

and they concluded that either he must be slain, or their power over the people would be lost. **By craft.** They could not arrest him openly, because he had broken no law, and if they should excite a tumult, they feared the Roman authorities and the wrath of the multitudes, for "the common people" were mainly friends to Jesus. **Put him to death.** They had driven him from the city before, and now were fully resolved upon his death. 1. See how hate deepens into deliberate murder.

**2. Not on the feast day.** The feast day proper was on Friday of the passover-week; but the purpose was to delay the seizure and murder of Jesus until after the seven days. Their plans were changed by the offer of Judas to betray Jesus. **Lest there be an uproar.** The city was crowded with pilgrims from all parts of the land, and while the Jews of Jerusalem were bitter in their opposition to Jesus, those from the country were friendly, and might resist the attempt to seize him.

**3. In Bethany.** During his stay at Jerusalem Jesus spent his days in the temple, and the nights, for safety, at the house of Lazarus in Bethany, a mile outside of the wall, over the mount of Olives. **2. We, too, may enjoy the rich privilege of having Jesus in our homes.** **Simon the leper.** Supposed to have been healed by Jesus, though his healing is not mentioned. Perhaps he was the father of Lazarus, or some relative of the family, since (John 12. 2.) Martha served at the table, and Lazarus was present. **As he sat.** "Reclined," according to the ancient manner, at the table. **At meat.** From John 11. 2, we learn that it was a feast, and an occasion of enjoyment. Even with the cross before him, Jesus was cheerful and social. **3. Those who are sons of God need have no dread of dying.** **There came a woman.** Not "the woman that was a sinner," (Luke 7. 36-50.) for she had washed the Saviour's feet at another time and place; and such an event was likely to take place anywhere that Jesus visited. Nor was the woman on this occasion Mary Magdeline, but Mary, the sister of Lazarus. Perhaps Mark left her unnamed for fear of persecution, as her home was near Jerusalem. **Alabaster box.** Rather, a flask, with a slender neck. It received its name, alabastro, from the place where the flasks were originally made. **Of ointment of spikenard.** A distilled perfume, mingled with oil, very fragrant and very costly, used as a hair-dressing by those who could afford it. **Brake the box.** Perhaps broke the seal, or the long neck. **Poured it on his head.** The anointing was customary, but such expensive ointment was reserved by wealthy people for distinguished guests. From John 12. 3, it appears that, in excess of generosity, she poured the ointment also upon his feet. It was a token of her gratitude for her brother's restoration, and of her love for her Saviour. **4. True love ever gives its best and counts not the cost.**

**4. Some....had indignation.** One

began the murmur, (John 12. 4.) Judas, in whose heart the germ of treason was growing, and the complaint was caught up by others. **5. Note how ready many are to see evil rather than good.** **This waste.** Such a view shows that even the disciples utterly failed to recognize the exalted nature and station of Jesus. If he had been the son of king Herod, no one would have counted this tribute a waste; much less to him who was the Son of God. **6. No honour is too great to bestow on the brow of our Redeemer.**

**5. Might have been sold.** Judas takes the purely commercial view of the transaction, with no sympathy for the finer sentiments. **Three hundred pence.** Forty-five or fifty dollars, when the same amount of money had as much purchasing value as \$500 now. **Given to the poor.** Judas saw what an addition this would have made to the treasure in his keeping. John 12. 6. Those who give the most to Christ are not the ones who neglect the poor. "It is the successors of Mary, and not of Judas, who really care for the poor."—Bishop Ryle. **Murmured at her.** Not only spoke harshly about her, but to her, about her act. Yet she, and not they, had the deeper view of what was due to Christ.

**6, 7. Jesus said.** "Happy was it for this woman that she had a more just and discerning Judge to pass sentence upon her act than men." **Let her alone.** The language of sharp rebuke, indignant at the hypocrisy of Judas, and the want of consideration in the others. **A good work.** "A beautiful deed," that is, conveying the idea of its fitness and nobility of purpose. **7. Christ sees the heart while others see only the act.** **The poor....always.** A melancholy truth, yet one which in its results enlarges the hearts of God's people, and benefits those who give more than those who receive. **Me....not always.** Another week and their privilege to serve the Saviour on earth would pass away forever. **8. See here a lesson on the use of opportunities.**

**8. Done what she could.** An indirect rebuke for those who, while finding fault at her act, had not testified such love as hers. **9. Happy soul to whom Christ gives this praise!** **Aforehand to anoint my body.** Some think that Mary, with deeper penetration than the disciples, had realized what they failed to understand, the nearness of his death, and that her act was in purpose her anointing for his burial. But it seems more likely that it was a simple act of love, in which Jesus alone saw a prediction. **10. Our Lord can divine deeper than we the intent and meaning of our service.**

**9. This Gospel shall be preached.** The truths of salvation through the death of Jesus. **11. Christ foretold the universal diffusion of the word.** **A memorial of her.** Her act will be remembered when the criticisms upon it have been forgotten. **12. Our best memorial is in the deeds wrought from love to Jesus.**