if the narrative were continued; and at  
the end, instead of our **them… Judas… went…** has “*and Judas…  
went*”… as if there were no connexion between the two. It certainly  
cannot be said of St. Matthew, that  
he relates the anointing as *taking place  
two days before the Passover:* of St.  
Mark it *might* be said. It may be observed that St. Luke relates nothing of  
our Lord’s visits to Bethany.

**6. Simon the leper]** Not at this time a leper,  
or he could not be at his house receiving  
guests. It is at least *possible*, that he  
may have been healed by our Lord. Who  
he was, is wholly uncertain. From Martha  
serving (John xii. 2), it would appear as  
if she were at home in the house (Luke  
x. 88 sqq.); and that Lazarus was one of  
them that sat at meat need not necessarily  
imply that he was a *guest* properly so  
called. He had been probably (see John  
xii. 9) absent with Jesus at Ephraim, and  
on this account, and naturally for other  
reasons, would be an object of interest, and  
one of the sitters at table.

**7. an  
alabaster box]** It was the usual cruse or  
pot for ointment, with a long narrow neck,  
and sealed at the top. It was thought  
that the ointment kept best in these cruses.  
On the nature of the ointment, see note  
on “*spikenard*,” Mark xiv. 3.

**his  
head]** His *feet*, according to John xii. 3.  
See Luke vii. 88, and note there.

**8. his disciples]** *Judas alone* is mentioned,  
John xii. 4. It may have been that some  
were found ready to second his remark, but  
that John, from his peculiar position at the  
table,—if, as is probable, the same as in  
John xiii. 23,—may not have observed it.  
If so, the independent origin of the two  
accounts is even more strikingly shewn.

**waste]** Bengel remarks, that the  
word (literally, *perdition*) is the same  
as that by which Judas himself is  
called. John xvii. 12.

**9. for much]**  
800 denarii (John),—even more than that  
(Mark). On the singular relation which  
these three accounts bear to one another,  
see notes on Mark.

**10.]** It was not  
only ‘a good work,’ but a noble act of  
love, which should be spoken of in all the  
churches to the end of time. On ver. 11,  
see notes on Mark, where it is more fully  
expressed.

**12.]** I can hardly think  
that our Lord would have said this, unless  
there had been in Mary’s mind a distinct  
reference to His burial, in doing the act.  
All the company surely knew well that  
His death, and that by crucifixion, was  
near at hand: can we suppose one who  
so closely observed his words as Mary, not  
to have been possessed with the thought  
of that which was about to happen? The  
“*she is come aforehand to anoint*” of  
Mark (xiv. 8), and the “*against the day  
of my burying hath she kept this*” of John  
(xii. 7), point even more strongly to her  
intention.

**13.]** The only case in  
which our Lord has made such a promise. We cannot but be struck with  
the majesty of this prophetic announcement: introduced with the peculiar and  
weighty **verily I say unto you,**—conveying, by implication, the whole mystery  
of the **gospel** which should go forth from  
His Death as its source,—looking forward  
to the end of time, when it have