literally rendered, is as Bishop Jeremy  
Taylor has it in his Life of Christ, § 15,  
“nard pistick.” But it is quite uncertain  
what this epithet “pistick” means. The  
discussion may be seen in my Greek   
Testament. Here I can only state that the  
two possible explanations are (1) *genuine*,  
*unadulterated;* and (2) *liquid*, or   
*drinkable*. There clearly appears to have been  
a certain sort of ointment which they  
*drank*: see citations as above. The word  
is nowhere found in the classics, only here  
and in the parallel place in St. John, and  
some later writers.   
  
**brake the box**  
can hardly mean only having broken the  
resin with which the cork was sealed. In  
ch v. 4, John xix, 36, Rev. ii. 27, the  
word is of *breaking*, properly so  
called: and I see no objection to supposing  
that the box (i. e. of course the narrow  
neck of it) was crushed in the hand, and  
the ointment thus poured over His head.  
The feet would then (John xii. 3) be  
anointed with what remained on the hands  
of Mary, or in the broken vase (see note  
on Luke vii. 38).

**4, 5. {4} some]** See notes on Matthew. {5} The **three hundred  
denarii** is common to our narrative and that of St. John.

**6.] Let her alone**, also common to John,   
but *as addressed to  
Judas.*

**7.]** The agreement verbatim  
here of Matthew and John, whereas our  
narrative inserts the additional clause **and  
whensoever ye will ye may do them good,**  
is decisive against the idea that St. Mark  
compiled his account from the other two.  
In these words there appears to be a  
reproach conveyed to Judas, and Perhaps  
an allusion to the *office of giving to the  
poor* being *his*

**8.]** We have here again  
a striking addition peculiar to Mark.  
**She hath done what she could**: as similar  
praise to that given to the widow, ch.  
xii. 44—“*she cast in all that she had.*” We  
have also the expression **she hath by   
anticipation anointed**, shewing, as I have  
observed on Matthew, that ie ies  
one of *prospective* love, grounded on the  
deepest apprehension of the reality of oar  
Lord’s announcement of His approaching  
death.

**9.]** See notes on Matthew  
ver. 13.

**10, 11.]** {10} COMPACT OF JUDAS WITH THE  
CHIEF PRIESTS TO BETRAY HIM. Matt.  
xxvi. 14–16. Luke xxii. 3-6. {11} The only  
matters requiring notice are,—the words  
**when they heard** [it], i.e. ‘*the proposal*,’—and promised, implying, as does the