

the eternal Person (vs. 23, 58) has brought it from the eternal world, and has been lifted up upon the cross, vs. 21-29. They only who believe on Him are true Israelites, and shall live as free men by the truth, vs. 31-59.

THE LIGHT OF THE WORLD GIVES SIGHT TO A BLIND MAN (John 9:1-34)—Again on a Sabbath day Jesus moved by His sympathy, opens the eyes of one who had been born blind. So dead are the Pharisees to the finer instincts of humanity that they will not admit this to be a divine work, v. 16. After an encounter with the man, in which they are worsted, vs. 24 to 34, they get angry, and eject him from the temple and excommunicate him from the privileges of Israel. Jesus pronounces their doom. Since He is the Light, those who will not believe on Him must become blind, vs. 39-41.

JESUS THE GOOD SHEPHERD (John, ch. 10)—The blind man believed on Jesus as Son of God, and therefore was shut out of the fold of earthly Israel by its would-be shepherds, the Pharisees, ch. 9:35-38. So Jesus invites him into the new fold, of which He is the Good Shepherd. Into this fold He calls His sheep, ch. 10:1-6. He is (a) the Door through which men enter into eternal life and get freedom and pasture (vs. 7 to 10); (b) He is also the true, ideal Shepherd. Not only does He lead His sheep to pasture, but He loves them, knows them by name, and protects them, even to laying down His life on their behalf, vs. 11 to 18.

ONE WITH THE FATHER—This utterance was made at the Feast of Dedication in December, John 10:22. As the Good Shepherd, Jesus draws the sheep to Himself, and can fulfil all that He has promised. No one can destroy the new fold, or snatch away the sheep, for Jesus is the true Christ, the Son of God, who is one with the Father in power, vs. 22 to 37. The Pharisees are not true Israelites, and are not His sheep, but as blind rulers they cannot recognize Him; and Jesus withdraws from them beyond Jordan, vs. 22-42.

LESSON XIX.

JESUS THE RESURRECTION AND THE LIFE.

It is impossible to say how long Jesus re-

mained beyond Jordan, but the interval between Dedication and Passover—December to March or April—was chiefly spent there; and some of the incidents recorded of the Perea ministry in Luke 9:51, etc., will have happened in these months. So deadly had the hatred of the Pharisees grown, that Jesus knew that to approach Jerusalem was to draw near to death, Mark 10:32; John 11:8, 16.

THE RAISING OF LAZARUS (John, ch. 11)—

(1) Events leading up to the miracle, vs. 1-16. Always obedient to His Father's voice, Jesus takes no step till He hears Him bid Him go to what must prove the beginning of the end. Jesus did not shrink from death: it would be a step to glory, v. 4. Dark night as it was to the disciples, it was clear day to Him whither His Father called, vs. 9, 10.

(2) Conversation with Mary and Martha, vs. 17 to 32. They felt that "in the presence of their Lord there could have been no death," v. 21. Nor are they yet hopeless, though they cannot be satisfied with the Pharisaic doctrine of the final resurrection, vs. 23, 24. The Pharisee taught that pious Israelites would be restored at the last day to a life on earth in an earthly kingdom. Jesus says nothing about this. He transforms the vague idea of the Jews. Eternal life is what He offers. In His presence death loses its meaning: it is a mere transition from eternal life here to a fuller eternal life beyond. All life here and hereafter comes from Jesus. Faith in Him brings life which cannot be touched by death, and into its fulness the believer will be ushered by the resurrection "I am the Resurrection and the Life," ch. 10:25-27 (compare ch. 5:24-29).

(3) The miracle, vs. 33-44. This is a proof that Jesus is the Lord of Life, since by His own word He brings back Lazarus from the grave. Jesus did not teach that the return of Lazarus to life was a foretaste of the final resurrection. It is never said that Lazarus was the first fruits of them that slept. (1 Cor. 15:20; Mark 12:24-27.)

(4) The results, vs. 45-47. The miracle led to a climax. It so increased the influence of Jesus with the people that the rulers take more active measures to put Him out of the way. Now for the first time the Sadducees