

brain. (Rev. 1: 18; Heb. 2: 14.) Lazarus is | for comment. Lazarus never told, if indeed he was permitted to remember, the secrets of the same name as Eleanor.

44. **Bound hand and foot**—The dead re | those three days among the departed ones.  
sponded instantly to the Creator's voice. Then | 45—This was one of the last as it was the  
eager, loving hands would loose the bandages. | crowning miracle of Jesus, and the one that di-  
But a veil is drawn over a reunion too sacred | rectly led to his crucifixion. See verses 46-53.

### LESSONS.

1. In sorrow Jesus calls us to himself for consolation. 2. We should trust the love of Jesus, even when he permits dear ones to die. 3. If Jesus wept at the grave of Lazarus, he still sympathizes with natural grief. 4. Jesus is the Lord of Life. 5. Our bodies shall be raised again from the grave.

### SUMMARY AND REVIEW.

It will be necessary to consider the whole narrative. The fragment given as our lesson portion is all the more interesting when we study its connection. If the scholars have followed the *Daily Portions* they will be familiar with it.

**Jesus Summoned**—Where was Jesus when the messenger came? What was the message? What a touching appeal. How long did Jesus still delay? Why? He may have had work that he could not leave. Or he may have waited until the disease should run its usual course. The delay would test the faith of the family at Bethany, and the restoration of their brother be a glorious manifestation of his divine power. We are glad he delayed, for had he not done so the shortest and most beautiful text in the whole Bible might never have been written.

**Enemies Plotting**—When Jesus proposed to go to Lazarus, what objection did the disciples raise? What did Jesus say about Lazarus? What did the disciples think that he meant? Why was Jesus glad that he was not at Bethany when Lazarus was sick?

**Sincere Disciples**—When the disciples saw that Jesus was resolved to return, what did they say? Compare this with their conduct in the garden. They really loved him, and were willing to venture their lives for him. Good resolves are not enough without God's help to keep them.

**Unkind Reproaches**—When Jesus arrived at Bethany (describe his coming, etc.) what were the first words each of the sisters said to him? Show how natural this was, yet how little Jesus deserved it. God's seeming delays in answering prayer and averting calamity are only in order to bring some blessing that we could not get if our impatient desires were granted.

**Sisterly Affection**—Contrast the two sisters. Show what is worthy of imitation in each. God has given us different dispositions and tastes. We should consecrate these to his service. If you cannot sit, like Mary, "at Jesus' feet," you can, like Martha, do something else that He will accept as graciously as the tribute of your affection.

**Weeping Friends**—These came to show their sympathy. Where did they come from? Describe some of the customs of the Jewish funeral. We have other, and we think, more rational ways, of condoling with sorrow, but we are not more sincere than they were.

**Envious Jews**—There were some there who were not Jesus' friends, but his enemies. Why did they hate him? How did they show their jealousy here?

**The Prince of Life**—What is the Golden Text? Give the rest of verses 25 and 26. Jesus is the Creator. He gave life at first. As the God of Providence he sustains and blesses us every day. He will raise us up at the last day. He is the Sower of spiritual life. Over this new life of the soul death has no power. We get this life by believing on him. Try and make this simple and real.

**Treachorous Sympathizers**—Read on a few verses more and you will see that this miracle was the one event which set in motion the train of circumstances which led to Calvary and its cross.

Dwell as fully as time will permit on the closing thought, "Touched with the feeling of our infirmities."

## THE RAISING OF LAZARUS.

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<b>E</b> NEMIES PLOTTING	<b>E</b> NVIOUS JEWS
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<b>U</b> NKIND REPROACHES	<b>T</b> REACHEROUS SYMPATHISERS
<b>S</b> ISTERLY AFFECTION	

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