

one. This is not a necessary conclusion, because we find similar events spoken of in the same connection in the Scriptures, as though they were one and the same, and yet they were far removed from each other in point of time. The prophecy of the destruction of Jerusalem and the second coming of Christ, as recorded in Matthew 24, is an example.

2. This was the costliest anointing oil known. It was made from an Indian plant, and sold throughout the Roman Empire at fabulous prices. It was a common thing to anoint the heads of rabbis, and special guests at marriage feasts, with fragrant oil, but this surpassed anything in that line then known. Her great sacrifice revealed the depth of Mary's love for her Master. Reckoning according to the standard of that day, this was more than £10, or about \$50.

ADDITIONAL NOTES

🔗 HAMILTON CHURCH WEBSITE 🔗

Website: <http://www.hamilton-adventist.net>

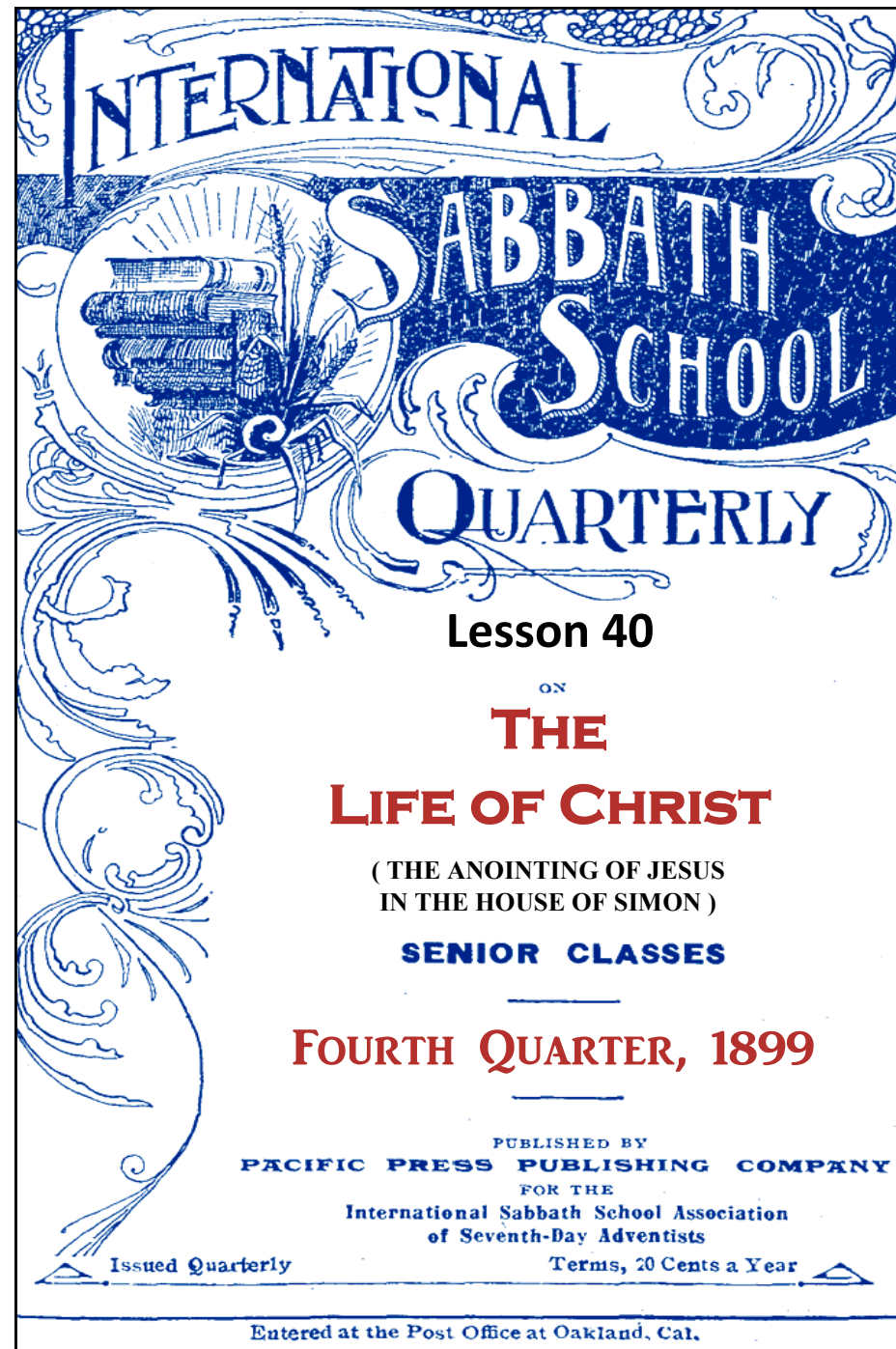
Church Email: info@hamilton-adventist.net

recipeclub@hamilton-adventist.net

Facebook: <https://www.facebook.com/hamiltonsdachurch.victoria>

Mobile App: http://hamilton-adventist.net/sda_church/sda_site/web_pages/mobile-app.htm

Recipe Club: <https://www.facebook.com/groups/171081359679949/>



INTERNATIONAL
SABBATH SCHOOL
QUARTERLY

Lesson 40
ON
THE
LIFE OF CHRIST
(THE ANOINTING OF JESUS
IN THE HOUSE OF SIMON)
SENIOR CLASSES

FOURTH QUARTER, 1899

PUBLISHED BY
PACIFIC PRESS PUBLISHING COMPANY
FOR THE
International Sabbath School Association
of Seventh-Day Adventists

Issued Quarterly Terms, 20 Cents a Year

Entered at the Post Office at Oakland, Cal.

LESSON 40—ANOINTING OF JESUS IN THE HOUSE OF SIMON

October 7, 1899

Bethany, beginning of A. D. 31.

(Matt. 26 : 6-16; Mark 14 : 3-11 ; John 12 I-11)

NOTE TO THE STUDENT

THE lessons of this quarter deepen in interest over preceding lessons of the series, embracing as they do, a portion of the last week of Christ's earthly ministry. The scenes they represent, and the principles they teach, should be so carefully studied as to become indelibly impressed upon the mind of every pupil. Observation has shown that preceding lessons have been too long for the average class to cover in a single recitation. These have, therefore, been purposely made shorter, that the interested recital may not be hindered before reaching the end of the lesson. May this part of the life of the divine Master, not only be studied for recitation, but fully copied in the daily life of all concerned.

Side Texts to be studied with questions

1. AFTER leaving Jericho where do we next find Jesus?
Matt. 26:6.
2. What was Jesus doing at that place? Mark 14:3.
3. At what season did this visit to Bethany take place? John 12: 1.
4. In whose honour was this supper served? John 12 2.
5. While Jesus reclined at meat, what did Mary do? Matt. 26: 7.
See note 1.
6. Upon seeing Mary's act what did Judas say ? John 12 : 4, 5.
See note 2.
7. What effect did his words seem to have upon some of the other disciples ? Mark 14 :4, 5.

Matt. 21 :17.

Luke 7 : 36.

John 12:3.

8. What caused Judas to talk in this way? John 12 :6.

9. What did Jesus say of Mary's act? Mark 14:6, 8.

John 12: 7

10. What did He say concerning the poor? When may we bestow gifts on them? Verse 7.

Matt. 26:11;
Deut. 15:11

11. How did Jesus say this gracious act should be kept in remembrance? Verse 9.

12. When the Jews learned that Jesus was at Bethany what did they do? For what purpose? John 12 :9.

13. How did this curiosity about Lazarus make the chief priests feel? Verse 10.

Luke 16: 31.

14. For what reason did they feel thus? verse 11.

Verses 17-19.

15. After receiving his rebuke for calling the anointing of Jesus a waste, what did Judas do? Matt. 26:14, 15.

Zech. 11 :12.

16. How did the priests feel when Judas made known his errand ? Mark 14 : 11.

17. Although still professing to be a disciple of Jesus, what did Judas do from that time forward ?

READING

"Desire of Ages," chapter 62;
"Spirit of Prophecy," vol. 2, chapter 32.

NOTES

1. Some have concluded that the anointing of Jesus recorded in Luke 7 : 36-50, and the one described in Matt. 26 : 6-16, are the same, because in " Desire of Ages " and in " Spirit of Prophecy," vol. 2, the two accounts are blended in