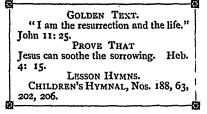
Notes on the Vessons.

LESSON IX - March 3rd, 1895. The Raising of Lazarus. JOHN 11: 30-45.

(Commit to memory verses 33-36.)

83



SHORTER CATECHISM.

68

Quest. 11, What are God's works of providence? A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures and all their actions.

DAILY PORTIONS. Monday. The Raising of Lazarus; John 11: 30 37. Tuesday. The Raising of Lazarus; John 14: 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.)

NOTES AND EXPLANATIONS.

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 Perea 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.

R. V. "the village "-Bethany was but a small village on the eastern slope of the Mount of Olives. This verse is put in parenthesis in the R. V. Why did not Jesus enter Bethany? (1) He wished to avoid publicity and danger (see verses 8, 16, 54) before the proper time He knew that the Jews in the house came. were unfriendly. The result (verses 46-53) proved that his caution was not without justification. (2) Another and, more probably, the true reason, may have been that he wished to see the sisters alone first and comfort them, and prepare their minds for the miracle.

31. The Jews-These were neighbors and friends. They did not hear Martha's whispered message. They brought the usual condolences, which in their noisy, demonstrative way probably brought as much, or as little, real comfort as our black drapery and flowers. The deepest and truest grief demands solitude, and the intrusion of well-meaning friends may divert but it cannot console. Unspoken sym-pathy is often the sweetest. To weep there —The word means "to wail aloud" contrast Jesus' tears, (v. 35). Orientals are very demon-

JESUS COMFORTING. 30. The town. | days of lamentation, and twenty-seven more of mourning. During the three days the hired mourning women maintain an almost ceaseless wail. During the remainder of the month the women of the family visit the tomb daily, to weep and lament. All the ceremonies connected with this weeping at the grave are minutely laid down by the Talmud. The friends are to accompany the mourners, but at a respectful distance, as the Jews follow Mary to the grave. They are to sit down behind the women and weep and meditate; then they are to rise and stand silent for a while, and then sit down and weep again, repeating the ceremony several times, till the chief mourner signs to them to depart." (Canon Tristram.)

32. Fell down at his feet-Martha was the strong-minded sister, hopeful amid her sorrow. Mary is the tenderly sensitive one; pros-trated by her grief. She makes an effort (o overcome it. Fell down at his feet—cling-ing to Jesus in suppliant affection. Mary loved to be at Jesus' feet. Compare Luke to: 39 and John 12: 3. If thou hadst been here —The sad refrain of their grief, uttered over and over acrin during these wome laws of Jesus' tears, (v. 35). Orientals are very demon-strative in their grief. It was considered a kindness to join in such lamentations around the tomb. "After the burial there are three verb, "My brother had not *died*." Mary uses