

less taking shape in his mind. Originally, he was as good as most of his fellow-disciples, but by degrees greed and selfishness grew to mastery within him and made him a fit subject of temptation. **Simon's son.** This Simon is entirely unknown. Ten or eleven different persons of this name are mentioned in the New Testament. (4) *We need not be surprised at finding unworthy members in our churches, since there was a Judas among the twelve apostles.*

5. Why was not this ointment sold? He looked at Mary's offering with the calm judgment of a business man, not with the favor of a loyal disciple. **For three hundred pence.** Rather, "for three hundred shillings," the Roman *denarii*, each worth fifteen or sixteen cents. **Given to the poor.** So today, there are those who criticize the offerings of God's people and say, "It costs a thousand dollars to get one heathen converted; better give the money to the poor at home."

6. Not that he cared for the poor. The true friends of the poor are those who show the spirit, not of Judas, but of Mary. **He was a thief.** The money would not have gone to the poor if it had reached the hands of Judas, but would have been added to his private hoard. **And had the bag, and bare.** Rev. Ver., "and having the bag, took away what was put therein. He was the treasurer of the sacred company, which had one common purse. Doubtless he had been chosen to this important office on account of his financial abilities, but had yielded by degrees to temptation, despite the warnings of the Saviour. Queenell says, 'Jesus suffers his money to be stolen from him, but never his sheep.'"

7. Then said Jesus. The old version makes the answer of Jesus to mean, "This anointing is a preparation for my burial." But the Rev. Ver., following another text, reads, "Suffer her to keep it against the day of my burial," as if only a part of the ointment had been used, and the rest were to be reserved for the burial. Whatever the precise language, the aim of Christ was to show that her service had a deeper meaning than others knew. It may be, as Bushnell suggests, that Mary with the insight of faith perceived what others did not believe, that Jesus was soon to die, and gave her offering for his burial; or that the Saviour, having his atoning death always in view, supplied a purpose to her act of which she, even, was ignorant.

8. The poor always ye have with you. There will always be opportunities in abundance to do good to the poor; and those who do the most for Christ will be the most liberal in giving alms. **But me ye have not always.** Thus was Jesus ever trying to reveal to his disciples, what they were so slow to believe, that he was soon to leave them. (5) *Our opportunities for Christ will soon pass away, and we must use them while we can.*

9. Much people of the Jews. Rev. Ver., "The common people of the Jews." These were never as

bitterly opposed to Jesus as the rulers, though greatly influenced by them. **They came.** To Bethany, where he was staying, to see both Jesus and Lazarus, concerning whom there would naturally be much inquiry. (6) *Curiously leads many to inquire about the Gospel, and some out of the many to become Christians.*

10, 11. The chief priests consulted. They were growing more and more desperate, as they saw the number of Christ's followers increasing. They resolved to crush the entire sect by slaying both Jesus its leader, and Lazarus, who, through the miracle wrought upon him, was one of its strongest upholders. (7) *Lazarus who has passed from death into life is an evidence for Christ which the world cannot answer.* (8) *It is the argument of persecution to disprove the Gospel by the sword.*

12. On the next day. The Sunday before the Passover; still celebrated in some sections of the Church as Palm Sunday. **Much people that were come to the feast.** These people who came out to honor Jesus were not dwellers in Jerusalem, for these were always opposed to Jesus, but were mainly pilgrims from Galilee and Perea, who were favorable to him. **Hallel that Jesus was coming.** It was not a pre-arranged reception, but a popular enthusiasm which seized the crowd on the approach of Jesus.

13. Branches of palm-trees. Which were then abundant along the road between Bethany and Jerusalem. The palm was the emblem of triumph. **Hosanna.** A Hebrew word meaning "Save now, we beseech thee." **Blessed is the King.** Very many of the crowd really believed that Jesus was the promised Messiah of Israel, and that he was now about to take possession of his throne. When they were disappointed in their expectation, and found him unwilling to lead in a revolt from Rome, they were ready to turn against him and cry "Crucify him!" (9) *Of how small account is the popular favor!*

14, 15. Found a young ass. The circumstances of the finding are narrated in Mark 11, 1-6. The ass was anciently held in high honor, nobles and kings riding on it. Probably the owner of this ass was a friend of Jesus. **As it is written.** In *Zech. 9, 9*. It is quoted not precisely, but according to the usage of New Testament writers, varying the language—which was familiar to all Jews—in order to make the thought more emphatic.

16. These things. The events here narrated. **Understood not his disciples.** Before the crucifixion, they saw not how all these acts were fulfilling the Old Testament prophecies. **When Jesus was glorified.** By his death, resurrection, and ascension. **Then remembered they.** Their minds were enlightened by the Spirit, and they saw both new meanings in the Scriptures, and their fulfillment in the life of Christ.

HOME READINGS.

M. Jesus honored. John 12, 1-16.

Tu. Jesus anointed. Matt. 26, 6-13.

W. The anointed of God. Psa. 45, 1-11.

Th. Jesus worshipped. Matt. 2, 1-15.

F. Praising the Saviour. Psa. 118, 14-29.

S. The triumphal ride. Matt. 21, 1-11.

S. The honor foretold. Zech. 9, 9-17.

GOLDEN TEXT.

Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. John 12, 13.

LESSON HYMNS.

No. 6, Dominion Hymnal.

When, his salvation bringing,
To Zion Jesus came.

No. 5, Dominion Hymnal.

Hosanna! be the children's song,
To Christ, the children's King.

No. 7, Dominion Hymnal.

Children, loud hosannas singing,
Hymned thy praise in olden time.

No. 148, Dominion Hymnal.

As once, in far Judea,
The little children came.

TIME.—Six days before the last Passover.

PLACES.—Bethany. Jerusalem.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The King of kings.

QUESTIONS FOR SENIOR STUDENTS.

1. The Guest, v. 1-9.

The last scene at Bethany was one of sadness: what is this?

Who made this feast for Jesus?

Who were present?

What four different elements of human character are suggested? 1. By ver. 2 in Martha? 2. By ver. 3 in Mary? 3. By ver. 5 in Judas? 4. By ver. 9 in the Jews?

What evidence of Christ's divine knowledge can you find?

2. The King, v. 10-16.

What evidence that the heads of the old worship, the very chief priests, were as much in need of salvation as the meanest sinner?

From what parts of the world had the "much people" come to the feast?

Why did they all go forth that day to meet him?

How did their cry fulfill prophecy?

How was Jesus a king?

Where did this procession end?

What did the people expect he would that day do?

What was the effect upon them of the disappointment?