

The Gospel According to John - Chapter 12

¹ Ὁ οὖν Ἰησοῦς πρὸ¹ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. ² ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ² ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.

³ Ἡ οὖν Μαριὰμ λαβοῦσα λίτραν³ μύρου⁴ νάρδου⁵ πιστικῆς⁶ πολυτίμου⁷ ἤλειψεν⁸ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν⁹ ταῖς θριξίν¹⁰ αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς¹¹ τοῦ μύρου. ⁴ Λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς ἐκ τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι· ⁵ διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη¹² τριακοσίων δηναρίων¹³ καὶ ἐδόθη πτωχοῖς; ⁶ εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον¹⁴ ἔχων τὰ βαλλόμενα ἐβάσταζεν.¹⁵ ⁷ εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ¹⁶ μου τηρήσῃ αὐτό· ⁸ τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

⁹ Ἔγνω οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶν καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν.¹⁷ ¹⁰ ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ¹¹ ὅτι πολλοὶ δι' αὐτὸν ὑπήγον¹⁸ τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

¹ Object of preposition in the genitive rather than being a genitive for time.

² The main verb here is ἐποίησαν so the present is simply showing linear action.

³ λίτρα, ας, ἡ (BDAG) a (Roman) pound, 327.45 grams or about 11.55 ounces

⁴ μύρον, ου, τό (BDAG) an ointment, perfume

⁵ νάρδος, ου, ἡ (BDAG) oil of a (spike)nard plant. As an herb native to India, this substance would be very expensive in Palestine at the time.

⁶ πιστικός, ἡ, ὄν (BDAG) genuine, pure

⁷ πολύτιμος, ον (BDAG) very precious, valuable

⁸ ἀλείφω (BDAG) to anoint

⁹ ἐκμάσσω (BDAG) to wipe

¹⁰ θρίξ, τριχός, ἡ (BDAG) hair

¹¹ ὀσμή, ἡς, ἡ (BDAG) smell, odor (whether agreeable or disagreeable)

¹² πιπράσκω (BDAG) to sell

¹³ Notice this suggested price indicates the value - it is about ten months' laborer's wages.

¹⁴ γλωσσόκομον, ου, τό (BDAG) the container, money-box

¹⁵ βαστάζω (BDAG) to take up, bear, in this case for himself.

¹⁶ ἐνταφιασμός, οῦ, ὁ (BDAG) burial

¹⁷ We do need to ask ourselves whether this was publicity which Lazarus actually wanted. It could also potentially interfere with the plans of the chief priests to kill Jesus.

¹⁸ ὑπάγω (BDAG) to go away. This careful wording may suggest that John perceived a substantial difference between "the Jews" and the followers of Jesus.

¹² Τῆ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα ¹³ ἔλαβον τὰ βαΐα¹⁹ τῶν φοινίκων²⁰ καὶ ἐξῆλθον εἰς ὑπάντησιν²¹ αὐτῷ καὶ ἐκραύγαζον·

ὠσαννά·²²
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου,
καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

¹⁴ εὐρῶν δὲ ὁ Ἰησοῦς ὄναριον²³ ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμμένον·

¹⁵ μὴ φοβοῦ, θυγάτηρ Σιών·
ἰδοὺ ὁ βασιλεὺς σου ἔρχεται,
καθήμενος ἐπὶ πῶλον²⁴ ὄνου.²⁵

¹⁶ ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. ¹⁷ Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. ¹⁸ διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. ¹⁹ οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε²⁶ οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

²⁰ Ἦσαν δὲ Ἑλληνέζ²⁷ τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ· ²¹ οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας καὶ ἠρώτων αὐτὸν λέγοντες· κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ²² ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέα, ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. ²³ Ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων· ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ²⁴ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος²⁸ τοῦ σίτου²⁹ πεσὼν εἰς τὴν γῆν ἀποθάνη, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνη, πολὺν καρπὸν φέρει. ²⁵ ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ

¹⁹ βαΐον, ου, τό (BDAG) loan word from Coptic - a palm branch

²⁰ φοῖνιξ/φοῖνιξ, ικος, ὁ (BDAG) a date palm. Here John is either being redundant or specifying the type of palm trees present in the location to add historic and geographical details.

²¹ ὑπάντησις, εως, ἡ (BDAG) a coming to meet (someone). Note this is a noun, not a verb. Rendezvous?

²² ὠσαννά (BDAG) a shout of praise, "hosanna" literally calling out for help or salvation

²³ ὄναριον, ου, τό (BDAG) a donkey, often a small or young donkey due to the diminutive form

²⁴ πῶλος, ου, ὁ (BDAG) a foal, colt, any young offspring of an animal

²⁵ ὄνος, ου (BDAG) (domesticated) donkey

²⁶ ὠφελέω (BDAG) to help, assist, accomplish (something). We should well consider why the second person plural present active indicative would be used here.

²⁷ The attendance to worship at the feast indicates these are Hellenistic Jews, not other Greeks.

²⁸ κόκκος, ου, ὁ (BDAG) a seed, berry

²⁹ σῖτος, ου, ὁ (BDAG) wheat (or other grain)

τούτω εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. ²⁶ ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ.

²⁷ Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. ²⁸ πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ πάλιν δοξάσω. ²⁹ ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν³⁰ γεγονέναι, ἄλλοι ἔλεγον· ἄγγελος αὐτῷ λελάληκεν. ³⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς. ³¹ νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. ³² κἀγὼ ἐὰν ὑψωθῶ³¹ ἐκ τῆς γῆς, πάντα ἐλκύσω³² πρὸς ἐμαυτόν. ³³ τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

³⁴ Ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; ³⁵ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. ³³ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ³⁶ ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη³⁴ ἀπ' αὐτῶν.

³⁷ Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν, ³⁸ ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπεν·

κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
καὶ ὁ βραχίων³⁵ κυρίου τίνι ἀπεκαλύφθη;

³⁹ διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαΐας·

⁴⁰ τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς
καὶ ἐπώρωσεν³⁶ αὐτῶν τὴν καρδίαν,
ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς

³⁰ βροντή, ἦς, ἡ thunder

³¹ ὑψώω (BDAG) to lift up. Recall the subjunctive will not have an augment. The term is slightly vague, as it can refer to a literal raising up or to an exaltation. The author clarifies in verse 33.

³² ἔλκω (BDAG) to draw, attract. The future inserts an epsilon before the sigma.

³³ καταλαμβάνω (BDAG) to win, attain, catch

³⁴ κρύπτω (BDAG) to hide, conceal. Why the aorist passive?

³⁵ βραχίων, ονος, ὁ (BDAG) arm

³⁶ πωρόω (BDAG) to harden, petrify

καὶ νοήσωσιν³⁷ τῇ καρδίᾳ
καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.

⁴¹ ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. ⁴² ὅμως³⁸ μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν ἵνα μὴ ἀποσυναγάγοι γένωνται. ⁴³ ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ³⁹ τὴν δόξαν τοῦ θεοῦ.

⁴⁴ Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλ' εἰς τὸν πέμψαντά με, ⁴⁵ καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. ⁴⁶ ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη. ⁴⁷ καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. ⁴⁸ ὁ ἀθετῶν⁴⁰ ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁹ ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. ⁵⁰ καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

(BDAG) Danker, Frederick W., Walter Bauer, and William F. Arndt. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 2000.

Nestle-Aland, Novum Testamentum Graece, 28th Revised Edition, edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia, © 2012 Deutsche Bibelgesellschaft, Stuttgart. Used by permission.

Smyth, Herbert Weir. *A Greek Grammar for Colleges*. New York: American Book Company, 1920.

³⁷ νοέω (BDAG) to perceive, understand

³⁸ ὅμως (BDAG) all the same, nevertheless, yet, strengthened by μέντοι

³⁹ Occasionally used in place of ἢ to show a choice

⁴⁰ ἀθετέω (BDAG) to reject, not recognize, be offensive