἱς, οὐς one another
ἱερον, οὐ n temple, temple precincts
ἐστηκότες Verb, perf act ptc, m nom pl
ἵστημι stand

δοκεῶ think, suppose

'What do you think?'

ἑορτή, ἡς f festival, feast

"The seeking for Jesus and questioning whether he would dare to come to the festival recalls 7:11 (at Tabernacles), and reflects the known hostility of the Jewish leaders to Jesus (cf. 7:25, 32; 8:59; 10:31, 39). The decision of the Sanhedrin in 11:47–53, 57, is assumed not yet to be known; cf. the secrecy implied in Mark 14:1–2, as in John 18:1–3). By contrast there is no hint of hostility to Jesus among the people who so spoke of him; they will have been among the crowd that went out to meet Jesus (12:12–13)." Beasley-Murray.

Verse 57

δεδοκείσαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γνῶ ποῦ ἐστὶν μνηύση, ὅπως πιάσωσιν αὐτόν.

δεδοκείσαν Verb, pluperf act indic, 3 pl
δίδωμι

ἐντολή, ἡς f command, order, instruction

γνῶ Verb, aor act subj, 3 s γινώσκω

ποῦ interrogative adverb where

μνηύση Verb, aor act subj, 3 s μνηεῦω
make known, inform, report

ὅπως (or ὅπως ἂν) that, in order that

πιάσωσιν Verb, aor act subj, 3 pl πιαζῶ
seize, arrest

Day 1100: John 12:1-8**Verses 1-8**

Having examined the accounts of the anointings of Jesus in Luke 7:36-50 and here, John Wenham draws the following conclusions:

- i) *There were two anointings.* The incident related by Luke is different from that recorded by John (also recorded in Mark 14:3-9 and Matt 26:6-13). "Luke's anointing was in Galilee during the Galilean ministry, the other was in Bethany just before the passion. Luke's woman was a sinner, the other (according to John) was the devout sister of Lazarus, Luke's central motif is the woman's penitence and tears, the other sees the act as a preparation for Jesus' burial."
- ii) *The same woman did both anointings.* John's words in John 11:2 imply that there was only one woman known to the church who fitted this description. His use of the aorist *may* also refer back to the previous anointing.
- iii) *The second anointing can be explained as a re-enactment and completion of the first.* An act of profound thankfulness and love at the recollection of that wonderful day when Jesus brought her back into the fold.

iv) *So to relate the two anointings enables us to trace the outline of a coherent story of Mary's past.* Mary's home town was Bethany but she had left home and had somehow become a notorious 'sinner' in one of the towns of Galilee. Probably not a street prostitute, but as a person of poise and charm, one whose favours were sought by the upper ranks of society. There she had met Jesus and her life had been transformed. She had also been restored to her home and family. A woman of means, she and her family were key supporters of Jesus and his work.

The contrast between Mary and Martha is therefore not simply one of temperament, it is also a contrast between the older, domestic sister and the younger wayward sister who left home and lived the life of a 'prodigal' before being restored by Christ. Mary is one who loved much because she had been forgiven much.

Wenham further identifies this Mary with Mary of Magdala (Mary Magdalene) from whom seven demons had been cast out (Luke 8:1-3).

For the details of Wenham's argument see, *The Easter Enigma*, pp 22-33 and Appendix 2, pp. 129-131.

Verse 1

Ο οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.

ἕξ six

Barrett thinks this to be the Saturday before the Passover. Sanders argues that Jesus would not have travelled on the Sabbath. He calculates the six days inclusively and reckons that Jesus travelled on the first day of the week, on Sunday. Carson argues that John would have understood Passover to have begun on the Thursday and that Jesus therefore travelled on the Friday. The meal described in the subsequent verses took place on the following day, the Saturday evening at the end of the Sabbath, while the Triumphal entry occurred on the Sunday.

ὅπου adv. where

Λάζαρος, without addition, is read by \times B L W, MSS of the Syr., Coptic and Ethiopic versions; ὁ τεθνηκως follows the name in p⁶⁶ A D K etc. – an early scribal addition?

ἐγειρω raise

νεκρος, α, ον dead

Cf. Mk 14:3.

Verse 2

ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.

δεῖπνον, ον n supper, main meal

ἐκεῖ there, in that place

διακονεω serve, wait on

ἀνακειμαι be seated at table

Verse 3

ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νόβου πιστικῆς πολυτίμου ἠλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

λαβοῦσα Verb, aor act ptc, f nom s

λαμβάνω

λίτρα, ας f pound (of the Roman pound weighing 11.5 oz)

μυρον, ον n ointment, perfume, oil

ναρδος, ον f oil of nard (an aromatic plant)

πιστικός, η, ον perhaps pure, genuine

This word occurs only in the passages concerning the anointing of Jesus. The meaning is uncertain. Liddel and Scott derive it from πινειν and so render it 'liquid'. But it is more likely to derive from πιστος and to mean 'genuine' or 'pure'. Sanders thinks it is 'nard of pistachio' but Beasley-Murray says this is unlikely.

πολυτιμος, ον expensive; of great value
ἀλειψω anoint

πόδας Noun, acc pl ποδος, ποδος m foot

ἐκμασσω wipe, dry

θριξ, τριχος f hair

Barrett thinks that John was aware of and has combined both the narrative from Mark and that from Luke with consequent confusion. But see the note above from Wenham and particularly his point that this was a deliberate repetition by Mary of her previous act of anointing.

οἰκία, ας f house, home

πληρω fill, make full

ὀσμη, ης f fragrance

Verse 4

λέγει δὲ Ἰούδας ὁ Ἰσκαριωτῆς εἷς [ἐκ] τῶν μαθητῶν αὐτοῦ, ὃ μέλλων αὐτὸν παραδιδόναι,

Judas' name in a number of MSS (A K Δ Θ Π Ψ etc.) is set after εἷς [ἐκ] τῶν μαθητῶν αὐτοῦ and then followed by Σίμωνος 'son of Simon' in imitation of 6:71.

"In Mark 14:4 the complaint is made by τινες; in Matt 26:8 by οἱ μαθηται." Barrett.

μελλω see 11:51

παραδιδόναι Verb, pres act infin

παραδιδωμι hand over, deliver up

Verse 5

Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη
τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

ἐπράθη Verb, aor pass indic, 3 s πιπρασκω
sell

τριακοσιοι, αι, α three hundred
δηναριον, ου n denarius

I.e. about a year's wages of a day labourer.

ἐδόθη Verb, aor pass indic, 3 s διδωμι

πτωχος, η, ον poor, pitiful

Verse 6

εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν
ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ
γλωσσόκομον ἔχων τὰ βαλλόμενα
ἐβάσταζεν.

ἔμελεν Verb, imperf act indic, 3 s (impers)
μελει impersonal verb it is of concern,
it matters

For this construction cf. 10:13. Cf. also 13:29.

κλεπτῃς, ου m thief

γλωσσόκομον, ου n money box, money
bag

I.e. the common purse, cf. Acts 2:44f.

βαλλω throw, place

βασταζω carry, bear

Here the sense would seem to be 'carry off' or
'pilfer'.

Verse 7

εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν, ἵνα εἰς
τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ
αὐτό·

ἀφιημι leave, let go

Cf. Mk 4:6,8 'leave the woman in peace'

ἐνταφιασμος, ου m preparation for
burial, burial

τηρεω keep

The verse is difficult. Barrett considers several ways of construing it but can decide on none of them. Sanders suggests that she *had kept* the perfume for the day of Jesus' burial but that this is anticipated by her action now. Hence Jesus' words answer the question, 'Why was this not sold...'

Beasley-Murray comments, "The reading in the koine text (omitting ἵνα and supplying the perfect τετήρηκεν, so Α Γ Δ p⁶⁵ f¹ f¹³ etc) is clearly an attempt to remove the difficulty, but approximates to the meaning of the text." He continues, "ἵνα ... τηρήσῃ relates to the action already performed by Mary, not to one that she might wish to take later; she had kept the perfume (as a family treasure?) to embalm the body of Jesus, and by her action had actually achieved it in advance of his death."

Verse 8

τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

παντοτε always

Cf. Deut 15:11.

ἐμὲ Pronoun, acc s ἐγω

V 8 corresponds exactly in wording (other than the position of πάντοτε) with Mark 14:7//Matt 26:11; it is omitted by D^d syr^s, and Brown considers the omission correct (449). On the other hand p^{75*} omits μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε, clearly by accident (through the twofold occurrence of ἔχετε), and 0250 omits both v 7 and v 8 for a similar reason (going from εἶπεν οὖν, v 7, to ἔγνω οὖν, v 9). in view of the all-but-universal inclusion of v 8 in the textual tradition it is unlikely that D's omission is original.

Carson comments, "Mark 14:10, 11 makes it clear that it is this episode, including Jesus' sharp rebuke, that finally prompts Judas to approach the religious authorities with the proposal of betrayal. Though John makes no such connection explicit, when the betrayal begins to unfold he makes it clear that the devil's prompting of Judas antedates the last supper itself (cf. notes on 13:2)."