

How is he "the life" for our dead bodies?

See John 5. 28, 29.

[Read 1 Cor. 15. 53-57.]

Where does this lesson show that Jesus is—

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|-------------|------------------|
| 1. Human ?  | 3. Sympathetic ? |
| 2. Divine ? | 4. Powerful ?    |

#### QUESTION AND ANSWER.

16. *What does the conclusion of the Lord's prayer teach us ?*

The conclusion of the Lord's prayer, which is, "For thine is the kingdom, and the power, and the glory, for ever and ever, Amen;" teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen.

*Daniel 9. 18, 19.* We do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God.

1 *Chronicles 29. 11, 13.* Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. Now, therefore, our God, we thank thee, and praise thy glorious name.

*Revelation 22. 20.* Amen. Even so, come, Lord Jesus.

#### OUTLINES, NOTES, AND LESSONS.

##### 1. OUTLINES.

1. Words of inquiry, vers. 34-37; 2. Words of command, vers. 38, 39; 3. Words of comfort, ver. 40; 4. Words of prayer, vers. 41, 42; 5. Words of power, vers. 43, 44; 1. Toward the grave, vers. 34-37; 2. About the grave; 3. Out of the grave. 1. The approach, vers. 34-38; 2. The conversation, vers. 39, 40; 3. The Thanksgiving, vers. 41, 42; 4. The Resurrection, vers. 43, 44.

##### 2. NOTES.

**THE PLACE.** Jesus started from Bethabara, a place some twenty-two miles from Bethany, which is nearly two miles east of Jerusalem, and one mile east of the Summit of Mount Olivet. It is now called El-Aziryeh, after Lazarus. It is in a ruinous condition, consisting of a few mud hovels, with encircling mud walls, dust, confusion, children, dogs, and poverty. It was, in its prosperity, a beautiful

place. The reputed house and grave of Lazarus are now pointed out to the traveller. See *White's Hand-Book*.

**WHERE HAVE YE LAID HIM?** ver. 34. The resting places of departed friends are not to be desired, for even Jesus made note of where Lazarus was buried. He meant to do a great work ver. 11; but his companions had no appreciation of this.

**JESUS WEPT,** ver. 35. The shortest and yet the most sublime verse of Scripture. In ver. 33 the word "weeping" occurs twice, referring to the wailing usual at oriental funerals. The weep used of Jesus is different, meaning "shed tears," which rendering would be more exact as distinguishing the silent weeping of Jesus from the turbulent wailing of the others. Sixty years after these tears of Jesus fell John tells of them, that he himself, and all for whom he wrote, might know how sweetly compassionate Jesus was. Doubtless the unbounded vision of Jesus took in multitudes of reasons for weeping, which we can never understand. Sweet verse, we are loath to leave the and pass on!

**BEHOLD, HOW HE LOVED HIM!** ver. 36. "We thank you, O ye visitors from Jerusalem, for this spontaneous testimony to the human softness of the Son of God."—*David Brown, D. D.*

**SOME OF THEM SAID,** etc. ver. 37. Possibly a reflection upon the love, which while able to give blind men their sight, and ready to weep at bereavement, nevertheless failed to exert itself to save Lazarus from death. Thus easy is it for objects to object, and the suspicious to suspect.

**GROANING IN HIMSELF,** ver. 38. So did he at an earlier moment, as stated in ver. 33. He stifled his emotions, whether of sorrow for what sin wrought, or of indignation at the aspersion just cast upon him. **IT WAS A CAVE,** etc. Such graves now abound in this land. Natural fissures, or cavities in the rock, are sometimes enlarged and adapted, and at other times excavations are hewn out, thus making costly, but appropriate places of burial.

... *Caves for burial places;* Machpelah for Sarah, Gen. 23. 19; in a garden for Jesus, Matt. 27. 60; partly natural caves most likely.

**TAKE YE AWAY THE STONE,** ver. 39.