

**DAILY PORTIONS.** *Monday.* The Raising of Lazarus; John 11: 30-37. *Tuesday.* The Raising of Lazarus; John 11: 38-45. *Wednesday.* The Sickness; John 11: 1-10. *Thursday.* Death of Lazarus; John 11: 11-19. *Friday.* Hopes and Fears; John 11: 20-29. *Saturday.* A Child Restored; Matt. 9: 18-26. *Sabbath.* Triumph over Death; 1 Cor. 15: 19-26. (*The I. B. R. A. Selections.*)

## HELPS IN STUDYING.

**INTRODUCTORY.** The intervening history should be read over. It is found in Luke 9: 51 to 17: 10, and in John 10: 1-42. After the Feast of Dedication, in October, Jesus retired beyond Jordan "into the place where John at first baptized," and made many disciples. While in Perca word was sent to him of the sickness of Lazarus, but he waited still three days before responding to the summons. In the meantime, as our Saviour well knew, Lazarus had died, so that when he arrived at Bethany he was met by the gentle but heart-broken reproaches of his sisters. Tenderly reassuring their faith in him, they went together to the grave, accompanied by sympathizing Jews.

**LESSON PLAN.** I. Jesus Comforting. vs. 30-32. II. Jesus Weeping. vs. 33-38. III. Jesus Praying. vs. 39-42. IV. Jesus Restoring. vs. 43-45.

**I. JESUS COMFORTING. 30. The town**—R. V. "village." Bethany was but a small village on the eastern slope of the Mount of Olives. Jesus did not go at once into the house, because he wished to see the sisters alone first—to comfort them, and prepare their minds for the miracle he was about to perform. **31. The Jews**—(verse 19). They came to console the bereaved sisters. Their presence, however, was dangerous for Jesus. Some of them might hurry away and tell his enemies of his arrival, and they might come and disturb his plans. They did not hear Martha's whispered message. **To weep**—The word means loud wailing. The Jews were very demonstrative in their grief. **32. Fell down at his feet**—prostrate with grief, yet clinging to Jesus in adoring, suppliant love. If thou hadst been here—The sad refrain of their grief. Uttered over and over again during those weary days as their brother's life ebbed away,—"If Jesus were only here."

**II. JESUS WEeping. 33. He groaned in spirit, and was troubled**—He was deeply moved at the grief of Martha and Mary, and the sympathy of their friends. He shared their grief, but he felt the strongest indignation at sin as the cause of all this grief, and profoundest pity for the people before him who would not receive him as the deliverer from sin. He doubtless knew, too, that this miracle which he was about to work, would lead some of them to cry "Crucify him!" (verses 46-54). "Was troubled," implies that his agitation of soul was shewn in movements of face and body. **34. Where have ye laid him?**—A courteous hint that they should all repair to the grave. **35. Jesus wept**—The word implies that he wept silently. This is the shortest verse in the Bible, and one of the most precious. It reveals to us the loving tenderness of Jesus, and hallows our human grief as we stand where he stood, by the closed tomb. On what other occasion did Jesus weep? (Luke 19: 41). **36.** These were the words of friendly Jews. **37. Some of them**—these were sneering enemies who didn't believe

that he had ever really opened a blind man's eyes. **38. Again groaning**—Their unbelieving words stirred afresh our Lord's indignation and grief. It was a cave—The sepulchres of the rich were generally natural or artificial caverns in the rock. The door was often a circular stone that could be rolled to one side like a wheel.

**III. JESUS PRAYING. 39. Take ye away the stone**—He will not do by a miracle what they can do for themselves. He wishes the faith and obedience of his friends. **Four days**—He must have died soon after the messenger was sent to Jesus (verse 3). It was the custom of the Jews to wrap the dead body in spices without cutting it in any way as the Egyptians did. Martha's words prove that Lazarus was really dead, and that she had no expectation that Jesus was going to raise him up. **40. The glory of God**—He had said this to his disciples (verse 4), and he had doubtless repeated it to Martha. "The glory of God" means some manifestation of the glorious attributes of God. Here it was his power and compassion as exercised by Christ. **41. Lifted up his eyes**—(Ps. 123: 1). A natural expression of worship. See ch. 17: 1. **That thou hast heard me**—He gives thanks for the miracle as if it had been already wrought. There would have been no opportunity for these solemn and impressive words afterwards amid the excitement of Lazarus' return to life. Jesus' prayers in regard to it were about to be answered. **42. I knew**—There was nothing unusual in The Father hearing him, but he utters aloud this thanksgiving that the Jews may perceive that he is really God's Beloved Son.

**IV. JESUS RESTORING. 43. Lazarus, come forth**—lit. "Lazarus, hither, out." He, by a word, restores completely to health, bids the heart throbb once more, and recalling the soul from Hades, re-enthrones it in the busy brain. (Rev. 1: 18; Heb. 2: 14.) **44. Bound hand and foot**—The dead responded instantly to the Creator's voice. Then eager,