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NA28 Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.

BYZ Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ Πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.

NASB Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.

KJV Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

DRA Jesus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

ESV Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

NRS Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead.

NET Then, six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom he had raised from the dead.

NIV Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead.

CEB Six days before Passover, Jesus came to Bethany, home of Lazarus, whom Jesus had raised from the dead.

NJB Six days before the Passover, Jesus went to Bethany, where Lazarus was, whom he had raised from the dead.

NLT Six days before the Passover celebration began, Jesus arrived in Bethany, the home of Lazarus-- the man he had raised from the dead.

MSG Six days before Passover, Jesus entered Bethany where Lazarus, so recently raised from the dead, was living.

MGVH Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, the one whom he raised from the dead.

- πρὸ ἕξ ἡμερῶν τοῦ πάσχα: The grammar is rather awkward. "... six days before the Passover..."
- Note the **text variant** in the Byzantine text. Which English translations reflect its reading? **KJV DRA**
- Note the other references to the πάσχα in John. **Jn. 2:13,23; 6:4; 11:55; 12:1; 13:1; 18:28,39; 19:14**
How many times does Jesus celebrate the πάσχα in Jerusalem? **this is 3rd of 3x**
- Locate Bethany on a map. How far is it from Jerusalem? **a little over a mile to the east of Jerusalem**

NA28 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.

NASB So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining *at the table* with Him.

KJV There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

DRA And they made him a supper there: and Martha served: but Lazarus was one of them that were at table with him.

ESV So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at table.

NRS There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him.

NET So they prepared a dinner for Jesus there. Martha was serving, and Lazarus was among those present at the table with him.

NIV Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him.

CEB Lazarus and his sisters hosted a dinner for him. Martha served and Lazarus was among those who joined him at the table.

NJB They gave a dinner for him there; Martha waited on them and Lazarus was among those at table.

NLT A dinner was prepared in Jesus' honor. Martha served, and Lazarus was among those who ate with him.

MSG Lazarus and his sisters invited Jesus to dinner at their home. Martha served. Lazarus was one of those sitting at the table with them.

MGVH So they, [Martha, Mary, Lazarus], hosted a dinner for him there, and Martha was serving, and Lazarus was one of those joining with him at the meal.

- What is the person and number of ἐποίησαν? 3p To whom does this refer? **Martha and probably Mary and possibly also Lazarus**
- What does ἀνακειμένων indicate about the seating arrangements? (Cf. NET note) **They were reclining on the floor or on a low bench; i.e., they were not sitting on chairs at a table. Usually the guests were seated around a U shape reclining on three sides (triclinium) with their feet to the outside and servers going in / out through the middle from the open side. (This is an important detail in light of picturing what happens next.)**

^{NA28} 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.

^{NASB} Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

^{DRA} Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

^{KJV} Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

^{ESV} Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

^{NRS} Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume.

^{NET} Then Mary took three quarters of a pound of expensive aromatic oil from pure nard and anointed the feet of Jesus. She then wiped his feet dry with her hair. (Now the house was filled with the fragrance of the perfumed oil.)

^{NIV} Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

^{CEB} Then Mary took an extraordinary amount, almost three-quarters of a pound, of very expensive perfume made of pure nard. She anointed Jesus' feet with it, then wiped his feet dry with her hair. The house was filled with the aroma of the perfume.

^{NJB} Mary brought in a pound of very costly ointment, pure nard, and with it anointed the feet of Jesus, wiping them with her hair; the house was filled with the scent of the ointment.

^{NLT} Then Mary took a twelve-ounce jar of expensive perfume made from essence of nard, and she anointed Jesus' feet with it, wiping his feet with her hair. The house was filled with the fragrance.

^{MSG} Mary came in with a jar of very expensive aromatic oils, anointed and massaged Jesus' feet, and then wiped them with her hair. The fragrance of the oils filled the house.

^{MGVH} Then Mary took almost a pound of very expensive perfume made from pure nard, and rubbed it on Jesus' feet, and wiped his feet with her hair. So the house was filled with the aroma of the perfume.

- μύρου νάρδου πιστικῆς πολυτίμου: Is it: "... costly perfume of pure nard..." or "... perfume of pure, costly nard..."?
Note the gender, number, and cases to figure out what modifies what.
μύρου **NeutSgGen** νάρδου **FemSgGen** πιστικῆς **FemSgGen** πολυτίμου **Fem or Neut SgGen**
If πολυτιμου is taken as Neut > expensive perfume (μύρου) of pure nard
If πολυτιμου is taken as Fem (and going with νάρδου) > perfume of pure, costly nard
- Is the verb for "anoint" here the same word root as the one used to designate Jesus as the "Anointed One"? **NO: the verb here, ἀλείφω, has the sense of wipe, rub, or smear. (The Greek verb for "Anointed One" is χρίω.)**
- ταῖς θριξίν – What case? **DAT** Function? **MEANS** How translate? **with her hair**
- Be sure to check the notes in the NET Bible.

4

NA28 λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς [ἐκ] τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι.

NASB But Judas Iscariot, one of His disciples, who was intending to betray Him, said,

KJV Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

DRA Then one of his disciples, Judas Iscariot, he that was about to betray him, said:

ESV But Judas Iscariot, one of his disciples (he who was about to betray him), said,

NRS But Judas Iscariot, one of his disciples (the one who was about to betray him), said,

NET But Judas Iscariot, one of his disciples (the one who was going to betray him) said,

NIV But one of his disciples, Judas Iscariot, who was later to betray him, objected,

CEB Judas Iscariot, one of his disciples (the one who was about to betray him), complained,

NJB Then Judas Iscariot -- one of his disciples, the man who was to betray him--said,

NLT But Judas Iscariot, the disciple who would soon betray him, said,

MSG Judas Iscariot, one of his disciples, even then getting ready to betray him, said,

MGVH But Judas Iscariot, one of his disciples, the one who was going to betray him, says,

- Note the tense of λέγει: **historical PRES > he says**
- μέλλων is **PTCP** mood functioning here as **Subst** and παραδιδόναι is **INF** mood functioning **COMPLEMENTARY**

5

NA28 διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

NASB “Why was this perfume not sold for three hundred denarii and given to poor *people*?”

KJV Why was not this ointment sold for three hundred pence, and given to the poor?

DRA Why was not this ointment sold for three hundred pence, and given to the poor?

ESV “Why was this ointment not sold for three hundred denarii and given to the poor?”

NRS “Why was this perfume not sold for three hundred denarii and the money given to the poor?”

NET “Why wasn’t this oil sold for three hundred silver coins and the money given to the poor?”

NIV “Why wasn’t this perfume sold and the money given to the poor? It was worth a year’s wages.”

CEB “This perfume was worth a year’s wages! Why wasn’t it sold and the money given to the poor?”

NJB “Why was this ointment not sold for three hundred denarii and the money given to the poor?”

NLT “That perfume was worth a year’s wages. It should have been sold and the money given to the poor.”

MSG “Why wasn’t this oil sold and the money given to the poor? It would have easily brought three hundred silver pieces.”

MGVH “Why was this perfume not sold for three hundred denarii [—that’s about a year’s wages!—] and given to the poor?”

- Note that is διὰ τί an idiom. >> **Why?**
- τριακοσίων δηναρίων – Note the case. How is it functioning here? *GEN of Price*
How much is 300 denarii worth? **about a year’s wages; a denarius was an average to above average daily wage**
- What is the difference between those who are πτωχός (as here) and those who are πένης? **πτωχός are beggars; πένης are better off but living at subsistence level**

6

^{NA28} εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

^{NASB} Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

^{KJV} This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

^{DRA} Now he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put therein.

^{ESV} He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.

^{NRS} (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.)

^{NET} (Now Judas said this not because he was concerned about the poor, but because he was a thief. As keeper of the money box, he used to steal what was put into it.)

^{NIV} He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

^{CEB} (He said this not because he cared about the poor but because he was a thief. He carried the money bag and would take what was in it.)

^{NJB} He said this, not because he cared about the poor, but because he was a thief; he was in charge of the common fund and used to help himself to the contents.

^{NLT} Not that he cared for the poor-- he was a thief, and since he was in charge of the disciples' money, he often stole some for himself.

^{MSG} He said this not because he cared two cents about the poor but because he was a thief. He was in charge of their common funds, but also embezzled them.

^{MGVH} (Now he said this not because he was concerned about the poor, but because he was a thief, and since he had charge of the money bag, he used to take what was put into it.)

- Break the last part of the sentence down this way: ...καὶ (τὸ γλωσσόκομον ἔχων) τὰ βαλλόμενα ἐβάσταζεν *and—since he was having/holding the box—he was carrying the things which were being cast (into it).*
- Note the etymology of γλωσσόκομον = *glossokomon!* orig. a ‘tongue case’ for the mouthpiece or reed of a flute, then gener. ‘case, container’ for anything at all
- Watch the participles!
- Note that this is an explanatory aside to the hearers.

NA28 εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·

BYZ Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.

NASB Therefore Jesus said, "Let her alone, so that she may keep it for the day of My burial.

KJV Then said Jesus, Let her alone: against the day of my burying hath she kept this.

DRA Jesus therefore said: Let her alone, that she may keep it against the day of my burial.

ESV Jesus said, "Leave her alone, so that she may keep it for the day of my burial.

NRS Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial.

NET So Jesus said, "Leave her alone. She has kept it for the day of my burial.

NIV "Leave her alone," Jesus replied. "*It was intended* that she should save this perfume for the day of my burial.

CEB Then Jesus said, "Leave her alone. This perfume was to be used in preparation for my burial, and this is how she has used it.

NJB So Jesus said, 'Leave her alone; let her keep it for the day of my burial.

NLT Jesus replied, "Leave her alone. She did this in preparation for my burial.

MSG Jesus said, "Let her alone. She's anticipating and honoring the day of my burial.

MGVH Then Jesus said, "Leave her alone. Should she keep it in order *to use it* for the day of my burial?

- εἰς τὴν ἡμέραν – Look up εἰς in a lexicon. Is its use here a temporal indicator (to, until) or a logical one (for, because of, in view of)? **makes most sense as "for"** (Note that the BYZ text omits the ἵνα and uses the perfect indicative τετήρηκεν = "she has kept it" instead of NA28's aorist subjunctive τηρήσῃ = "she might / should keep.")
- With what does αὐτό agree? (To what does it refer? Note the gender.) **μύρου in v.3**
- Does Jesus' statement make logical sense to you in the context of the story? What do you need to understand as having happened for it to be sensible? **It does not make good sense and only works if she has not used all the oil up. Check commentaries for a variety of suggestions. My rendering allows for the possibility that it should be taken as a question. Another possible rendering I suggest is: "Leave her alone. [It was] for the day of my burial that she kept it." The Greek is obscure, but it should at least make some sense with v8.**
- How does the BYZ text try to improve the sense? **use of the Perfect indicates that she had kept it for just this day which is his 'beforehand burial'**
- Keep in mind that in John 19.38-42, Jesus' body is buried by Nicodemus and Joseph of Arimathea who have about 75 pounds of myrrh (= σμύρνα, not exactly the same as Mary used in v3 above) and aloes to prepare the body properly. (Mark and Luke indicate and Matthew implies that Jesus' body was not properly anointed and that was one reason why the women went to the tomb on Sunday.)
- Note what the NRS does to make sense of Jesus' statement. **adds "She bought it..." as noted in footnote**
Note what the NIV does to make sense of Jesus' statement. **Adds in italics "It was intended..."**
Note what the CEB, NLT, and MSG do to make sense of Jesus' statement. **Understand Mary's action as the beginning of what will happen**

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

NASB "For you always have the poor with you, but you do not always have Me."

KJV For the poor always ye have with you; but me ye have not always.

DRA For the poor you have always with you; but me you have not always.

ESV For the poor you always have with you, but you do not always have me."

NRS You always have the poor with you, but you do not always have me."

NET For you will always have the poor with you, but you will not always have me!"

NIV You will always have the poor among you, but you will not always have me."

CEB You will always have the poor among you, but you won't always have me."

NJB You have the poor with you always, you will not always have me.'

NLT You will always have the poor among you, but you will not always have me."

MSG You always have the poor with you. You don't always have me."

MGVH For the poor you always have among you. But me, you don't always have me."

- ἔχετε ... ἔχετε – What tense? *PRES > you are having (ongoing)*
- ἑαυτῶν – Note carefully its person and number within the context. *2nd person plural reflexive prn*
- The ἐμὲ is fronted and can be given extra emphasis.

Jesus has been teaching and healing for nearly three years. Not long before the event in today's reading, he had been in Bethany, just a couple miles east of Jerusalem, and raised Lazarus from the dead. The Jewish authorities, however, perceived Jesus powers and popularity as a threat, so they began to plan to kill him. Jesus had retired to a secluded spot for a while, but now he has returned to Bethany. Passover is coming, and it's important to celebrate it in Jerusalem. The scene occurs on Saturday evening. Tomorrow Jesus will make his entry into Jerusalem. By Friday, he will be dead. Lazarus may be a dead man walking, but is that description more applicable to Jesus?

¹ Then Jesus, six days before the Passover, came to Bethany,
where Lazarus was, the one whom he raised from the dead.

² So they, [Martha, Mary, Lazarus], hosted a dinner for him there,
and Martha was serving,
and Lazarus was one of those joining with him at the meal.

³ Then Mary took almost a pound of very expensive perfume made from pure nard,
and rubbed it on Jesus' feet,
and wiped his feet with her hair.

So the house was filled with the aroma of the perfume.

⁴ But Judas Iscariot, one of his disciples, the one who was going to betray him, says,

⁵ "Why was this perfume not sold for three hundred denarii
[—that's about a year's wages!—]
and given to the poor?"

⁶ (Now he said this not because he was concerned about the poor,
but because he was a thief,
and since he had charge of the money bag,
he used to take what was put into it.)

⁷ Then Jesus said,
"Leave her alone.
Should she keep it in order *to use it* for the day of my burial?"

⁸ For the poor you always have among you,
but me, you don't always have me."