

money. *Given to the poor.* They were not selfish, at least professedly, and the problem of the poor was very pressing in those days. The relief of worldly distress was the only duty that entered their thoughts. There are other duties, as Jesus proceeds to show.

Vs. 10, 11. *Why trouble ye the woman?* Why, by your criticism, disturb her in her act of love? *A good work.* Jesus shows them that she understood some things far more deeply than they did. Mary's heart taught her aright, for love is always the best teacher. *Upon me;* important words, for, besides the poor, there was also Jesus. In this passage, as often elsewhere, Jesus stands forth as One who expects to receive in His own Person the lavish homage and strongest love of man. It is His right. Those who worship Him do a good work. *Ye have the poor always.* Care for the poor is not a duty that may be neglected. Indeed, Jesus had recently said (ch. 25 : 40), that the poor are His brethren, and that service of them is service of Him. *But me ye have not always.* Therefore, as He said in ch. 9 : 15, they should rejoice in the fullest expressions of love and devotion to Him. Jesus emphasizes the great truth that devotion and worship are as much a part of the religious life as the relief of suffering; that, indeed, the two should never conflict, because worship and religious devotion are the inspiration of beneficence.

Vs. 12, 13. *To prepare me for burial* (Rev. Ver.). The dead were anointed with unguents, which was quite a different thing from embalming. Jesus sees in the act a significance that the woman doubtless did not dream of. He is about to go to His death. This is the last kindly office that love will be permitted to do for its Friend. How such love as this must have gladdened the heart of the dying Lord! *Verily;* introducing a truth of peculiar importance. *Whosoever . . . in the whole world.* Jesus confidently foretold that His gospel was for the whole world (see Mark 13 : 10). His death would not interfere with its progress, as His disciples feared. *This . . . told for a memorial.* Her act, like the ointment, was so fragrant with love, that its perfume pervades the gospel narrative wherever it goes.

III. Judas' Treachery, 14-16.

Vs. 14-16. *One of the twelve.* The gospels never hide the tragedy that Judas was one of the most intimate disciples. *Judas Iscariot.* The name Iscariot means "man of Kerioth," a town in Judea. *Went unto the chief priests;* Sadducees. They, rather than the Pharisees, now take charge of the plot against Jesus. *What will ye give me?* Greed was one of the motives of the betrayer, but not the only one. It went along with disappointed hopes as to the kingdom Jesus came to establish, if not along with actual hatred. *I will deliver him.* Judas seems to have had no idea that a higher will was directing the life of Jesus. He, of course, knew the resorts of Jesus, and the chief priests desired to arrest Him without a popular uprising. *Weighed . . . thirty pieces of silver* (Rev. Ver.); the payment for the death of a slave, Ex. 21 : 32; Zech. 11 : 13. (See also Light from the East.)

Light from the East

THE LEPER—It is not likely that the host was still a leper; he had probably been healed by Christ. But the freedom with which the lepers of the East mingle with other people is surprising to us. A number of them will sometimes surround a traveler, if they can separate him from his party, and corner him up, and stretch their fingerless hands towards his face, to try and extort backsheesh from him.

PIECES OF SILVER—By this phrase the Jewish shekel is usually meant. The Jews at this time had no silver coins of their own, but the shekel of Tyre was in common circulation among them. It had the head of the Tyrian Heracles, crowned with laurel, on one side, and on the other an eagle with one foot on the prow of a galley, a palm branch over one shoulder, a club, and the monogram of the mint master, together with the inscription, "Tyre the sacred and inviolable." Later, the Jews coined a shekel of their own, having a chalice on one side, with the date and the words, "Shekel of Israel." On the other side, it had a flowering lily and the inscription, "Jerusalem the holy." The value of the coin was about sixty-six cents; so that Judas got for the betrayal less than twenty dollars.