

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries
5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

The Book of John

Lesson 21 sweet smell

Return pages 5 & 6 only

Read John 9:1-41
John 12:1-3

Now, let us go back through the statements of this blind man – the “I” statements of the blind man. Verse 9. *I am he.* Verse 11. *I went and washed.* Verse 11. *I received sight.* Verse 12. *I know not.* Verse 15. *I washed.* Verse 25. *I know... I was blind... I see.* Verse 27. *I have told you already.* Verse 36. *I might believe...* Verse 38. *I believe.* It is just a perfect picture of how God brings us out of darkness and into light.

Verse 39. *And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.* Do you see the theme with John there? You have the physical lined up with the spiritual. Physically speaking Jesus enabled people who were blind to see. And spiritually speaking here in this chapter, people who had physical eye sight could not see the glory of God standing right in front of them.

Now one thing that is very, very clear from John the people who were entrusted with the word of God and were supposed to be teaching it, did not know it. All these miracles point to Jesus as being God, according to the scriptures. These men did not know the scriptures. The second thing that is crystal clear from the book of John is Jesus is God. And as we have seen again, if you do not want light, where do you end up? You end up blind. They had sight. Romans 1. They had sight, John 1. They ended up blind.

Verse 40. *And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: Now is not that how the chapter started? Look at verse 3. Neither hath this man sinned... now ye say, We see; therefore your sin remaineth. Physical blindness is NOT a sin; spiritual blindness IS a sin.*

Okay, let us compare chapter 8 and chapter 9. Chapter 9 begins with the word *And*. There is a link between the two chapters. At the end of chapter 8, Jesus is hiding from those who would stone Him. They could not see Him. In chapter 9, we begin with a man who could not see Him. These men at the end of chapter 8 had physical eye sight but they could not see. This man in chapter 9 begins without physical eye sight, but he ends up seeing. In chapter 8, verse 12 and chapter 9 verse 5, Christ is said to be the light of the world. In chapter 8, the light exposes darkness. In chapter 9, the light communicates sight. In chapter 8, the light is despised and rejected. In chapter 9, the light is worshipped and received. In chapter 8, the Jews stoop for stones. In chapter 9, Jesus stoops for clay. In chapter 8, there is a company in whom the word has no place. In chapter 9 is one who responds promptly to the word. In chapter 8, Christ is in the Temple where He is called a devil. In chapter 9, He is outside the Temple where He is called the Lord.

Just remember in the future, if a chapter starts with the “**And**” – there is some connection or continuation to the previous chapter.

Chapters 10 and 11 will be covered in future lessons.

John 12. This is the last chapter in the public portion of Jesus ministry at His first coming. And then in chapter 13, there is a real shift in the nature of the book as the Lord moves into the upper room and deals privately with His disciples from there on out.

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In John 12:1, *Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.* From being a dead man to sitting at the table enjoying a meal and fellowship with Jesus.

Verse 3. *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.* (That is one full verse, a amazing verse, we will go back and pick these apart in a little bit.) *Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.*

In verse 3, Mary appears in the gospels three times – this particular Mary; and each time she is at the Lord's feet. She is at His feet hearing His words in Luke 10:39. She is falling at His feet in prayer in John 11:32. And she is bowing at His feet to worship in John 12:3.

Now this offering that she makes the Bible says that it is ointment of spikenard. The Bible says that it is very costly. There are a number of these costly gifts. In Matthew 2:11, the wise men brought to Jesus gold, frankincense and myrrh. Very expensive gifts that were brought to Jesus at his birth. In Mark 12:42-44, you have a very costly gift; the widow that threw in two mites. It did not seem like much but Jesus said it was a 100% offering. In Second Samuel 24:24, *And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.* He said I'm not going to give God something that did not cost me. That is a costly offering.

Now the Bible says in verse 5, *Why was not this ointment sold for three hundred pence, and given to the poor?* The value of that ointment was three hundred pence. In Matthew 20: 1-16 there is an illustration that Jesus gave of men standing idle in the market place. The landowner came early in the morning and offered to pay these men to work for him and they went out to work. Then at noon he went and hired some more men; and then at the eleventh hour, he hired some more. When the day was over, he gave them all the same wage. And there was complaining. Some said we worked all day, and they have as much as we did that only worked one hour. The agreement to those men was a penny.

Judas says the ointment this woman just poured out upon Jesus feet could have been sold for three hundred pence. She has just poured out in worship to the Lord a years wages for a working man. I never heard of any man that did that. I know people who put a tithe of a paycheck or a whole paycheck, but a whole year's worth of paychecks? That is quite a sacrifice this woman made here. It certainly has the attention of Judas.

Now, the ancient desire of God's heart is finally met in John 12:3. At the time of the Exodus, the Lord said, "Let my people go that they may serve me." He wants service. He said, "Let my people go that they may hold a feast to me." He wanted fellowship. He said, "Let my people go that they may sacrifice unto me." He wanted worship. Finally in this home in Bethany, the God of Israel, sits in a body of flesh while Martha serves Him, Lazarus sits and fellowship with Him and Mary bows to worship Him. This is why He brought the people out of Egypt. So that all of them, the whole nation could do what Mary and Martha and Lazarus are doing in this passage of scripture. It is just a little tiny glimpse

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or fore-view of what that kingdom age will be like. Just a little peak at what Jesus longed for and desired for when He sent Moses in to talk to Pharaoh.

Now the Bible says in Luke 18:31-34, *Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood NONE of these things: and this saying was hid from them, neither knew they the things which were spoken.* After three full years of walking, talking, fellowshiping, eating, ministering and working miracles with Jesus, they did not understand anything regarding His suffering and His death.

Look what the Bible says in John 12:7. *Let her alone: against the day of my burying hath she kept this.* Mary knew what those other disciples did not know. She has come to anoint His body before the burial. She's preparing His body for death. When Jesus says in verse 8, *but me ye have not always,* He is confirming that her understanding is right and proper. If you want to give me something, you better give it to me now; I'm not always going to be here.. Will He rise from the dead? Yes. But having risen from the dead, He's not going to hang around on this earth. He's going to ascend up into heaven and sit down at the right hand of the Father. And Mary realizes He is going to be taken from us, He is going to die, If she is going to worship or do something for Him now is her opportunity.

In sort of a reverse view the same could be said of you and I in our service to Him now, our opportunity is now, while we are alive.

Now, there are two other times when somebody came to anoint the body of Jesus with regard to His death. In chapter 19, verses 39 and 40, this is Joseph of Arimathaea and Nicodemus. The Bible says they brought *a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.* These men came they put spices and sweet smelling ointments upon the body as they took and laid it in the tomb.

Then, who was the third group? The women in Luke 23. They never were able to fulfill their mission. In Luke 23:55. *And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.* By the time they got there He was gone.

Mary is beginning this process of preparing the Lord's body for burial, then Joseph of Arimathaea and Nicodemus, they continue the process of preparing the body for burial. Then these women come to finish the job on the morning of the fourth day, just before the corruption sits in, but they cannot because He is alive. No corruption. Did not see corruption. Death could not hold Him.

Now, the Bible says in verse 3, that she took this very costly ointment, *anointed the feet of Jesus, and wiped his feet with her hair:* Let us get the cross-reference. First Corinthians 11:15. *But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.* Look what Mary is doing. She has not only taken her wealth and poured it on the feet of Jesus, but now she is literally taking her glory and laying her glory at the feet of Jesus. A tremendous act of worship. I do not believe she could have wipe His feet with her hair if she had short hair. Whether you want to debate that or not, the truth of the matter is, if a woman's hair is given her as her glory according to scripture; and this woman has taken her hair and literally laying her hair upon the feet of Jesus. What an amazing

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statement of the condition of her heart. She is giving her all – all of her honour, all of her dignity, all of her glory and she is just laying that down before the Lord as act of worship.

The Bible says the odour filled the house, let us look at some references on that. In Philippians 4:18, *But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.* Even today when we give money to missions, give money to Jesus to further the gospel, He receives it in the same way. It is an odour; a sweet smell, a pleasing sacrifice to God.

The Bible says here in John 12:3, the house was filled with the odour of the ointment. Listen to these words from Exodus 30, lets read all the way down from 23 to 33. This has to do with the Tabernacle, the dwelling place of God in the Old Testament. *Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.*

This practice of anointing holy things for service, very valuable materials they were using for this anointing the fragrance and the smell would fill the tabernacle when this took place.

Now in Song of Solomon 1, listen to the words of verse 3 and verse 12. *Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee. While the king sitteth at his table, my spikenard sendeth forth the smell thereof.* Is not that a good cross-reference for John 12:3? Song of Solomon 1:12. *While the king sitteth at his table, my spikenard sendeth forth the smell thereof.* John 12:3 There is the King (Jesus) sitting at the table and Mary is pouring that spikenard on his feet.

Now let me show you a verse about Mary – this particular Mary back in the Old Testament in Ecclesiastes 7:1. *A good name is better than precious ointment; and the day of death than the day of one's birth.* Mary valued a good name more than she valued precious ointment. Why was she anointing the feet of Jesus? For a better day. The day of his death which is better than the day of His birth. Had Jesus been born but had not died for our sins, we would still be lost. So the day of His death is better than the day of His birth.

Notes

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The Book of John

Lesson 21

Name _____

Read John 9:1-41

1. Speak for the people of John 8. How would you answer the two questions of verse 46?
2. From John 9 what do we learn about witnessing to others from verses 8-12?
3. What is the significance about the name of the pool?
4. Why do you suppose the Lord used this unusual method to heal the man?
5. What was the response of his family members to this miracle?
6. What did such experience do to the faith of this man?
7. What does the position of the woman in verse 3 suggest as to her understanding of the identify of Jesus?
8. What does the use of her hair suggest in light of 1 Corinthians 11:15?
9. What does her ability to use her hair suggest in light of 1 Corinthians 11:14-15?
10. What does the odor filling the house suggest as to the fruit of true worship?
11. Explain the following terms:
 - spikenard
 - had the bag
 - for a better day

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12. What are the three places Mary appears in the Gospels?

13. What is the significance of the word "and"?

14. Explain the correlation between the widow mites and this ointment.

15. Using one word fill in the blank - God wants the _____ from us.

True/false

- God understands when you do not give Him your best.
- Physical blindness is the result of our ancestors living sinful lives.
- Having been entrusted with the word of God, it is okay if you are shy to not tell anyone about Jesus.



Scripture Memorization; (write these on the back on the sheet, Must be in KJV)
John 9:39; Ecclesiastes 7:1.

any questions?