with Jesus of the enmity of the chief  
priests, in ver. 10.

**3.]** On **spike-nard,** see note on Mark.

**anointed the  
feet of Jesus]** His *head*, according to  
Matthew and Mark. Sce note on Luke  
vii. 38.

**4.]** For *Judas*, we have  
“*His disciples,*” Matthew,—“*some*,”  
merely, Mark. See note on Matthew, ver.  
8.

The clause, **which was about to  
betray him,** is not inserted, nor are any  
such notices in St. John, without significance. It has a material connexion with  
the narrative in hand. Only one with  
thoughts alien from Jesus could have  
originated such a murmur. And on the  
other hand, it may well be, as some have  
supposed, that by the rebuke of the Lord  
on this occasion, the traitorous scheme of  
Judas, long hidden in his inmost soul,  
may have been stimulated to immediate  
action.

**5. three hundred pence]**Common (with the slight difference of the  
insertion of “*more than*”) to our narrative, and Mark. The sum is about 9*l*. 16*s*.  
of our money.

**6.]** The word rendered **bag** originally signified a box in  
which to keep the reeds, or *tongues*, of  
wind instruments:—thus, generally, any  
kind of pouch, or money-chest.

**took away]** The word *may* have the sense  
given in the A.V., “*bare*,” “*carried:*”  
but it seems hardly possible, with St. John  
use of the same word in the original in ch.  
xx. 15 before us (“*if thou have borne him  
hence*”), altogether to deny that the sense  
of *carrying off,* i.e. *purloining,* may be  
here intended. Of this sense we have  
examples; see my Gr. Test. And so this  
place was interpreted by Origen, Theophylact, and others.

**7.]** See note on  
Matt. xxvi. 12. To suppose that the ointment was a remnant from that used at  
the burial of Lazarus, is not only fanciful,  
but at variance with the character of the  
deed as apparent in the narrative. The  
common reading, “*against the day of my  
burying she hath kept this,*” seems to be an  
adaptation to Mark xiv. 8, in order to  
escape from the difficulty of understanding  
how she could *keep for His burial,* what  
she *poured out now.* Meyer understands  
the words to apply to the *remnant*: but  
Luthardt rightly observes, that the history clearly excludes the idea of a remnant.  
I understand the words, which, like all  
our Lord’s anticipatory expressions, have  
something enigmatical in them, of her  
whole act, regarded as a thing past, but  
spoken of in the abstract, as to be allowed  
or disallowed: **Let her keep it for the day  
of my burial:** not meaning a *future* day  
or act, but the present one, as involving  
that future one.

**8.]** See note on  
Mark, vv. 7, 8.

**9 ff.]** Remember here,  
as elsewhere in John, the **Jews** are not  
*the people,* but the rulers, and persons of