

Lesson IX.

JESUS WARNS AND COMFORTS HIS FRIENDS

June 2, 1918

BETWEEN THE LESSONS—After the last lesson Jesus leaves Jerusalem for Bethany. On the way, he speaks of the fall of Jerusalem and the coming of the Son of man at the end of the world.

GOLDEN TEXT—He that endureth to the end, the same shall be saved.—Mark 13 : 13 (Rev. Ver.).

*Memorize Phil. 2 : 5-8.

THE LESSON PASSAGE—Mark 14 : 1-9. Study Mark 13 : 1 to 14 : 9.

¹ After two days was the feast of the passover, and ² of unleavened bread : and the chief priests and the scribes sought how they might take him ³ by craft, and put him to death.

² But they said, Not ⁴ on the feast day, ^{1a} there be an uproar of the people.

³ And ⁵ being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster ⁶ box of ointment of spikenard very ⁷ precious ; and she brake the ⁸ box, and poured ⁴ on his head.

⁴ And there were some that had indignation ¹¹ within themselves, and ¹² said, Why was this waste of the ointment ¹³ made ?

Revised Version—¹ Now after ; ² the ; ³ with subtilty, and kill him ; ⁴ for they ; ⁵ during the feast, lest haply there shall be a tumult of the people ; ⁶ while he was in ; ⁷ cruse ; ⁸ costly ; ⁹ over ; ¹⁰ But there ; ¹¹ among ; ¹² saying, To what purpose hath this ; ¹³ been made ; ¹⁴ the ointment ; ¹⁵ above ; ¹⁶ Oint have been ; ¹⁷ But Jesus ; ¹⁸ always with you ; ¹⁹ can ; ²⁰ hath anointed my body aforehand for the burying ; ²¹ And verily ; ²² that also which this woman.

⁵ For ¹⁴ it might have been sold for ¹⁶ more than three hundred pence, and ¹⁸ have been given to the poor. And they murmured against her.

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

⁷ For ye have the poor ¹¹ with you always, and whensoever ye will ye ¹² may do them good : but me ye have not always.

⁸ She hath done what she would : she ¹³ is come aforehand to anoint my body to the burying.

⁹ Verily I say unto you, Whosoever ² this gospel shall be preached throughout the whole world, ²² this also that she hath done shall be spoken of for a memorial of her.

HOME DAILY BIBLE READINGS

M.—The temple to be destroyed, Mark 13 : 1-9.

T.—Jesus approves the honor paid to him, Mark 14 : 1-9.

W.—Watchfulness enjoined, Mark 13 : 31-37.

Th.—Watchman to Israel, Ezek. 33 : 1-11.

F.—Conspiring against Jesus, John 11 : 47-57.

S.—Receiving sinners, Matt. 9 : 9-13.

S.—Love for Christ, John 14 : 21-23.

THE LESSON EXPLAINED

I. THE PLOTTING PRIESTS.—1, 2. After two days ; that is, "the next day." The passover ; the first of the three great annual feasts of the Jews. It commemorated Israel's deliverance from Egypt, when God smote the firstborn of Egypt and passed over Israel. Unleavened bread. The Passover took place on the 14th of Nisan (our March-April), followed by the Feast of Unleavened Bread, lasting for seven days, during which only unleavened bread was allowed to be used. The chief priests. Matthew tells us (Matt. 26 : 3) that they met in the court of the palace of Caiaphas. They had tried to entrap Jesus in his words in vain. Their hate is only increased. Sought . . . by craft. Subtle schemes, not open force, must be used. They recognize and fear the popularity of Jesus. Not on the feast day. Multitudes of people from all the land, who knew Jesus and sympathized with him might rally to his defence. An uproar ; a tumultuous rising of the people.

II. THE INDIGNANT DISCIPLES.—3. Bethany ; two miles distant from Jerusalem. Simon the leper. Possibly he had been healed by Jesus. Sat at meat ; reclined in Oriental fashion. A woman. In John, ch. 12, we learn that Lazarus was present, that Martha served, while it was Mary who anointed Jesus. Alabaster box ; a flask made of alabaster, an Egyptian material. Ointment of spikenard ; of pure undiluted nard, an oil obtained from an Indian plant. Very precious. It was the costliest of anointing oils. Brake the box ; broke the narrow neck. Poured . . . on his head. While hate is plotting, love is anointing in lavish fashion.



A. SPIKENARD PLANT

4, 5: Some . . . had indignation. John tells us that the indignation began with Judas. Why . . . this waste. The disciples are blind to the beauty of the gift which expressed a great love for one who was worthy of it. Three hundred pence ; equal to about sixty dollars of our money nominally, but five times that in actual purchasing power. Given to the poor. John tells us that Judas was not thinking of the poor, but of himself. He was a thief and, having charge of the common funds of the disciples, pilfered them. Murmured against her ; spoke sharply to her.

III. THE APPRECIATIVE MASTER.—6-9. Let her alone. Jesus understands both the criticizing disciples and the loving woman. Wrought a good

*For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Confederation Life Bldg., Toronto.