

Lesson Word-Pictures.

A feast at Bethany! There are the guests reclining on their couches before the long supper-table. There, too, is Lazarus, whom Jesus aroused from the deep sleep of death, and Jesus who soon will die upon Calvary for Lazarus, you readily detect. Look at the outer door! What an eager crowd presses about it, curious to see Lazarus and the great Miracle-worker. Here comes Martha bearing some savory dish for the table, and that woman bending down to the feet of Jesus, anointing his feet, wiping them with her thick, heavy tresses of hair, is Mary. How fragrant with the ointment is all the house! But who is that, gripping hard with one hand a money-bag, while he flings at Mary a look of wonder and scorn, covetousness and hate? Hear his angry faultfinding, his specious plea for the poor? Money-bag, looks of avarice and hate, words of anger, all mark out the traitor Judas. Still the feast goes on. People congratulate Lazarus. Wise words fall from the lips of Jesus. Martha glides from

guest to guest. Mary's ointment breathes its odor through the house. That was the day when men honored the very feet of Jesus. We reach the day when men would have crowned his head. The great pass-over multitude is gathering. They swarm in the roads leading to the city and they crowd its streets. And now from man to man goes the story that Jesus is coming! Yes, Jesus is somewhere on the road leading across Olivet to Jerusalem. The cry is raised, "Let us go to meet him!" They are hastening toward Olivet. Palm branches are seized, and with shouts of "Hosannah!" the rejoicing host goes on its way to meet Jesus. There he is, coming across Olivet, riding on a young ass, Zion's king in making. And see the people! How jubilantly they wave their palm branches! How loud their shouting now! And watch them as they strip off their garments and throw them down in the road that Zion's King may have a royal way in which to travel. Hosannah! Hosannah! O how the triumphant outcries shake the air!

A. D. 30.]

John 12. 20-36.

LESSON VI. GENTILES SEEKING JESUS.

Aug. 8.

[Commit to memory verses 23-25.]



20 And there were certain Greeks among them that came up to worship at the feast;

21 The same came therefore to Philip, which was of Beth-sai-da of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

General Statement.

The first three days in the passover-week were eventful in the life of Christ. On Sunday he rode in triumph to the temple, and looked around its courts; and then, to the surprise of the multitudes which attended him, returned quietly to Bethany. On Monday morning early he passed again over the brow of Olivet, and spoke the words of rebuke to the barren fig-tree, not because he was angry against a senseless tree, but because he saw in the tree the type of a senseless people. He entered the temple a second time, and, acting as a King in his Father's house, he drove out the buyers and sellers from its courts, as he had done before in his earlier ministry. At evening he returned to Bethany, for he had no home in the city, and it was unsafe for him within its walls. Tuesday was the last day of the Saviour's public teaching, and from early morning until near the sunset it was spent within the temple. In turn he met and discomfited upon the field of controversy the

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, that the Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them.

Pharisees, the Herodians, and the Sadducees. He gave the final denunciation to the Jewish leaders contained in Matthew 23. Then he turns to leave the temple for the last time, pausing to give a word of commendation to a poor widow who was dropping her mite in one of the treasure-boxes in the Court of the Women. Just at that time he received word that in the Court of the Gentiles without was a company of Gentiles who desired to see him. They proffered their request through Philip, who came from the Gentile border of Palestine. Philip was not certain whether his Master would talk with these foreigners, even though they were worshippers of God and pilgrims to the temple, but after consultation with his townsman, Andrew, he presented their request to Jesus. The Saviour saw in this inquiry of Gentiles the promise of the day, soon to dawn, when the whole world should come pressing toward the gates of the Gospel.

Explanatory and Practical Notes.

Verse 20. There were certain Greeks. Not necessarily from the land of Greece; but Gentiles who spoke the Greek language, which was at that time the prevalent tongue of the better classes throughout the eastern part of the Roman empire. Gentiles, it is to be remembered, were all races of men outside of the Jews. Came up to worship. It was the custom for all Jews in Palestine to come to Jerusalem three times a year, at the great feasts of Passover, Pentecost, and Tabernacles, or at least once, at the Passover. From the fact that these Gentiles came to worship, and not from curiosity, it is evident that they were "proselytes of the gate," or people who had abandoned the worship of

idols and were seekers after God, though they had not become Jews by accepting circumcision. The feast, Passover, which was at that time three days distant.

21. The same came therefore. They were in the Court of the Gentiles, while Jesus was within where they, being Gentiles, could not enter, in the Court of the Women. To Philip, which was of Bethsaida. Bethsaida, Philip's home, was at the head of the Sea of Galilee, and thus on the frontier of Palestine, near the Gentile regions of Decapolis, from which these Greeks may have come. We would see Jesus. They had heard of his miracles and teachings, and desired to have per-