

bring out the popular view of the future life.

1. *The sorrow of Jesus, and its occasion*, vs. 32-38. Note the intensity of it. The Greek word translated "groaned" denotes inward struggle and agony. Jesus' sympathy was so real that He took upon Himself the burden of others (compare Matt. 8 : 17). See the effect on the Jews of Jesus' sorrow. The sight of death agitated Him. All this must be viewed in relation to His redeeming work. His close identification with us, and His conflict with sin, throw light on this experience. He was grieved also at the unbelief of God's own people.

2. *The consciousness of Jesus*, vs. 39, 40. Note every act as manifesting His supreme confidence in the resurrection of Lazarus. See how Jesus views it as an expression of God's glory (compare ch. 9 : 3). The human condition of beholding the divine glory is faith. This miracle, like the others wrought by Jesus, is thus lifted up into the higher spiritual realm.

3. *The secret of Jesus' works*, vs. 41-44. Note how the people obey His bidding. What must have been their hopes and faith! Study Jesus' prayer, noteworthy as the voice of thanksgiving for power already possessed. Study the words and manner of Jesus in the resurrection of Lazarus.

Whatever else may appear in the Lesson, the main truth should be strongly emphasized, namely, the witness of this miracle to the Christian doctrine of the resurrection and eternal life. The standpoint of Jesus is of supreme importance. He knows that death has no power over Himself, because He is One with God. And so it is through faith in Jesus, that men gain the victory over death, v. 25. Thus faith in Jesus is the basis of the Christian hope for the future life. Infidelity robs us of this hope, because it takes away our faith in the living Saviour. Emphasize the truth that the resurrection life is a present reality, and comes by union with Jesus.

For Teachers of the Boys and Girls

This is a Lesson, where a week's look ahead is of especial value. It includes the whole chapter; and, to attempt to take up all the points one by one, is to court certain failure.

Arrange, the Sabbath before, that your six scholars tell the story. Give each one, on a slip of paper, his or her part :—(1) Tell what you know about the Bethany brother and sisters, previous to the incidents of the Lesson. (2) Tell of Lazarus' sickness, and the message sent to Jesus. (3) Tell of Jesus' delay, and His conversation with His disciples. (4) Describe what was going on in the house, when Jesus arrived at Bethany. (5) Tell what Martha did and said, and what Jesus said to her. (6) Tell how Mary came to go out to Jesus, and what the people thought.

Now concentrate attention on the group described in vs. 32-35 : (1) Mary. Contrast her with Martha, v. 21. They said the same words, but Mary "fell down at His feet" (see Luke 10 : 42). The scholars will ask whether Mary's words in v. 32 meant faith, or want of faith, in Jesus. (2) The weeping friends. (3) The weeping Jesus. Again, the scholars will ask why Jesus wept. Was it Mary's grief? or the grief of the friends? or was it for Lazarus? Verse 33 should not be forgotten; perhaps this deep distress was owing, in part, to the fact that death is Satan's work.

There is, next, a striking example of with what different eyes people look at the same thing. The Jews of v. 36 are touched with the tokens of Jesus' love. Those of v. 37 are inclined to jeer at His apparent failure. Show the scholars that one's true character comes out in the judgments he forms.

Jesus at the grave, v. 38, etc. Make sure that the scholars understand what the Eastern sepulchres were : Light from the East makes this plain. The scholars will follow eagerly the five things which Jesus said at the grave's mouth :

(1) "*Take ye away the stone.*" What was Martha's understanding of the words? That He wished to see the face of His dead friend. This was natural; but it shows how slow Martha was to understand the things of God. But see vs. 21-27. Perhaps her grief had made her forget.

(2) "*Said I not unto thee, etc.?*" How gentle is Jesus with our lack of faith!

(3) "*Father, I thank thee, etc.*" Why did Jesus offer this thanksgiving just at this time?