

**Notes on the Greek New Testament**  
**Day 141 – May 21<sup>st</sup> – John 11:45-12:19**

**Works frequently referenced in these notes on John**

Barrett, CK	<i>The Gospel According to John</i> , London, SPCK, 1967
Beasley-Murray, GR	<i>John</i> , <i>Word Bible Commentary</i> , vol 36, Word Books, 1987
Carson, DA	<i>The Gospel According to John</i> , Leicester, IVP (Apollos), 1991

**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  
έρχομαι

ἃ ἐποίησεν, read by P<sup>45</sup>, P<sup>66</sup> κ 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 ὁ ἐποίησεν accordingly is read by P<sup>66\*vid</sup> A<sup>c</sup> B C\* D etc That the latter may be due to accommodating the statement to the context is indicated by C<sup>2</sup> which reads ὁ ἐποίησεν σημειῶν (cf. the interesting alternative in P<sup>66</sup> 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, 1 s & 3 pl  
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, 1 pl ἀφιημι

allow, tolerate; leave

οὕτως adv. thus, in this way

ἐλεύσονται Verb, fut midd dep indic, 3 pl

έρχομαι

ἀροῦσιν Verb, fut act indic, 3 pl αἰρω 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, πάντες 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 δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὄν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν,

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
ἐνιαυτος, ου m year  
ἐκεινος, 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,  
οὐδεμα, οὐδεν no one, nothing

#### Verse 50

οὐδὲ λογίσεσθε 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 ...'

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

ὕμῖν is read by P<sup>45</sup> P<sup>66</sup> 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 ⲛ and some Coptic MSS neither pronoun appears, possibly because of the influence of 18:14.)

ἀποθνήσκω 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 ... ἀπόληται) 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 (λαος), and both terms are later taken over by Christians and applied to the church." Cf. 1 Peter 2:8.

#### Verse 51

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

ἐνιαυτος, ου m see v.49  
προφητεῶν prophesy  
μελλῶ (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.

μόνον adv only, alone  
τέκνον, ου n child  
διεσκορπισμένα Verb, perf pass ptc, n  
nom/acc pl διασκορπιζῶ scatter  
συναγάγῃ Verb, aor act subj, 3 s συναγω  
gather together  
εἷς, 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  
βουλεύομαι plan, decide  
ἀποκτείνω 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 παρρησία περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν.

οὐκέτι adv no longer, no more  
παρρησια, 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

χώρα, 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.

κακεῖ (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 ἑαυτοῦς.

πασχα n Passover

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

ἀναβαινω 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**

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

ζητεω seek, search for, look for

ἀλλήλων, οἰς, οὖς one another

ἱερον, ου n temple, temple precincts

ἐστηκότες Verb, perf act ptc, m nom pl

ἵστημι stand

δοκεω think, suppose

'What do you think?'

ἑορτη, ης 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**

δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα εἰάν τις γινῶ ποῦ ἐστὶν μηνύση, ὅπως πιάσωσιν αὐτόν.

δεδωκεισαν Verb, pluperf act indic, 3 pl

διδωμι

ἐντολη, ης f command, order, instruction

γινῶ Verb, aor act subj, 3 s γνωσκω

ποῦ interrogative adverb where

μηνύση Verb, aor act subj, 3 s μηνεω

make known, inform, report

ὅπως (or ὅπως ἂν) that, in order that

πιάσωσιν Verb, aor act subj, 3 pl πιαζω

seize, arrest

**John 12:1-8**

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

Ὁ 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 p<sup>66</sup> 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, ὁ δὲ Λάζαρος εἰς ἣν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.

δειπνον, ου η supper, main meal

ἐκεῖ there, in that place

διακονεω serve, wait on

ἀνακειμαι be seated at table

### Verse 3

ἡ οὖν Μαριάμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν 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 λαμβανω  
λίτρα, ας f pound (of the Roman pound weighing 11.5 oz)

μυρον, ου η ointment, perfume, oil

ναρδος, ου 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 πνειν 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 πους, 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.

οικια, ας f house, home

πληρωω fill, make full

όσμη, ης f fragrance

#### Verse 4

λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι.

Judas' name in a number of MSS (A K Δ Θ Π Ψ etc.) is set after εἰς [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 A Γ Δ p<sup>65</sup> f<sup>1</sup> f<sup>13</sup> 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 ἐγώ

V 8 corresponds exactly in wording (other than the position of πάντοτε) with Mark 14:7//Matt 26:11; it is omitted by D it<sup>d</sup> syr<sup>s</sup>, and Brown considers the omission correct (449). On the other hand p<sup>75\*</sup> 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)."

**Verse 9**

Ἔγνων οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν.

ἔγνω Verb, aor act indic, 3 s γινωσκω  
ὄχλος, ου m crowd, multitude

The reading ὁ ὄχλος πολὺς, with πολὺς as predicative, is highly unusual (given by Ɑ; B\* L etc), and is eased through the readings ὁ ὄχλος ὁ πολὺς (P<sup>66c</sup> W) and ὄχλος πολὺς (p<sup>66\*</sup> p<sup>75</sup>, A B<sup>3</sup> etc). In D OL syr<sup>p</sup> cop<sup>sa</sup> the sentence is simpler still: ὄχλος δὲ πολὺς ἐκ τῶν Ἰουδαίων ἤκουσαν. The UBS committee set the article in brackets as uncertain.

ἐκεῖ see v.2

ἴδωσιν Verb, aor act subj, 3 pl ὁραω see  
ἐγειρω see v.1

**Verse 10**

ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

ἐβουλεύσαντο see 11:53

"Lazarus proves to be a ground of faith in Jesus and it therefore becomes necessary to remove him also." Barrett.

**Verse 11**

ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

ὑπαγω go, depart

here meaning 'left their allegiance'

πιστευω believe (in), have faith (in)

**Verse 12**

Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,

ἐπαυριον the next day

Presumably Sunday of passion week.

The MS tradition has similar attempts to ease the expression ὁ ὄχλος πολὺς as in v 9.

ἐλθων Verb, aor act ptc, m nom s ἐρχομαι  
ἑορτη, ης f festival, feast

"Josephus (*Bel.* VI, 422-5) speaks of a census held under the orders of Cestius Gallus (governor of Syria at the time of the outbreak of the Jewish War), when the number taking part in the Passover was estimated at 2,700,000. It is difficult to believe that quite so large a number was accommodated within the confines (even though enlarged for this purpose) of the city; but undoubtedly immense multitudes were present." Barrett.

"The assumption of this verse and the next is that Jesus was met on the road from Bethany by pilgrims who had already reached Jerusalem, and who went out to meet him once they heard he was approaching. Many of these pilgrims would have been Galileans who were familiar with his ministry; many others would have heard of the raising of Lazarus (cf. 11:55-57) and eagerly sought opportunity to see Jesus." Carson.

**Verse 13**

ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον· Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

βαῖον, ου n palm branch

φοινιξ or φοινιξ, ικος m palm tree

"It is recorded that when Simon the Maccabee drove out Gentile forces from the citadel in Jerusalem 'he made his entry with a chorus of praise and the waving of palm branches, with lutes, cymbals and zithers, with hymns and songs, to celebrate Israel's final riddance of a formidable enemy' (1 Macc 13:51)." Beasley-Murray. Carson adds, "In this instance, it may well have signalled nationalistic hope that a messianic liberator was arriving on the scene (cf. 6:14-15)."

ὑπαντησις, εως f meeting (εἰς ὑ to meet)

Vv. 17f. suggest two crowds, one accompanying Jesus, the other going out of the city to meet him.

κραυγαζω call out, shout

ῶσαννα hosanna (in Aramaic), an

exclamation of praise literally meaning,

"Save, I pray"

εὐλογεω speak well of, bless

ὄνομα, τος n name

Ps 118:25,26. "The cry 'Hosanna' will have been linked with the palm fronds in the minds of the people. הוֹשִׁיעָה־נָּא (*hosiah-na*) is a strengthened form of the imperative 'save!' ('do please save!'), but it came to be a greeting and even an ascription of praise. Its occurrence in Ps 118:25 was known to every Jew. In the feast of Tabernacles the Hallel (see Pss 113–118) was sung each morning by the temple choir; when the cry 'Hosanna' was reached in Ps 118:25 every man and boy in the temple shook the *lulab* (a bunch of willow and myrtle tied with palm), and the cry was repeated three times. So deeply was this ingrained in the minds of the Jews they actually called the *lulabs hosannas*. It was therefore entirely natural for the crowd to repeat the cry of praise from Psalm 118 as they waved the palm leaves in welcome of Jesus. The greeting 'Blessed in the name of the Lord is the coming one' originally applied to the pilgrims on entering the temple, but it came to have a particular application to the Messiah, as may be seen in the Midrash to Psalm 118 (244a) (see Strack-Billerbeck 1:150). The messianic application is reflected in the question of John the Baptist to Jesus, 'Are you the Coming One, or are we to look for another?' (Matt 11:3)... The additional line, 'even the king of Israel' (v 13) makes the messianic application of Ps 118:26 explicit, and could be due to reflection on Zech 9:9, which is cited in v 15."

βασιλευς, εως m king

Probably a reference to Zech 9:9, cf. v.15.

#### Verse 14

εὐρὸν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμμένον·

εὐρισκω find

ὄναριον, ου n (young) donkey

καθίζω sit down, sit

Sanders says that Jesus here repudiates the claims of the crowd. Beasley-Murray spells this out in more detail, writing, "The enthusiasm of the crowd is uncomfortably reminiscent of the attempted messianic rising mentioned in 6:14–15. The Evangelist's stating at this point in the narrative that Jesus procured a donkey on which to ride into Jerusalem emphasizes the intention of Jesus to correct a false messianic expectation, for to enter the city on a donkey instead of on a horse, which was associated by Jews with war (cf. Isa 31:1–3; 1 Kings 4:26), was itself a demonstration of the peaceable nature of the mission of Jesus, and the relation of the event to Zech 9:9 makes that motive explicit; for Zech 9:9–10 describes the *joyous* coming of the King-Messiah – he is righteous, gentle, bringing salvation, riding on a donkey, proclaiming peace to the nations. Nothing further from a Zealotic view of the Messiah could be imagined."

γεγραμμένον Verb, perf pass ptc, m acc & n  
nom/acc s γραφω write

#### Verse 15

Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

φοβεομαι fear, be afraid (of)

θυγατηρ, τρος f daughter

καθημα sit, sit down

πωλος, ου m colt, young donkey

John's quotation from Zech 9:9 differs both from the Hebrew and the LXX. The LXX, reflecting the Hebrew, begins χαίρει σφοδρα. John's μη φοβου may reflect Is 40:9 μη φοβεισθε ... ἰδοὺ ὁ θεος ὑμων.

#### Verse 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.

On this verse, cf. 2:22.

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω  
πρῶτον adv. first, at first

ὅτε conj when

ἐδοξάσθη Verb, aor pass indic, 3 s δοξαζω  
glorify, exalt

τοτε then, at that time

ἐμνήσθησαν Verb, aor pass dep indic, 3 pl

μνησκομαι remember, call to mind

γεγραμμένα see v.14

Barrett says that this account is self-contradictory. If the crowds know the meaning of Jesus' entry into Jerusalem, how is it that the disciples did not? But the crowds did not properly understand who Jesus was or the significance of his entry into Jerusalem. The disciples alone understood this, and then only after his death and resurrection.

Carson adds, "At the same time, there is probably irony within irony. For by the end of the chapter John will insist that the overwhelming reaction to Jesus was unbelief (12:37ff.), so that here, as elsewhere (2:23-25; 6:60; 8:30ff.), the Evangelist does not accord a very high place to the crowd's response to Jesus. Thus, both levels of irony point forward to the dominant themes of the rest of John 12."

### Verse 17

ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

μαρτυρεω bear witness, testify

ὅτε, read by κ; A B W etc, is better supported than ὅτι (P<sup>66</sup> D K L etc); the latter may be due to a desire to clarify the account concerning the event.

φωνεω call, call out

μνημειον, ου n grave, tomb

### Verse 18

διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

ὑπανταω meet, fight

πεποιηκέναι Verb, perf act infin ποιεω

σημειον, ου n sign, miracle

"Cf. v.13. The words suggest a crowd accompanying Jesus and proclaiming the miracle, and another crowd coming out from Jerusalem because they had heard what was proclaimed." Barrett.

### Verse 19

οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

ἑαυτους used for ἀλληλους

θεωρεω see, observe

ὠφελεω gain, profit, achieve, benefit

οὐδεις, οὐδεμα, οὐδεν no one, nothing

ὀπισω prep with gen after, behind, follow

"The Pharisees need mean no more than 'Everyone is on his side'. Yet John is writing his own characteristic Greek, and implies ironically in the words he ascribes to the Jews the two truths (a) that Jesus was sent into the world to save the world (3:17), (b) that representatives of the Gentile world were at the moment approaching (v.20), the forerunners of the Gentile Church." Barrett.