

Notes on the Lessons.

LESSON IX — March 3rd, 1895.

The Raising of Lazarus. JOHN 11: 30-45.

(Commit to memory verses 33-36.)

GOLDEN TEXT.

"I am the resurrection and the life."
John 11: 25.

PROVE THAT
Jesus can soothe the sorrowing. Heb.
4: 15.

LESSON HYMNS.
CHILDREN'S HYMNAL, Nos. 188, 63,
202, 206.

SHORTER CATECHISM.

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 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.*)

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.

* **JESUS COMFORTING.** 30. The town. 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 came. He knew that the Jews in the house 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 sympathy is often the sweetest. To weep there—The word means "to wail aloud" contrast Jesus' tears, (v. 35). Orientals are very demonstrative in their grief. It was considered a kindness to join in such lamentations around the tomb. "After the burial there are three

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, prostrated by her grief. She makes an effort to overcome it. Fell down at his feet—clinging to Jesus in suppliant affection. Mary loved to be at Jesus' feet. Compare Luke 10: 39 and John 12: 3. *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!" Martha uses the simple verb, "My brother had not died." Mary uses