

## INTERNATIONAL BIBLE LESSONS.

## THIRD QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

A. D. 30.]

## LESSON V. JESUS HONORED.

[Aug. 1.]

John 12. 1-16.

[Commit to memory verses 13-16.]

John 12. 1-16.



1 Then Jesus six days before the passover came to Beth-a-n-y, where Laz-a-rus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served; but Laz-a-rus was one of them that sat at the table with him.

3 Then took Ma'ry a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.

4 Then saith one of his disciples, Jud-as Is-car-i-ot, Si-mon's son, which should betray him.

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Laz-a-rus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Laz-a-rus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Je-ru-sa-lem.

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass colt.

16 These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

## General Statement.

The resurrection of Lazarus, which ought to have convinced the most skeptical among the Jews, only excited a more bitter hate on the part of Jesus' enemies. They feared, or pretended to fear, that the miracle would greatly increase the number of those who believed in Jesus, and might result in a rebellion against Rome, and the ruin of the Jewish state. Their resolution was speedily taken, to put Jesus to death, as a disturber of the nation's peace. He who could read the hearts of men knew all their plots, and as his time had not yet come, he kept himself from their hands. He avoided the city, and went into retirement at the little village of Ephraim, or Ephron, among the mountains near Beth-el. After staying there for a few weeks he descended with his disciples to the valley of the Jordan, crossed the river, and began an active ministry in the province of Perea. Here the popularity of earlier days was renewed, and great multitudes assembled to listen to his teachings. Few miracles were wrought,

as they were not necessary to awaken the attention of the people; but some of the most precious of the Saviour's parables belong to this period of his ministry, as those of "The Lost Sheep," "The Great Supper," and that pearl of parables, the Prodigal Son. Here, too, the Saviour laid his hands of blessing upon the little children, and pointed out to the rich young ruler the way of self-denial. After journeying throughout the province, the Saviour re-crossed the Jordan, and at Jericho healed blind Bartimeus and was entertained by the publican Zachaeus. From Jericho he climbed the mountains once more to Bethany, followed by the disciples, though with fear, for they knew the dangers awaiting him at the capital. Once more under the friendly roof at Bethany he rests from his journey and receives the loving tribute of Mary, the sister of Lazarus, and on Palm Sunday enters the city of Jerusalem in triumph.

## Explanatory and Practical Notes.



Jericho. Where Lazarus was. Lazarus is named because it was on his account that the supper was given, and the anointing was performed out of gratitude for his restoration to life.

2. There they made him a supper. This was probably at the close of the Sabbath, after sunset on Saturday evening. Elsewhere we learn that it was at "the house of Simon the leper," who may have been healed by Jesus. Martha served. True to her character of practical helpfulness and activity. Lazarus was one. The feast was in his honor as well as to Jesus. Sat at the table. Literally, "reclined," as the guests lay on couches, with their heads toward the tables, and their feet toward the wall. The couches and tables occupied three sides of a square, the fourth side being left open for the entrance of the servants.

## Verse 1. Then Jesus.

Nearly two months have passed since the miracle of the last lesson. Six days before the passover. This was the passover at which Jesus was crucified. Jesus arrived at Bethany on the Friday previous. Came to Bethany. He had passed the intervening time partly in retirement at Ephraim, partly in preaching throughout Perea, and his last resting place had been at the house of Zachaeus in

(1) Notice the atmosphere of sociality and good cheer which surrounded our Saviour.

3. Then took Mary. This Mary of Bethany must be carefully distinguished from Mary of Magdala (Mary Magdalene), out of whom Jesus had cast several demons; and also from the unnamed "woman that was a sinner," who had anointed Jesus earlier in his ministry. A pound. The Greek *litra*, weighing twelve ounces. Ointment of spikenard. It was rather a liquid perfume than an ointment, and was imported from the far East in alabaster flasks, with long necks, which were broken when opened. Very costly. If Judas gave its correct value, it was worth nearly fifty dollars, which then possessed the purchasing power of \$250 hundred now. This and other indications show that the family of the Bethany sisters was rich and of high social position. Anointed the feet of Jesus. According to Mark (14. 3) she broke the flask above his head, and then poured a part also upon his feet. Wiped his feet with her hair. It was the expression of her love and gratitude, showing that she would consecrate her best and choicest to his service. The house was filled. John was present, and sixty years afterward writes the details which impressed themselves on his memory. (2) So every act of self-sacrifice for Jesus sends abroad its fragrance. (3) The best we have is none too good to bestow upon our Lord.

4. Then saith one of his disciples. The other gospels simply mention the remark as made by the disciples in general; John remembers that it was made by Judas, and that it was characteristic of the man. Judas Iscariot. Perhaps he had not yet gone so far as to be already a traitor; but the purpose was doubt-