

3. Lazarus, v. 44, 45.

What result followed Jesus's command?

What further order did Jesus give?

What effect had the miracle on the people?

What great truth does this miracle illustrate?

(GOLDEN TEXT.)

Who plotted against Jesus, and why? (Verses

47-55.)

Teachings of the Lesson.

Where in this lesson are we shown—

1. The sympathy of Jesus?

2. The love of Jesus?

3. The power of Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus often go?

Who lived there?

Who was taken sick?

For whom did his sisters send?

What do you think they hoped?

Do you know why Jesus did not go at once?
He wanted to teach them and us a lesson.

When did Jesus come to the home?

How did he show his loving sympathy?

What did he want to see?

Where had Lazarus been laid?

Who went with Jesus to the tomb?

What did Jesus tell them to do?

What did he then say?

Could Lazarus hear the voice of Jesus?

Did he answer?

How?

What did Jesus say?

What followed then?

Do you think the Jews who saw this believed on Jesus?

Think.

If a little brown seed can change into a beautiful plant, do you not think Jesus can make these bodies live again?

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

We study to-day what was perhaps the most astonishing of all the miracles wrought by Christ. The authorities do not agree as to its precise date, but it probably followed the weeks spent by our Lord in Perea, and immediately preceded his arrest and crucifixion. It is not unlikely that the raising of Lazarus was the occasion of the triumphal entry of Jesus into Jerusalem, and of the determination on the part of the ecclesiastics to put him to death. This determination—the culmination of a bitter and long hostility—was brought about by the outburst of applause and reverence with which common people hailed a Prophet who could hush storms, expel demons, and raise dead men to life. Two days after receiving word of the illness of Lazarus, Jesus lingered east of the Jordan; then with his disciples he fords the river, climbs the steep of Judean hills, and on the fourth day of his journey enters the little town of Bethany. The impetuous and lovable Martha rushes forth to her Friend with words in which bitter sorrow, tender reproach, and struggling hope seem all together united. The Saviour makes to her a promise so wonderful that it is not understood. Then comes Mary with her sorrow, deep as Martha's, but silent. The heart of Jesus was torn with an agony that struck wonder into all who witnessed it, and is not fully explicable at this distance. With tears still in his eyes he stands before the sepulcher and calls its inmate back to life. For eighty or ninety hours had Lazarus lain in death; but ears that were deaf to the sobs of his dearest heard distinctly the voice of our Saviour. Life again thrilled his frame, and forth he came to renew his interest in the world's activities. Our moral natures have been as dead as was the body of Lazarus. Christ's voice calls from the death of sin to the life of righteousness. Our bodies also will soon be as dead as his. The voice of Jesus will call us from the silence and night of the grave to the light and the music of heaven.

Verse 30. Into the town. Rather, "into the village." Jesus sought a private interview with the sisters.

31-33. The Jews. This term, which might be applied to nearly all the actors in this scene, John applies to the hostile hierarchy—the leading priests of Jerusalem and their friends. **Comforted her.** Better, "were comforting her." The only sort of comfort this world can ever offer is the mere echo of the wail of a breaking heart. The Jews comforted the bereaved by upsetting chairs and couches, strewing broken crockery around, and crying louder than those who had

most reason to cry. And while we are much more decorous and less demonstrative than Orientals, the best comfort we can give is very much of the same sort. We attend funeral services, and offer formal flowers, and drape ourselves in black, and mingle our tears with theirs; but precious little "comfort" there is in all this. **Followed her, saying.** Better, "thinking." **To weep there.** With much demonstration, as was usual in the East. **Lord, if thou hadst been here.** Exactly what Martha had said. **Weeping . . . weeping.** (1) *The tears of the sorrow-stricken stir our Lord's tenderest sympathy.* The weeping of the