XII. 1—9. ST. JOHN. 569   
   
 them that sat at the table with him. $ Then took » Mary \* Eokex.s8,   
 a pound of ointment of spikenard, very costly, and anointed xi   
   
 the feet of Jesus, and wiped his feet with her hair: and   
 the house was filled with the odour of the ointment.   
 4 Then saith one of his disciples, Judas Iseariot, [# Simon’s   
 son,] whieh ® should betray him, 5 Why was not this   
 ointment sold for three hundred pence, and given to the   
 poor? © This he said, not ¢ /dat he cared for the poor;   
 but because he was a thief, and ©@ ad’ the bag, and ° dare ¢eh-xii.29.   
   
   
 what was put therein. 7 Then said Jesus, f 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.   
 Much people of the Jews therefore knew that he was   
 there: and they came not &/or Jesus sake only, but that   
   
 ® omit. » vender, was about to.   
 © render, because. 4 render, kept.   
 e render, took away.   
   
 f read, with most of the ancient authorities, Let her alone, that she may   
 keep it until the day of my burying.   
 & render, on account of Jesus.   
   
 with Jesus of the enmity of the chief xx. 15 before us (“if thou have borne him   
 priests, in ver. 10. 3.] On spike- hence’’), altogether to deny that the sense   
 nard, see note on Mark. anointed the of carrying off, i.e. purloining, may be   
 feet of Jesus] His head, according to here intended. Of this sense we have   
 Matthew and Mark. Sce note on Luke examples; see my Gr. Test. And so this   
 vii. 38. 4.) For Judas, we have place was interpreted by Origen, Theophy-   
 “ His disciples,” Matthew, — “ some,” lact, and others. 7.) See note on   
 merely, Mark. See note on Matthew, ver. Matt. xxvi. 12. To suppose that the oint-   
 B. The clause, which was about to ment was a remnant from that used at   
 betray him, is not inserted, nor are any the burial of Lazarus, is not only fanciful,   
 snch notices in St. John, without signiti- but at variance with the character of the   
 cance. It has a material connexion with dced as apparent in the narrative. The   
 the narrative in hand. Only one with common reading, “ against the day of my   
 thoughts alien from Jesus could have burying she hath kept this,” to be an   
 originated such a murmur. And on the adaptation to Mark xiv. 8, in order to   
 other hand, it may well be, as some have eseape from the difficulty understanding   
 supposed, that by the rebuke of the Lord how she could keep for His burial, what   
 on this oceasion, the traitorous scheme of she poured out now. Meyer understands   
 Judas, long hidden in his inmost soul, the words to apply to the remnant: but   
 may have been stimulated to immediate Luthardt rightly observes, that the his-   
 action. 5. three hundred pence] tory clearly excludes the idea of remnant.   
 Common (with the slight ditterence of the I understand the words, which, like all   
 insertion of “more than”) to our narra- our Lord’s anticipatory expressions, have   
 tive, and Mark. The sum is about 9J. something enigmatical in them, of her   
 of our money. 6.] The word ren- whole act, regarded as a thing past, but   
 dered bag originally signified a box in spoken of in the abstract, as to be allowed   
 which to keep the reeds, or tongues, of or disallowed: Let her keep it for the day   
 wind instruments:—thus, generally, any of my burial: not meaning a future day   
 kind of pouch, or money-chest. or aet, but the present one, as involving   
 took away] The word may have the seuse that future one, 8.] See note on   
 given in the A. V,, “bare,” “carried :” » vv. 7, 9 ff.] Remember here,   
 but it seems hardly possible, St. John sewhere in John, the Jews are not   
 use of the same word in the original in ch. the people, but the rulers, and persons ot