

the greatness of his disposition. Unlike the stoical philosophers, he could afford to reveal his natural affection, as there was with it a consciousness of power. His grief, while sincere, is moderate. He does not wail like those paid to mourn, but silently weeps, thus expressing the truest and tenderest emotions.—*Rev. Alfred E. Craig, B.D., Hillsdale, Mich.*

The fact that Jesus wept at the grave of his friend demonstrates his absolute humanity. To the Bethany family Jesus was very tenderly attached, and his profound sorrow on this occasion was infinitely higher and nobler than would have been an exhibition of utter apathy, such as the stoic philosophy taught. Special friendships are not inconsistent with universal or even divine love. Religion, as perfectly embodied in the life of Christ, is sympathetic with the suffering. Sorrow at the death of friends, expressed by tears, is not forbidden, but encouraged, by the example of the Saviour; only, let it be in a submissive spirit.—*Rev. J. F. Marlay, D.D., Wyoming, O.*

Jesus often agonized, but only twice are we told that he wept. The current of his unique life ran too deep often to reach the surface and vent itself in tears. It was his human sympathy that thus expressed itself. He wept as a Jew over Jerusalem, and as a "friend" at the tomb of Lazarus. Surrounded by the weeping sisters and their friends, he made their sorrow his own and wept as a brother. His special human attachment for the Bethany family was no secret (verses 3, 5). The witnesses to this scene understood the cause of his tears to be his love for Lazarus (verse 36). In this act he manifested a sympathy common to all his followers (Rom. 12, 15).—*Rev. W. J. Du Hadway, Newark, Del.*

Not the philosophical conception which Jesus had of the general effects of sin—effects here seen in the death of Lazarus. These are tears of affection. At the sight of the forced weeping of the Jews (for the word means "boisterous weeping"), contrasted with the sorrow of the sisters, Jesus "groans in spirit" (the word indicates displeasure). He then returns in thought to the death of his friend, and weeps. He is not incapable of such emotion as men are subject to. Why do any of us weep? We know, as he knew, that he is able to raise these dead to life again; and yet we weep, and he "wept." It is intensely human, and intensely divine.—*Rev. S. C. Bronson, Clinton, Ia.*

The divinity of Jesus did not make him a stoic. He was thoroughly human. True, he was bringing the power to restore the dead brother to life; but these friends whom he loved were in sore trouble; their sorrow was as genuine as though he were powerless to help, and his manifestation touched his heart. Unbelief, fast assuming permanent form with the Jews, was responsible for the scene.

But for this his affection for his friends would have brought him quickly to their side to prevent those days of mourning.—*Rev. Edmund M. Holmes, B.D., Indianapolis, Ia.*

## Analytical and Biblical Outline.

### Jesus at the Tomb of Lazarus.

#### I. THE INTERCEDING ONE.

*Whatsoever thou wilt ask.* v. 22.

"We have an advocate." 1 John 2. 2.

"In the presence of God." Heb. 9. 24.

#### II. THE PROPHETIC ONE.

*Thy brother shall rise again.* v. 23.

"The hour is coming." John 5. 28.

"I will raise him up." John 6. 40.

#### III. THE LIVING ONE.

*I am the resurrection.* v. 25.

"Christ, who is our life." Col. 3. 4.

"In him was life." John 1. 4.

#### IV. THE DIVINE ONE.

*The Christ, the Son of God.* v. 27.

"God... manifest in the flesh." 1 Tim. 3. 16.

"The Son of the living God." Matt. 16. 16.

#### V. THE SYMPATHIZING ONE.

*Jesus wept.* v. 35.

"Touched with... feeling." Heb. 4. 15.

"Wept over it." Luke 19. 41.

#### VI. THE COMMANDING ONE.

*Take ye away the stone.* v. 39.

"Whatsoever he saith... do." John 2. 5.

"Do whatsoever I command." John 15. 11.

#### VII. THE ALMIGHTY ONE.

*Lazarus, come forth.* v. 43.

"All power is given unto me." Matt. 28. 18.

"All things in subjection." Heb. 2. 8.

## Thoughts for Young People.

### Friends of Jesus.

#### 1. The friends of Jesus are "kindred spirits."

Our friends often differ greatly from ourselves in many characteristics, but the governing purpose of sentiment of their lives and ours must be the same, or we will not be friends. So, to be truly Jesus's friends, our ambitions, purposes, and affections must point the same way as his. He went about doing good. If we go about doing evil, or "doing nothing," we are not friends of Jesus. "By their fruits ye shall know them."

2. The friends of Jesus have just as much trouble as other people—sometimes more. The old prophet said, "Many are the afflictions of the righteous." And Christ himself said, "In the world ye shall have tribulation." But the old prophet continued, "But the Lord delivereth them out of them all;" and Christ continued, "But in me ye have peace." Temporal evils sometimes come to Christians just because they are Christ's friends. If one were intent on an easy and comfortable