

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK.

OCTOBER, 1882.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [A B] at the side.

A. D. 29.

LESSON I.—THE ANOINTING AT BETHANY.

October 1.

Mark 14. 1-11.

PREPARATION

FOR THE



1 After *a* two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

a Matt. 26. 2; Luke 22. 1; John 11. 55; 13. 1.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And *b* being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

b Matt. 26. 6; Luke 7. 37; John 12. 1, 3.

4 And there was some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred *c* pence, and have been given to the poor. And they murmured against her.

c Matt. 18. 28.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For *d* ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always.

d Deut. 15. 11.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And *e* Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

e Matt. 26. 14.

11 And when they heard it, they were glad, and promised to give him *f* money. And he sought how he might conveniently betray him.

f Zech. 11. 12; 1 Tim. 6. 10; Jude 11.

GENERAL STATEMENT.

The Saviour's public ministry ended in the temple on the afternoon of the Tuesday in the week of the passion. On that evening the rulers met in secret conclave, and formed a plan to seize and slay him. They found in the circle of the chosen twelve one traitor who was ready to betray his Master. To explain his act of treason, the sacred writer takes us back to the preceding Saturday, when Jesus was at Bethany. Here a

supper was made in the Saviour's honour at the house of a certain Simon, whom Jesus had perhaps healed of leprosy. Among the guests reclining around the tables was Lazarus, whom Jesus had but a few weeks before called up from his grave, while his sister Martha served the guests. Into the supper room came Mary, his other sister, bearing an alabaster vase of costly perfume. She approached the Saviour's feet, and washed them, as once before on another occasion they had been washed by another woman. Luke 7. 36-50. Then she broke the vessel, and poured over his head the oil, which sent its fragrance throughout the dwelling. Amid the silence with which her loving act was witnessed, one harsh voice arose in blame. It was the voice of Judas, who could not sympathize with the love that spoke in the deed, but saw only the wasted ointment and its cost in money. The Saviour spoke in behalf of the woman, and gave to her act a new and solemn meaning, declaring that in it she was anointing his body for the burial. Judas was vexed at this public censure; was stung by the guilty consciousness of his own robberies from the treasury of the twelve; on the next day was disappointed that Jesus did not seize the throne after his triumphal entry; heard during the following days the repeated utterances of Jesus concerning his own approaching death, and at last became convinced that his efforts were to end in failure. He resolved to make sure his own safety, and to turn the ruin of Jesus' cause into a means for his own gain. On the evening of Jesus' final departure from the temple, he voluntarily sought out the rulers, and bargained with them for a sum of money to betray his Master into their hands.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. After two days. Meaning "on the third day," that is, on Friday, as the last-named events (see Lesson XII. of the last quarter) took place on Tuesday. **Passover.** The feast commemorative of the departure of the Israelites from Egypt, when a lamb was roasted and eaten, with peculiar services, by each family. **Unleavened bread.** Bread made without yeast or leaven was eaten exclusively during the week of the passover. **Chief priests and scribes.** Comprising together the Sanhedrin, or great council of the Jews. **Take him.** The words of Jesus had increased their hatred,