

**PAGES**

**MISSING**

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 39

APRIL, 1905

No. 4

## "Lift Up Your Heads, Ye Gates."

BY MARGARET E. SANGSTER.

Lift up your heads to-day, ye gates,  
Lift up your heads to-day !  
The King of Glory comes again,  
His feet shall pass this way.  
Oh, late we saw Him crowned with  
thorns,  
We saw him crucified !  
But on this morn of hallowed morns  
Let none our King deride.

Lift up your heads, ye gates of brass !  
Make room ! all hearts of men !  
For He, who bowed in death for you,  
Is now alive again.  
Oh, late we laid him in the tomb,  
And at its door a stone !  
He rose and rifted all that gloom,  
And conquered death alone.

Lift up your heads, ye iron gates !  
That hide earth's gathered dead ;  
Beneath your sullen arches he  
Steps with the victor's tread !

The countless armies of the saved  
With broken fetters come.  
The King of life whose death has braved,  
Leads all its captives home.

Lift up your hearts, ye gates of time ?  
Through all the lasting years  
No other King so vanquished hath  
Your change and toll and tears.  
The gates of time before him ope,  
Who in the final strife  
For every soul wins endless hope  
And pledges endless life.

Lift up your heads, ye gates of pearl !  
The saints, a radiant throng,  
March on with Christ, the Risen One,  
They march with shout and song.  
"Lift up your heads," all angels cry,  
They strike exulting chords,  
The King of kings who passes by  
On earth is Lord of lords.

Lift up your heads, ye gates, to-day !  
Yea, lift them up in pride,  
The King of glory comes this way,  
Who late was crucified.  
For men he bore the nail, the thorn,  
For men he comes with power ;  
All heaven is glad this Easter morn,  
In this, Love's crowning hour.



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C. W. COATES,  
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## Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, APRIL, 1905.

### Improvement In Banner.

OUR friends cannot fail to have remarked the great improvement in the lesson notes of The Sunday School Banner during the current year. These notes are much more full and varied than they ever were before. The numerous cross references make the different sections much more available for teaching. We have had many testimonials of the high appreciation of the improved quality of The Banner. Some writers go so far as to say they don't see how it could be further improved.

Nevertheless, we hope to make from time to time still further improvements as experience dictates and opportunity permits. This very number marks a still further improvement. Our readers will observe that instead of the ordinary sixty-four pages which we promise, this

number contains seventy-two pages, an addition of one-eighth to the size of the periodical. Although this costs us a good deal more, yet we are determined that no extra expense shall prevent us from making this Sunday School magazine the very best Sunday School help for our teachers that we can prepare.

The teacher's work is a great and noble one, and needs every assistance that can be given it. Our church does not realize the immense debt of obligation under which it lies to the faithful, devoted, painstaking teachers in our schools. Statistics show that by far the larger proportion of the additions to the church come to it through the Sunday School. We urge our teachers to make this the subject of primary importance. Put first things first. A knowledge of the geography and history and even theology of the lessons is all very well in its place, but most important of all is their evangelistic purpose, their soul-saving power. We are glad to know that not merely at New Year's and at Easter are Decision Days appointed, but that continuous revival efforts are made in many of our schools, and that multitudes are being brought into the kingdom and trained in the nurture and admonition of the Lord.

### Book Review.

"Methodist Union." By William Wak-  
inshaw. Price, one penny. (Roch-  
dale: "Joyful News" Book Depot.  
Toronto: William Briggs.)

This little pamphlet is a pointed and vigorous plea for the union of the various Methodist bodies in England. That there is an increasing need of such union even in England, where there is no "Great West problem," is clearly proven. The writer does not believe, however, that the leading ministers have the cause as zealously at heart as they should. There are also messages of cheer from the seven churches of English Methodism.

For Order of Services, Second Quarter,  
see third page of cover.



## SECOND QUARTER : STUDIES IN THE WRITINGS OF JOHN

## LESSON I. Jesus the Good Shepherd

[April 2

**GOLDEN TEXT.** I am the good shepherd : the good shepherd giveth his life for the sheep.  
John 10. 11.

## AUTHORIZED VERSION

[Study also verses 1-6. Read Psa. 23; Isa. 40. 10, 11; John 10. 1-42]

John 10. 7-18. [*Commit to memory verses 17, 18.*]

7 Then said Je'sus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

## REVISED VERSION\*

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. 10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. 11 I am the good shepherd: the good shepherd layeth down his life for the sheep. 12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: 13 *he fleeth* because he is a hireling, and careth not for the sheep. 14 I am the good shepherd; and I know mine own, and mine own know me, 15 even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. 17 Therefore doth the Father love me, because I lay down my life, that I may take it again. 18 No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

**Time.**—October, A. D. 29. **Place.**—In or near the temple, Jerusalem.

## Home Readings

**M.** Jesus the Good Shepherd. John 10. 1-18.

**Tu.** Safety of the sheep. John 10. 19-30.

**W.** False shepherds, Ezek. 34. 1-10.

**Th.** Rescue of the flock. Ezek. 34. 11-19.

**F.** A brave shepherd. 1 Sam. 17. 26-37.

**S.** Seeking the lost. Matt. 18. 10-14.

**S.** "My Shepherd." Psa. 23.

\*The Revised Version, copyright 1901, by Thomas Nelson & Sons.

## The Lesson Hymns.

*New Canadian Hymnal, No. 31.*

Thy life was given for me!  
Thy blood, O Lord, was shed  
That I might ransomed be,  
And quickened from the dead.

*New Canadian Hymnal, No. 153.*

Thou Shepherd of Israel, and mine,  
The joy and desire of my heart,  
For closer communion I pine.

*New Canadian Hymnal, No. 263.*

Hark! 'tis the Shepherd's voice I hear,  
Out in the desert dark and drear,  
Calling the lambs who've gone astray  
Far from the Shepherd's fold away.

## Questions for Senior Scholars

**Introduction (v. 1-6).**—What work of healing had Jesus performed shortly before he told this parable? What sort of spiritual leaders had Jesus declared the Pharisees to be? What can you tell concerning an Oriental sheepfold? What sort of persons does Jesus declare those to be who climb into the sheepfold? Who is he who enters by the door? How do the sheep regard the shepherd? How do they regard "a stranger"? What lessons may we learn from this concerning our relations to our spiritual instructors? Why could not the Pharisees understand "the things he spake unto them"?

**1. The Allegory of the Door (v. 7-10).**—What does "came before me" mean? Were Isaiah and John the Baptist "thieves"? Were

honest seekers of truth, like Socrates, "robbers"? But how would Christ class teachers who in the full light of the gospel day antagonize him? How can "any man" be saved? What spiritual truth is taught by the phrase "shall find pasture"?

**2. The Allegory of the Good Shepherd (v. 11-13).**—For what does the thief come? For what did Christ come?

**3. The Allegories Explained (v. 14-18).**—Who is "the Good Shepherd"? To what divine relationship does Jesus compare the intimacy of the "Good Shepherd" and his sheep in verses 14, 15? What other sheep has Jesus? What true bond of union is there between all Christians?

## Questions for Intermediate Scholars

**1. The Door of the Sheepfold (v. 7-10).**—What parable had Jesus just spoken to the people? Did the people know anything about the care of sheep? To what did Jesus compare himself? Whom did Jesus mean by "thieves and robbers"? Did his sheep hear them? Whom does Jesus mean by "the sheep"? What kind of life did Jesus bring?

**2. The Good Shepherd and the Father**

(v. 11-18).—How did Jesus describe the good shepherd? To what Ganger were the sheep exposed? How does the good shepherd differ from the hireling? What reason does Jesus give for the love of the Father? What does he mean by saying that he would take up his life again? What power did Jesus have over his life? What commandment had he received from the Father?

## Questions for Younger Scholars

Where was Jesus teaching? What did he see, perhaps? What kind of a lesson would this be? Who could alone explain the picture? How do the sheep enter the fold? What does the sheepfold stand for? Who is the door? Is there any other way to enter? What shall we do to enter the true church, which we cannot

see? *Go first to Christ, the door.* Can you see the real church? Why? What can you see? How are we saved? What does the Good Shepherd do for his sheep? What are you? *The lambs of his flock.* What would a hireling shepherd do? What has the Good Shepherd promised to his people everywhere?

## Library References

**THE GOOD SHEPHERD.**—The books on the twenty-third psalm, especially that of F. B. Meyer, and also M. R. Vincent's *Gates into the Psalm Country*, are suggestive. Also Stanley, *Christian Institutions*, p. 281; Liddon, H. P., *Easter Sermons*, vol. ii, p. 131.

**SHEPHERD LIFE IN THE EAST.**—Trumbull, *Studies in Oriental Social Life*. Tristram, *Eastern Customs in Bible Lands*, pp. 109-120.

Dods, John, vol. i, pp. 319-334. Geikie, *Hours with the Bible*, vol. vi, p. 169. Knight, W. A., *Song of the Syrian Guest*. Baldwin, Josephine L., *Shepherd Psalm for Children*.

## SERMONS ON THE LESSON

Verse 7.—The Preacher's Magazine, 1895, p. 337. The Expositor, Third Series, vol. viii, p.



359. Verse 9.—Beecher, H. W., Sermons, vol. ii, p. 269. The Homiletic Review, vol. xix, p. 347; vol. xxv, p. 239. Verse 10.—Meyer, F. B., Saved and Kept, p. 39. The Homiletic Review, vol. xxi, p. 132; vol. xxxiv, p. 124; vol. xxxvi,

p. 327. Verse 11.—Liddon, H. P., Sermons, vol. iv, No. 1138. Hamline, L. L., Works, vol. ii, p. 184. Verse 14.—Banks, L. A., Christ and His Friends, p. 287. Verse 16.—The Homiletic Review, vol. xx, p. 513.

### The Lesson Statement

In this lesson passage the Lord Jesus presents himself as the Saviour of souls, first by means of two beautiful figures of speech, and then without figures.

I. *The Saviour Presented as the Door of the Sheep* (verses 7-10).

That human souls should be likened to sheep is natural. They are dependent; they timidly huddle together, and follow almost any leadership; they need shepherding and fo'lding, salvation from danger and constant providence. All these blessings our Lord provides for us. We expect him to say, "I am the Good Shepherd," but are a little surprised by his earlier statement, "I am the Door of the sheep." He might have said, I am the Fold; that would have included many comforting truths, but it would have omitted some of the most beautiful details of his present teaching. He might have said, I am the Wall, but he is much more than merely our defense. He is in the fullest sense the means of our salvation. Through him, as through a door, we are to be saved. He is himself our security and our life. Through him we are to go out as well as in; all our resources are in him. Evil men would steal and kill and destroy, but we need not fear that through the Door any thieves or robbers can enter. For ours is a living Door. In Palestine at the close of day the shepherd stands in the sheepfold door. He turns his body so as to let the sheep pass in one by one, and himself becomes a veritable door. In his hand is a horn filled with olive oil and cedar tar with which he "anoints" the bruised ones. With a large two-handled cup which "runneth over" he dips up water and permits each weary sheep to drink. He has a "rod" or "staff" with which he holds back the sheep as he examines them while they slowly pass into the fold. In the early morning this shepherd, again acting as the door, lets the sheep out one by one. In this living door is all safety, all provision, all opportunity—a wonderful image of what our Lord does for us.

II. *The Saviour Presented as the Good Shepherd* (verses 11-14).

He cares for his sheep, and provides fodder in the fold and pasture in the field. He even gives his life for the sheep's salvation. All this he does for love, not for mere hiring. A hireling will work for money till danger threatens his life, but he cares more for life than he does even for money. But the Good Shepherd cares more for his sheep than he does

for his life. He knows his sheep and is known of them: he calls them, and they distinguish his voice and his whistles from all others. In the morning he leads them out from the fold, and his care is many-sided. The "green pastures" provide nourishment and rest. Most of the streams of Palestine are too turbulent for the use of timid sheep; so the shepherd seeks wells or fountains or cisterns near which he provides drinking troughs from which the sheep may drink of "still waters" undisturbed. (So we are promised that in the heavenly world He who sits on the throne shall be the Shepherd of happy souls, and shall lead them unto "fountains of waters of life.") When silly sheep forget the shepherd and "wander astray" he "restores them when wandering." He chooses right paths for them, the "paths of righteousness"; and when the providential way is beclouded and rough and leads through "the valley of the shadow of death," the shepherd is so near that the sheep never fear. He defends them against wild beasts and wandering thieves, and his crook is their "rod" and their "staff." The Oriental sheep cuddle near their shepherd and are comforted by his presence, and the safe feeding places which he provides for them are as "tables spread" in the "presence of enemies." (Knight's "Song of the Syrian Guest.") By these beautiful figures our Lord brings to our attention his loving care for us.

III. *The Saviour Presented Without Figures of Speech* (verses 15-18).

And now by direct statement the Son of God and the Son of man presents himself as our Saviour. He fully comprehends God, as God comprehends him. He lays down his life for the whole world—not for ancient Jews only, not for modern Methodists only, not for nominal Christians only, but for all. Going back to his veiled figure he tells us of other sheep, not of this fold. Remember, it is not *we* who recognize his sheep. Jesus knows his true sheep wherever they are, and sooner or later they all hear his voice and recognize and follow him. Observe the change made by the Revision in the last part of verse 16 from "fold" to "flock." There shall not necessarily be one fold, but shall necessarily be one flock; a unity of purpose and faith and goodness, not necessarily a unity of organization; "one shepherd" also there shall be—the Lord Jesus Christ. In the sacrifice of his life for the sins of the world the Lord Jesus shows his perfect love. It is a willing sacrifice.

## The Lesson Word Studies

**NOTE.**—The Word Studies for this lesson are based on the text of the Revised Version.

**A SEQUEL.**—The discourse of Jesus concerning himself as the Good Shepherd came as a sequel to his healing the man born blind (see lesson for March 19). The cure had been wrought on a Sabbath day, and had thus afforded to "the Jews" a pretext for violently antagonizing Jesus. When, therefore, the man whose sight had been restored courageously testified for his benefactor and refused to deny him, the Jews turned against this man also and cast him out of the synagogue, that is, excommunicated him. Jesus, hearing of this, sought out the man and encouraged him to cling in faith to the Son of God. At this point the Pharisees again intrude with their presence, whereupon Jesus takes the opportunity to declare that he alone, and not the officers of a Jewish synagogue or anyone else, had power to admit to, or exclude from, the company of God's chosen people. This truth he clothes in the form of a parable, in which he speaks of a "door into the fold of the sheep" whereby all must enter who would find pasture (be saved). His parabolic teaching not being understood, he repeats its substance in plainer words.

**Verse 7. Again.**—Jesus had shortly before spoken a parable intended to convey the same teaching concerning himself (verses 1-5), but in its parabolic form those who heard him speak had not understood that teaching (verse 6).

**Verily, verily** (ἀμὴν ἀμὴν)—A form of solemn emphasis with which Jesus introduces his repeated statement concerning himself (see also Word Studies, Lesson V, January 29). This formula is never used at the beginning, but in the middle of a discourse or conversation to introduce some profound truth, or to emphasize a reply. It is, moreover, peculiar to John, the synoptics using simply "Verily."

**The door of the sheep.**—The door used by the sheep, the only one whereby they may enter the fold.

**8. All that came before me.**—Professing to be that which I really am and to give to the sheep what I really give—impostors and false teachers.

**Thieves and robbers.**—A thief (κλέπτης, "kleptes") will steal secretly, using stealth; the robber (ληστής, "lestes") plunder openly, using violence. The arrangement of the words is therefore climactic. These false teachers were deceivers of the people, and where deception failed of its purpose they used violence, compelling the people by harsh measures to obey their precepts.

**The sheep did not hear them.**—The true children of God (Israelites indeed, like Nathanael) were not governed by what they said.

**9. Shall go in and out.**—Shall enjoy the truest freedom.

**Find pasture.**—Shall not want (Psa. 23. 1).

**10. Have it abundantly.**—Or, *have abundance.*

**11. The good shepherd.**—The admirable, competent, morally good, and noble shepherd (καλός).

**Layeth down** (τίθησιν)—*Puts it aside,*

esteeming it of less value than that for which it is given up.

**For** (ὅτι)—On behalf of.

**12. Hireling** (μισθωτός)—One who serves for pay (from μισθός, *wage*).

**Beholdeth.**—Discerneth or descrieth, ascertains by seeing.

**Snatcheth.**—Probably at the time the "Authorized Version" was prepared the word *catch*, which it uses here, conveyed much the same meaning as does our word "snatch" at present. The meanings of words in a living or spoken language continually change, which fact is one great factor in making new versions of the Bible necessary from time to time. The snatching of one sheep would frighten and scatter the rest.

**16. Other sheep I have.**—Not such as already believed on him, but would believe when they heard of him. These were his "by the Father's design and gift."

**Not of this fold.**—Nor, indeed, of any one other fold, but scattered. The fold here referred to is the Jewish nation, those not of *this fold* were the Gentiles.

**One flock.**—Our common version does not observe the distinction between "fold" and "flock" as the Revised Version rightly does. The Greek words are different.

**17. That I may take it again.**—In his death the good shepherd does not leave his sheep defenseless. He will *take life again*, and this also for their sake. His power over life and death, together with his love, secures to those who are his sheep the life, freedom, and abundance which he had come to bring.

**18. This commandment received I.**—The commandment to die and to rise again—at the time of incarnation. His voluntary surrender of his own life and glory with the Father preceded this commandment. While in the flesh Jesus subordinated himself to the Father and obeyed implicitly his bidding, thus becoming our example in perfect obedience.

## The Lesson Exposition

## THE OCCASION OF THIS DISCOURSE

It is interesting to observe how Jesus used current incidents or objects as illustrative backgrounds for some of the greatest of his discourses. Under his touch everything dissolved into spiritual parables or allegory. Take the great discourse on the Bread of Life given in the sixth chapter of John. The event-text of that discourse was the miracle of multiplying the loaves at the feeding of the five thousand. Or his discourse in which he proclaims himself to be "the light of the world" (John 8. 12). The suggestion for that was, there can be little doubt, the great candelabra which was lighted in the Court of the Women on the first evening of the Feast of Tabernacles. Many other instances could be given. The lesson is an example. Jesus declares himself to be the true shepherd. The Pharisees had just cast out of the synagogue the man born blind whose eyes Jesus had opened. As rulers they were the religious shepherds of that man. But they had wronged and expelled the man whom they should have protected and nourished. They were the false shepherds who cared not for the sheep. Jesus put himself in contrast with them as the true shepherd, and implies that while the blind man had been cast out of the synagogue he had not been cast out of the real spiritual fold. It is yet well for Christians to remember that Jesus more likely than otherwise will not affix his seal to their anathemas nor countersign their decrees of excommunication. It is unfortunate for the court of expulsion if Jesus himself goes out with the person expelled. That was what happened in the case of the lesson. The Pharisees held possession of the synagogue; but the true Lord of the synagogue went searching for the man whom they had cast out, and when he had found him revealed himself to him as the Son of God. The outside of the synagogue with such fellowship is better than the inside.

## FALSE SHEPHERDS

We must keep in mind that Jesus was aiming not simply to present and describe himself as the true shepherd, but by contrast to describe the character of the false shepherd. It will be best that we substitute the word "pastor" for "shepherd," for, while the words have the same meaning, "pastor" is the present-day title of one who has the spiritual care of others. Only I think we should enlarge the scope of the term beyond the special class of "ministers" or "preachers," who have official charge of congregations, to include all who in any way have responsibility for the spiritual care of others. Particularly this should include teachers, not

only in the Sunday schools, but in the public schools and schools of higher learning. We should see clearly what the characteristics of the false "pastor" or shepherd are:

1. First of all Jesus declares that he does not come into his position by "the door" of the sheepfold, but climbs up some other way. Directly afterward Jesus declared himself to be that door. The false pastor or teacher, therefore, has evaded Jesus, and so is not Christ's representative and has not his spirit.

2. The false pastor or shepherd does not know those for whose care he is responsible, and they do not know him. He is a "stranger." This, of course, refers to spiritual acquaintance and understanding. To know people "after the flesh" is one thing, but to know them "after the spirit" is quite another (2 Cor. 5. 16).

3. But the chief feature of the false pastor or shepherd is his selfishness. His thought is not what he can do for those under his care, but what he can make them do for him. He exists not for the sheep, but the sheep for him. He is a thief and a robber, he comes to steal and to kill. Severe as that is, it is not too severe to say of a man who has entered the office of the Christian ministry and is controlled in it by selfish motives—who is concerned chiefly about salary, and advancement, and honors. But the application does not end with the minister. Any man who is in this world for himself, who is interested in other people for what he can get out of them, is also a "thief and a robber." There are brigands, and freebooters, and pirates in a much broader sense than the definitions of the law. And it is a simple matter to determine whether one is in his relations to others a shepherd or a robber. Let him answer the question without flinching, "Is my dominant thought of people what I can do for them, or what they can do for me?"

## THE SHEPHERD SPIRIT

The spirit of the true shepherd expresses itself in personal, individual interest. The Oriental shepherd did not merely know his flock as a whole, he knew each individual sheep. He had given each one its own name, and had dealt with each one separately and repeated its name so often that each responded to the call of its own name. That implies an almost infinite amount of personal attention and acquaintance and interest. In that intimate, personal way Jesus knows and cares for his followers. His love does not expend itself upon collective nouns, but upon personal nouns in the singular. And love must come to this personal focus before it amounts to much. Philanthropy that is a diffusive interest in universal



humanity but in no human being in particular is a weak thing. Sorrow for the poverty of the world that takes no particular interest in the destitution of the poor widow in the near neighborhood is a vapid sentiment. Better know the names and have intimate acquaintance with the needs of a half dozen particular people, and minister to them, than to sigh and weep over misery in general. One straight, sympathetic look into the eyes of one homeless child whose name you know, and whose heart warms at sight of your face or the sound of your voice, is the best pledge of your real interest in "orphans' homes." And the true minister of the gospel does not in a vague way love his "congregation" or his "people," but he knows and loves the individual men, women, and children under his care. And only to the extent to which he comes to know people separately and individually is he able as a preacher to "feed the flock." And even so perhaps the best feeding he will do will be done privately, one by one, and not miscellaneously from the pulpit. And let not teachers of classes forget that the same principle applies to them.

#### GOD'S CARE OVER HIS OWN

This lesson is a care-parable, as distinguished from a rescue-parable, such as that of the "lost sheep." In that we have an illustration of God's effort to save a sinner; here we have a

statement of God's care over his saints. That the shepherd goes out into the mountain or the wilderness to find and bring back the one that has wandered does not imply lack of interest in the ninety and nine that remain in the fold. We sometimes become so absorbed in considering God's efforts for the unsaved that we forget his ministry to the saved. The episode of the prodigal son is dramatic; but, after all, the great thing was the home from which he departed and to which he came back. If no one had ever sinned God would still have been a Father, and all that he has would be the possession of his children; and if no member of the fold had ever wandered God still would have been as he is our Shepherd. And the supreme thing, which will continue forever after the work of rescue has been completed, is the fact God keeps watch above his own.

#### A PERSONAL SHEPHERD

And we must hold steadily to the thought that God is a personal care-taker over our lives. We saw a moment ago that he knows us each one by name, and deals with us individually. So also we must know him as a person. God is not any vague "constitution of things," but an infinite person who works through all things. We put our trust in and love not the "order of nature," but the God of nature.

### THE LESSON PRAYER

O great Shepherd of the sheep, who didst lay down thy life for us, and under whose leading we have gone in and out and found pasture, and under whose care we have found safety; we thank thee that thou hast made us thine under-shepherds, and art saying unto us, "Feed my sheep, feed my lambs." Forbid that any should hunger because we have kept back food, or that any should suffer harm or be destroyed because we have not kept watch. And help us ever to come to our fellow men through thee; for so coming we shall feel toward them as thou feelest, and do for them as thou wouldst do in our places. Amen.

### The Lesson Coin Thoughts

#### I

"The Good Shepherd" is the great Saviour. Every man's life shows the way to something.

He who shows us how to live does not need to show us how to die.

Plato was a door to philosophy. Angelo was a door to art. Kepler and Copernicus were doors to astronomy. Linnæus was a door to botany. Faraday was a door to chemistry. Wilberforce and Lincoln were doors to human

freedom. Jesus is the door to eternal love and eternal life.

#### II

Every soul knows its Shepherd's call. God who made the voice made the echo.

We do not need to be told overmuch how bad we are, but how good we may be.

Every influence of a good shepherd is to make good sheep.

Pharisaism was unwilling to be succeeded by its superior.

Any essential dishonesty is represented by Christ as thievery and robbery.

False claims prove false character. According to Christ, he is a thief who has the spirit of one. Whether he succeeds or not, the man who tries to rob is a robber. Morally speaking, the thief is in the thief.

III

The sheep of the Orient needed the protection of a shepherd, from the prowling wolf.

There are wolves of evil which seek the soul. There are the wolves of appetite. There are the wolves of passion. There are the wolves of inordinate ambition. There are mercenary wolves. There are the wolves of pride. There are the black wolves of pessimism, of doubt and despair.

IV

Christ is the watchful Shepherd. He is the wise Shepherd. He is the courageous Shepherd. He is the considerate Shepherd. He is the kind Shepherd.

This Shepherd is the unerring guide.

He is the only Shepherd who is always safe and always sure.

Christ is the constant Shepherd. He shepherds us when the days are bright. He shepherds us when the days are dark. He shepherds us in the days of calm. He shepherds us in the days of storm. He will shepherd us safely all the days of life. He will shepherd us safely "through the valley and shadow of death."

V

The abundant life is abundant in love. The abundant life is abundant in labor. The abundant life is abundantly faithful. The abundant life is abundantly fruitful. The abundant life is abundantly peaceful. The abundant life is abundantly powerful. The abundant life is characterized by greatness, generosity, and goodness. The abundant life flows from the person of Christ, and not from the philosophy of man.

One abounding life enlarges the life of the home. One abounding life adds to the life of a whole community. One abounding life has expanded the life of a nation.

The greatest character is cosmopolitan, and touches the world.

The life of our Lord is the largest because it girdles the globe.

VI

He who "lays down his life" for men "lays up treasure in heaven."

Every movement of man must be measured by its motive.

The proof of a shepherd is in his spirit of sacrifice.

The only real good a man gives to a cause is the good he gives up for it.

The gifts of God are always the greatest because God always goes with his gifts.

Our greatest loss is in selfishly seeking the greatest gain. The bog grows poison because it gives no water away. The spring keeps sweet by singing in service on its way to the sea.

VII

The good that is given to another comes back to the giver the better.

The multiple of goodness is millionfold. The seed gives itself to the sower and gets the redoubled returns of the harvest. The leaves that fall from the tree are made into mold for the larger life of the tree next season. The spark that flashed at the edge of the forest made a multitude of uncounted sparks before its work was done. Sweet songs in the hills come back to the ears of the singer. The reverberations of righteousness are eternal.

VIII

Every man who lays his life down for men will have authority to take it up again.

When a man lays down his life for men God takes it up.

The cloud drops rain and the tree takes it up. The smallest contribution to life will find its place in the larger life.

The largest life lays death itself under contribution. Death is only a pause in which the good soul gathers potency for progress.

IX

Right is the only authority. The only right a man can have is to do right.

Nothing pleases the good man better than to know that he pleases God.

A man gets something worth having when he gives up something worth keeping.

The life that Christ laid down is taken up in the uncounted lives which his life has lifted.

The Lesson Heart Talk

Five hundred times in the Bible God's care of his people is illustrated by the care of a shepherd for his sheep. Sheep are proverbially the dumbest of animals. If they stray away they never find the way back alone. They are dependent for everything upon the shepherd. The most that can be said of them as to intel-

ligence is that they know the voice of the shepherd and follow him. If they get where they cannot hear his voice, alas, poor sheep! The habits of sheep and the customs of shepherds are the same in Palestine now as when Jesus said, "I am the good shepherd"; so we may learn from them how tender and beautiful is the

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comparison, and how fully we should trust one who calls himself by that name.

David knew all about the keeping of sheep, and after he left that quiet life and as king of Israel was in the midst of trouble, he found rest and refuge in the thought of God as his shepherd. Only one who knew the perils and needs of helpless sheep, and what a true shepherd does for them, could have written the exquisite twenty-third psalm. "He maketh me to lie down in green pastures: he leadeth me beside the still waters." Food, refreshment, rest, for the hungry, thirsty, tired spirit. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young." Personal, tender care according to each one's need.

Streams are few in Bible lands, and they are often rough so that the timid creatures are afraid to drink. So the shepherd leads them to quiet wells they never would find for themselves; then he gives a peculiar whistle, or call, and the sheep come in groups to drink. They never come until he calls, and they stand beside the well until he calls them away. They never mistake the voice; each flock comes at the call of its own shepherd. "My sheep know my voice; I know my sheep and am known of mine." Sometimes the shepherd makes a quiet little pool in the midst of a noisy stream, where his sheep are not afraid to drink. "In the world ye shall have tribulation—in me ye shall have peace."

"Peace, perfect peace, with thronging duties pressed;  
To know the will of Jesus, this is rest."

Often the sheep have to go over perilous places to find pasture on the mountains. The shepherd always goes before them, and if they

follow him closely they never get too near the edge of the precipice; and though the "shadow of death" lurks along the way they walk unconscious of danger because the shepherd is there. "I will fear no evil: for thou art with me." It is said that when a wolf gets into the flock, as sometimes happens, the sheep get terribly frightened and run wildly about so that the shepherd cannot defend them. But he hastens to a place where they can see him and calls a long, shrill cry, and when they hear his voice they run together in a solid mass and the wolf is crushed to death. "My sheep hear my voice; therefore will I save my flock and they shall no more be a prey."

In some places where the sheep feed there are snake holes in the ground, and the serpents bite the noses of the sheep. It is the shepherd's care to go over the fields, stop up these holes, and destroy the snakes. "Thou preparest a table before me in the presence of mine enemies." God takes care of us in the midst of snares and temptations. He makes a way of escape. "Who is he that will harm you if ye be followers of that which is good?"

David carried to completion his beautiful figure of the shepherding care of God. At night when the sheep come home to the fold the shepherd stands at the gate and they pass one by one under his rod. He would know if one were missing. If one is bruised or lame, he soothes the hurt with oil; if one is exhausted he gives it drink from a full dipper of water. So, at life's evening, his sheep pass one by one under the guiding rod of the good Shepherd. He heals the bruised spirit; his cup of blessing runneth over for the one exhausted with life's journey.

Blessed Shepherd! if we know thy voice it is enough. Poes seen or unseen cannot harm; stupidity and ignorance cannot hinder. We shall find pasture all the day, and shelter in the heavenly fold at last.

### The Lesson in Literature and Art

1. What wonderful provision God has made for us, spreading out the Bible into types of nature! . . . The sheep that bleat from the pastures, the hungry wolves that slink in the forest, the serpent that glides noiselessly in the grass, the raven that flies heavily across the field, the lily over which his shadow passes, the plow, the sickle, the wain, the barn, the flail, the threshing floor—all of them are consecrated priests, unrobed teachers, revelators that see no vision themselves, but that bring to us thoughts of truth, contentment, hope, and love. All are ministers of God. The whole earth doth praise him, and show forth his glory.—*Beecher*.

2. Unless we try, by realizing such scenes, to supply what they [the simple people to whom Christ uttered his parables] felt by associa-

tion, the words of Christ will be only hard, dry, lifeless words to us: for all Christ's teaching is a divine poetry, luxuriant in metaphor, overflowing with truth too large for accurate sentences, truth which only a heart alive can appreciate. More than half the heresies into which Christian sects have blundered have merely come from mistaking for dull prose what prophets and apostles said in those highest moments of the soul, when seraphim kindle the sentences of the pen and lip into poetry. "This is my body." Chill that into prose, and it becomes transubstantiation. "I am the good shepherd." In the dry and merciless logic of a commentary, trying laboriously to find out minute points of ingenious resemblance in which Christ is like a shepherd, the glory and the tenderness

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*Roberts*

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of this sentence are dried up.—*Frederick W. Robertson.*

**3. Verse 7.** "The old city of Troy had but one gate. Go round and round and round the city, and you could find no other. If you wanted to get in there was but one way, and no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, 'I am the door.'"

**4. Verse 8.**

Of other care they little reckoning make,  
Than how to scramble at the shearers' feast,  
And shove away the worthy bidden guest;  
Blind mouths! that scarce themselves know  
how to hold  
A sheep-hook, or have learned aught else, the least,  
That to the faithful herdsman's art belongs!  
What recks it them? What need they? They  
are sped;  
And when they list, their lean and flashy songs  
Grate on their scrannel pipes of wretched  
straw;  
The hungry sheep look up, and are not fed,  
But, swoln with wind, and the rank mist they  
draw,  
Rot inwardly, and foul contagion spread;  
Besides what the grim wolf with privy paw  
Daily devours apace, and nothing said.

—*Milton.*

**5. Verse 11.** Christ has tasted death for every man, and out of each man's cup has sucked the poison, so that now, as we in turn drink it, it is but a sleeping draught. There was a chemistry in his love and perfect obedience which drew the poison to his lips; and absorbing into his own system all the virulence of it, by the immortal vigor of his own constitution, he overcame its effects, and rose again triumphing over its lethargic potency. It was not merely bodily death, then, which our Lord endured. That was not the wolf which the Good Shepherd saved us from. It was death with the sting of sin in it.—*Dr. Marcus Dods.*

**6. Verse 12.** Brethren, the cause of man was the cause of Christ! He did no hireling's work. The only pay he got was hatred, a crown of thorns, and the cross. He might have escaped it all. He might have been the Leader of the people and their King. He might have converted the idolatry of an hour into the hosannas of a lifetime. . . . But that would have been the desertion of the cause—God's cause and man's—the cause of the ignorant defenseless sheep, whose very salvation depended on the

keeping of that gospel intact: therefore the Shepherd gave his life a witness to the truth, and a sacrifice to God. It was a profound truth that the populace gave utterance to, when they taunted him on the cross: "He saved others, himself he cannot save." No, of course not; he that will save others cannot save himself.—*Frederick W. Robertson.*

**7. Verse 14.** Shameful are the places where Christ has found us, among prayerless days, unrestrained indulgences, with hardened heart and cynical thoughts, far from any purpose of good; and still again and again his presence has met us, his voice recalled us, his nearness awakened once more in us the consciousness that with him we have after all a deeper sympathy than with any besides. . . . We go astray, and get so torn with thorns, so fouled with mire, that few can tell to what fold we belong—our owner's marks are obliterated; but the Good Shepherd in telling his sheep has missed us, and recognizes and claims us even in our pitiable state.—*Dr. Marcus Dods.*

**8. Verse 16.**

O Father! haste the promised hour,  
When at His feet shall lie  
All rule, authority, and power,  
Beneath the ample sky;  
When He shall reign from pole to pole,  
The Lord of every human soul;

When all shall heed the words he said,  
Amid their daily cares,  
And by the loving life he led  
Shall strive to pattern theirs:  
And He who conquered Death shall win  
The mightier conquest over sin.—*Bryant.*

**9. Verse 16.** Among the several wonders of the loadstone, this is not the least, that it will not draw gold nor pearl, but, despising these, it draws the iron to it, one of the most inferior metals; thus Christ leaves the angels, those noble spirits, the gold and pearl, and comes to poor sinful man, and draws him into his embraces.—*T. Watson.*

**10. Verses 17, 18.** How great a difference there is between the prisoner in his dungeon and the visitor that has come to see him. They are both within the walls of the dungeon: one who did not know might suppose them under equal restraint; but one is the compassionate visitor who can use his freedom when he will, the other is fast bound there for his offenses. So great is the difference between Christ, the compassionate visitor of man, and man himself, the criminal in bondage for his offense.—*Saint Augustine.*

### The Lesson Illustrated

**Verse 9.** "Go in and out." The fold is not a prison: it is a comfort. Neither is the true church of Christ a prison or a limitation.

Jesus might have said that the Good Shepherd was the Wall to safeguard his sheep; it helps us much that he chose rather to liken himself

to the Door. He ushers us into the heart's home; and leads us out into the truest Christian liberty.

**Verse 11.** "I am the Good Shepherd"—the one who "cares" for the sheep as the hireling (verse 13) careth not. It is not for the flock merely that the shepherd cares, but for the sheep one by one. You cannot feed an army without feeding individual men. You cannot care for a family without caring for each member. There can be no general providence that is not a special providence. God cannot take care of his church, love his church, save his church, without taking care of me, loving me, and saving me.

**Verse 10.** Life! Life! Life! When in the year 1879 the Evangelical Alliance met in Basel, Switzerland, the noted Dutch theologian Van Oosterzee and Pastor Funcke of Bremen, Germany, were entertained by a wealthy Christian family of the city. The host and his good wife did all in their power to make the stay of their distinguished guests comfortable and pleasant. In the morning, as the two divines were about to start for the "muenster" in which the service was to be held, they found awaiting them in front of the door of their residence a comfortable equipage to take them to their destination. The venerable Dr. Van Oosterzee, who found walking long distances difficult at his advanced age, was quite overcome by the unexpected courtesy of his hostess, and after he had with difficulty taken a seat in the carriage he endeavored in his broken German to express his thanks to the lady who was seated opposite him. Quoting from a German hymn which begins with the words, "The inner life of a Christian is resplendent with glory," he remarked that it seemed to him that in Basel one might rather sing, "The outward life of Christians is resplendent with glory." Then suddenly the speaker grew solemn, and placing his hand in that of his hostess he continued: "And still even the best hostess on earth cannot impart the best. O, my children—Life! Life! Life! If it were not that Life had been manifested to us in Christ Jesus I should indeed envy the horses that are speeding us toward our destination."

**Verse 12.** "The hireling." Good work everywhere is gauged by this distinction. The hireling never thought of the stray sheep or of the sick lamb. Money or love—these are the determining factors. If Livingstone had been simply a hireling he would never have penetrated Africa and never have become known to fame. No man ever achieved greatness in any form who was a hireling.

**Verse 14.** "I know my sheep, and am known of mine." In a little prayer meeting in Drew Seminary in 1885 the late Rev. J. V. Cheston told of an experience which he had while visiting a friend during the summer. His friend

was a farmer and a busy man. One day a tramp across the farm brought Mr. Cheston to a sheep pasture. The sheep were quietly feeding near the fence. He climbed over the fence and spoke to them. They scattered in alarm. After a little time their owner joined him. He called and they all came about him. They knew each other. The story was finely applied. We agreed with him that we were never afraid of the voice of Christ.—S. G. A.

**Verse 14.** "Know my sheep." General Grant, when he was colonel, knew the name of every man in his regiment. As he rose in command he found himself unable to carry thousands of names in his mind; and when he became general in chief he prided himself on being able to know by name the commander of each army division. His memory was by that time so crowded with facts and names that he could no longer know even colonels individually. But the Good Shepherd knows every sheep by name. "The Lord Jesus was the discoverer of the individual. And he has never lost sight of the individual he has found. The heathen viewed men in the mass. The heathen view still prevails among many in Christendom, who speak of the 'masses,' and of the men and women who do much of the world's work as 'hands.' Jesus knows neither 'masses' nor 'hands.' He knows individuals. It is easy to be lost to men, but impossible to be lost to God."—Tuttle.

**Verse 14.** A traveler in Greece narrates that he once met and became well acquainted with a shepherd having in charge some three hundred sheep, all of which he knew by name and each one of which was always prompt to obey the call of his voice. The secret of his power over his flock proved to be this, that he never permitted a sheep or lamb which had obeyed his call to depart from him without having received some dainty to eat or a loving caress; "for," said the shepherd, "the animals are quick to detect him who once disappoints them, and would thereafter refuse to obey the call of such a person." In like manner the Good Shepherd of whom our lesson speaks never disappoints those who obey his voice.

**Verse 16.** "Not of this fold, . . . one flock." The change made by the Revision from "fold" to "flock" in the last part of this verse is important. The sheep that Jesus speaks of were the Gentiles of his time. They include also many at the present time who are separated from other Christians. Jesus promises to bring all his followers together—not into one fold, or church organization, but into one flock.

**Verse 16.** "They shall hear my voice." The string of a harp will respond in instant sympathetic vibrations to the string of another harp keyed to the same pitch, but to no other. So every soul has its key and will respond to every voice that speaks in that key. Other voices it

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will not hear. Jesus said to Pilate, "Everyone that is of the truth heareth my voice." He said to the hostile rulers of the Jews, "He that is of

God heareth God's words." If the voice of Christ is to a man as the voice of a stranger it is because he does not belong to Christ's fold.

### The School of Practice

1. Jesus being my shepherd, it is my duty to follow him, which means to obey him. This week I will seek to follow him in some way I have thus far failed to do.
2. I see that there are really only two classes of people—those who seek to serve others, as the shepherd serves the sheep; and those who seek to use others selfishly, as the robber destroys the sheep. This week I will seek by practical unselfish service to belong to the first class.
3. A shepherd might have the care of but one sheep or one lamb. I may not have the opportunity to minister to many people, but this week I will seek to be as a shepherd in kindness and care to at least one person.

### The Lesson Digest and Teachers' Guide

GENERAL PREPARATORY WORK.—1. We turn, in the lessons of the Second Quarter, to the closing events in our Lord's earthly career. Of the First Quarter, Lessons II, III, IV, V, VI, and VII are usually dated in the first year of his public ministry, Lesson VIII in the second year, and Lessons IX, X, XI, and XII in the third, A. D. 29. Our lesson for to-day is conjecturally dated October, A. D. 29. Those that follow are to be dated A. D. 30. 2. Context and Parallel Passages. The reason for the utterance of these words is given in A Sequel, at the beginning of WORD STUDIES, page 278. The context which should be studied includes not only all of this chapter, but what follows the narrative of the healing of the blind man, which we studied on March 19. There is no parallel passage. 3. The lesson passage naturally falls into three divisions: Verses 7-10, 11-14, and 15-18. 4. Changes by the Revision: Verse 8: "ever" is omitted; some ancient authorities also omit "before me." Verse 10 is grammatically reconstructed; "more" is omitted; and the Revision margin ends the verse with the phrase "have abundance." Verse 11: "layeth down" instead of "giveth." Verse 12: "a shepherd" for "the shepherd"; "beholdeth" for "seeth"; "snatcheth" for "catcheth." Verse 14 closes, "I know mine own, and mine own know me," and connects closely with Verse 15, "even as the Father knoweth me, and I know the Father." Verse 16 (margin): "lead" instead of "bring"; "become one flock" instead of "be one fold." Verse 18: "one" instead of "man"; insert "away" after "taketh it"; the margin suggests "right" instead of "power." 5. Light from Other Scriptures. With the first eight verses of the lesson passage compare Psa. 23, 1-4; with the last four verses, Isa. 53; with the entire lesson, Ezek. chap. 34. Verse 7: John 14, 6: "I am the Way." Verse 10: compare John 5, 40, "Ye will not come to me that ye may have life"; Jer. 23, 1, 2 pronounces a woe upon the shepherds that destroy and scatter. Verse 11: compare Isa. 40, 11, one of the most beautiful verses in the Bible; Ezek. 34, 12, 23; Heb. 13, 20; 1 Pet. 2, 25; 5, 4; John 15, 13; 1 John 3, 16; Rev. 7, 17. Verses 11 and 14 illuminate each other. Verse 14: compare verse 27; and "The Lord knoweth them that are his," 2 Tim. 2, 19. Verse 15: compare the first clause with Matt. 11, 27; the second clause with verse 11 and John 15, 13. With very different imagery Eph. 2, 14 repeats the truth of Verse 16; see also Isa. 56, 8. Verse 17: Compare Heb. 2, 9. In profound harmony with verse 18 is John 6, 38. Observe that this discourse ended in "a division again among the Jews" (verse 19). 6. The teacher should familiarize himself with the facts of Palestinian pastoral life—sheep, shepherds, sheepfolds, wolves, robbers, etc. 7. Material for the Teacher's Study: Always, the Concordance, Harmony, Bible Dictionary, and Commentary. Special articles in this number: Dr. McFarland's verses, "I KNOW MINE AND MINE KNOW ME," page 249, Dr. Coke Woods' song "MY SHEPHERD," and Dr. Roads's timely exhortation to secure new lambs for the flock, page 254.

#### The Junior Grade

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be supplied with a copy of the Intermediate Quarterly.]

##### Preparing the Lesson.

Lesson Material: John 10, the entire chapter, especially verses 1-18.

Study Material for the teacher: See note on GENERAL PREPARATORY WORK above.

Illustrative Material: The square picture on page 31 of the Intermediate Quarterly shows a shepherd carrying a lamb in his arms, the crook ("rod and staff"), the

fold, the door, the wall over which thieves and robbers might wish to climb, and the wilderness in the distance where wolves prowl and sheep are lost. A DRAWING LESSON may also follow the imagery of the lesson.

##### Constructing the Lesson.

Connecting Links: See note on GENERAL PREPARATORY WORK above, and especially A Sequel in WORD STUDIES.

The Lesson Facts Arranged for the Teacher. (Suggestions for the actual work of teaching are given below.)

1. Introductory, verses 1-7. In Palestine there are many sheep thieves and wolves. The safety



of the sheep depends (a) upon the security of the fold; (b) upon the shepherd's personal knowledge of them; (c) upon their attentive-ness to his voice.

2. The Door of the Sheep, verses 7-10. (a) To help us understand how much loving care he takes of us the Lord Jesus makes believe we are sheep. (b) What, then, is our fold? The church of God. (c) Who are the thieves and robbers? Wicked people who, by bad teaching or bad example, would snatch us away from the fold. (d) The Lord Jesus is like a door to the fold, for no one can become a true Christian except by coming to Jesus. He is the Way from sin to God. (e) Saved people, true Christians, are protected by God and all their wants supplied. "They shall find pasture" (Psa. 23. 1). (f) The sheep thief steals to kill and eat; the shepherd, especially in the East, takes delight in protecting the life of the sheep. So sin brings ruin and eternal death while the Lord Jesus gives to us life here and life in heaven.

3. The Good Shepherd, verses 11-14. (a) The Good Shepherd gives his life for the sheep. (b) The closer the wolf comes the closer comes the Good Shepherd. (c) The hireling, the man who works only for pay, runs away from the wolf and leaves the sheep to their fate. (d) The Good Shepherd knows each sheep personally, and they know his voice.

4. The Shepherd and the Father. (a) The Lord Jesus teaches us to regard God as our Father. (b) The Lord Jesus and the Father are one in thought and purpose. It is in the spirit of the Father that he lays down his life for the sheep. (c) The Lord Jesus regards as his own sheep many people who are far away from the fold.

#### *Teaching the Lesson.*

Suggestions for Developing this Outline: In the land where Jesus lived there were very many sheep. In the daytime they wandered about over the hills, nibbling the grass, cared for by the shepherd. At night they were shut up for safety in places called sheepfolds. These were rough sheds opening into a large yard which had a stone wall built all around it. There was a doorway in this wall through which the sheep went in, and thus they were safe at nighttime from the wolves. The man who had charge of the door was called the porter, and he would not let anybody go in who had no business there. The shepherd could go in at any time. The sheep had different names by which the shepherd called them, just as you name your dog or cat. They knew their names, and they knew the shepherd's voice, so that whenever he called them by name they followed him; but if a stranger called them they ran away.

Just as the shepherd cared for his sheep, so the Lord Jesus cares for us. He knows our names. He loves us so much that he has died

for us. Jesus calls himself the Good Shepherd to show us that he does for us every day all that the shepherd does for the sheep. He gives us everything we need, and defends us from all dangers.

But Jesus says also, "I am the Door." What the shepherd did for the sheep in the daytime the wall and the door did in the nighttime. The shut door kept out all wolves and robbers. The open door let in all the sheep that needed shelter. In that sense Jesus is like a door. He keeps away from us all that will harm us. He lets us into the true church—the place of shelter and help. This general introduction can be grouped about the picture of the Sheep and the Shepherd in the Intermediate Quarterly, page 31.

The Points of the Lesson to Emphasize: Jesus the Door; Jesus the Shepherd, and the relation of our Good Shepherd, Jesus Christ, to his heavenly Father and ours. QUESTIONS TO HELP THE STUDENT in the Intermediate Quarterly, page 32, will be found helpful. Encourage the pupils to study the MEANINGS MADE EASY. Many allusions in the DAILY READINGS may be woven into the lesson by the teacher. The character of the Good Shepherd is beautifully illustrated in the SUNDAY READING, Psa. 23.

#### *Home Work for Pupils.*

Advance Work: There is no drawing lesson for Lesson II. Urge the pupils who have not drawn the sheep to bring their copies in next Sunday. Untiringly insist on the LITTLE READING FOR EACH DAY. Those for next week, beginning with Monday, April 3, are as follows: M., Luke 10. 38-42; Tu., John 11. 1-15; W., John 11. 21-27; Th., our lesson passage; F., memorize the Golden Text; S., 1 Cor. 15. 55-57; Sunday morning, April 9, Rev. 21. 3, 4. If all the good that can be done a class of Junior pupils could be divided into tenths perhaps nine tenths of it all will be received by those pupils who are persuaded thoughtfully, conscientiously, and prayerfully to form the habit of reading these passages. The beautiful Twenty-third Psalm should be memorized.

#### **The Intermediate Grade**

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Berean Leaf.]

#### *Preparing the Lesson.*

Lesson Material: John 10, the entire chapter, especially verses 1-18.

Study Material for the Teacher: See note on GENERAL PREPARATORY WORK.

Illustrative Material: Use a paper pad or slate for the outline of the lesson.

*Constructing the Lesson.*

Connecting Links: See A Sequel in the LESSON WORD STUDIES, page 278, and note in GENERAL PREPARATORY WORK.

Arrangement of Lesson Facts: Study closely the LESSON STATEMENT and the WORD STUDIES. Read The Occasion of This Discourse, in the LESSON EXPOSITION, page 279.

1. The Door (verses 7-10). (a) Because they had not understood his briefer statement Jesus continues. (b) Repeated "verilies" emphasize the importance of what is to come. (c) The Christ is the only door through which the sheep and the under-shepherds can enter the fold, the true church of God (John 14. 6; Acts 4. 12). (d) All who seek to displace Christ as the Door, all who tell of some other way of salvation, are destroyers of the flock. (e) The true sheep remain constant to the Good Shepherd. (f) By faith in Christ as Saviour and by imitation of Christ as example anyone may "be saved" from thieves, robbers, hirelings, and wolves and "find pasture," have every need supplied (Psa. 23. 1; Phil. 4. 19); they "go in and out," labor and rest, the Christian's pasture—the "means of grace." Recount them. (g) The thief who destroys life is contrasted with the under-shepherds who protect life and the Good Shepherd who bestows life. (h) In Christ is abundance of grace, peace, love, life.

2. The Good Shepherd (verses 11-14). (a) He is good in every sense—*perfect* as his best under-shepherds are not; *true* as the hirelings are not. (b) The Good Shepherd dies in defense of his flock. (c) Hireling shepherds—men who tend flocks not for the sake of the Shepherd nor the sheep, but for their own selfish interests; useless; mischievous. (d) The wolf—the foe of truth; Satan and all satanic teachers. (e) The Good Shepherd knows his sheep one by one (comp. verse 3) and they know him; he gives life to each; each receives life from him.

3. The Good Shepherd and the Father (verses 15-18). (a) The most perfect harmony of will in the Good Shepherd and our Father which is in heaven. (b) Carrying out his Father's will (which is his own), he dies for the sheep. (c) Jews had been taught to regard themselves as sheep of the heavenly Shepherd; so they were. (d) But there were sheep among the despised heathen also; Jesus had come to lead them and all men unto him (John 12. 32). (e) Their hearing his voice and following shows that their hearts already had decided for goodness. (f) One flock (not fold) and one Shepherd; not uniformity but essential unity. (g) Again our attention is called to the perfect harmony of Christ's will with that of the Father. (h) Christ died for our sins of his own free will, and in accordance with his Father's will.

*Teaching the Lesson.*

It would be difficult to find a more entertaining or effective arrangement of the truth and the application of this lesson for use in Intermediate classes than that furnished (page 280) in the COIN THOUGHTS. Use as illustrations paragraph 2 of THE LESSON IN LITERATURE AND ART (page 282) and THE LESSON ILLUSTRATED, verses 11, 14, and 16.

The LESSON HEART TALK, page 281, supplies a good scheme of teaching for younger classes. Keep five or six minutes at the close of the lesson hour for the application of your own adaptation of the SCHOOL OF PRACTICE.

**The Senior Grade**

[For pupils above the age of seventeen. Each pupil, if possible, should be furnished with a copy of the Senior Quarterly.]

1. The Allegory of the Door (verses 7-10).

(a) The Flock. The people of God in all ages have been likened to sheep. They are, like sheep, dependent followers in need of guidance, safeguarding, and constant provision. Like sheep, they flock together; without care the flock may be misled or the sheep may stray away. Like Oriental sheep, each Christian is known to the Good Shepherd by name. We are cared for one by one; the lambs are carried in the Shepherd's arms; the feeble are led gently. All who live by faith in the Lord Jesus and seek to obey his will belong to his flock.

(b) The Enemies. Sheep, especially in the Orient, have many enemies—some open, some secret, some intentional, some unintentional. In the field the wolf is eager to devour; from the fold the thief and robber are ready to kill and destroy (verse 10); the rival shepherd would mislead; the hireling would neglect (verse 12). (c) The Fold. Nighttime and winter are as sure to come as daytime and summer. Housing, shelter, and food are needed as much as direction and pasturage. The shepherd builds a fold for his sheep; the church of Christ is the fold constructed by the providence of the Good Shepherd. (d) The Door. The sheepfold is usually a rectangular inclosure with only one door. Entrance by that door is salvation for the sheep. It is his introduction to rest, his passageway to pasturage, his defense against plunder and ruin. The Lord Jesus is the door of the sheep. Into the *real* church of Christ, the church made up of heavenly spirits on earth, we never can enter except by and through him. "There is no other name."

2. The Allegory of the Good Shepherd (verses 11-14). (a) As the one door of the fold reminds us of the one way of salvation, the Lord Jesus, so the careful, kindly shepherd reminds us of the Good Shepherd of souls—the Lord Jesus. For pasturage, folding, defense, good under-shepherds, we are dependent upon him. (b) All divinely appointed helpers in

spiritual and moral life are our Lord's under-shepherds; and we should revere and follow the direction of godly parents, ministers, and teachers. (c) But one who works for wages only the minister or member who uses the church to forward secular interests, a mere hireling, is a curse to the flock. (d) When evil spirits incarnated ravage Christ's flock like wolves, hirelings desert their posts of duty. (e) There is a delightful understanding between the Good Shepherd and the individual members of his flock.

3. Both Allegories Enlarged and Explained. (a) Verse 16: Our Lord's hearers recognized that they were God's sheep. They did not recognize that God had equal love and care for the heathen. The Lord Jesus said that these other sheep outside of the Hebrew fold are about to be called by name and follow him, and as a result there shall be one flock (not fold) and one Shepherd. (b) Verse 15: Our Lord permits no figures of speech to exclude the plain statement of the Fatherhood of God. He whom we know as "the Lord Jesus Christ" and he whom we know as "our heavenly Father" are identical in knowledge, in purpose, and plan.

(c) Verses 17, 18: However we may explain the mysterious union of Godhead and manhood in Jesus Christ, we cannot doubt or ignore his absolute humanity. His temptation was real, his agony in Gethsemane was real, his submission to death was voluntary, and secured in perfect measure divine approbation and love. (d) Judas betrayed Jesus; Caiaphas and his associates hounded him to the cross; Pilate officially condemned him. In one sense these men took his life from him and they are morally responsible for the crime of his death. But to avoid that death was quite within his power. He voluntarily pursued a course which inevitably led to the crucifixion. In the completest sense he laid down his life; he had the power to lay it down or to keep it, and he decided, for the love of God and for the sake of mankind, to make the supreme sacrifice. (e) God has given him also the power to resume his life. In all his plans and purposes he is identical with the Father.

The LESSON EXPOSITION, page 279, especially the paragraphs on False Shepherds and The Shepherd Spirit, lead the way to profitable discussion.

### The Responsive Review

1. What does Jesus say of himself? "*I am the good shepherd.*" 2. What does he say of the Good Shepherd? "*The good shepherd giveth his life for the sheep.*" 3. What else does Jesus say of himself? "*I am the door.*" 4. What does he say of that Door? "*By me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*" 5. What does Jesus say of his saved ones? "*There shall be one fold and one shepherd.*"

### The Church Catechism.

32. What is adoption? Adoption is an act of God's free grace whereby He bestows on believers the name and privileges of the sons of God. (Galatians 4. 4, 5. But when the fulness of the time was come, God sent forth his Son, made of a woman made under the law, to redeem them that were under the law, that we might receive the adoption of sons. 1 John 3. 1.

## LESSON II. The Raising of Lazarus

[April 9

GOLDEN TEXT. Jesus said unto her, I am the resurrection, and the life. John 11. 25.

#### AUTHORIZED VERSION

[Read John 11. 1-57]

John 11. 32-45 [Commit to memory verses 33-36]

32 Then when Ma'ry was come where Je'sus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Je'sus wept. 36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Je'sus therefore again groaning in him-

#### REVISED VERSION\*

32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, 34 And said, Where have ye laid him? They say unto him, Lord, come and see. 35 Jesus wept. 36 The Jews therefore said, Behold how he loved him! 37 But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die? 38 Jesus therefore again groaning in himself cometh to

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self cometh to the grave. It was a cave, and a stone lay upon it.

39 Je'sus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Je'sus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Je'sus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he had thus spoken, he cried with a loud voice, Laz'a-rus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Ma'ry, and had seen the things which Je'sus did, believed on him.

the tomb. Now it was a cave, and a stone lay against it. 39 Je'sus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days. 40 Je'sus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God? 41 So they took away the stone. And Je'sus lifted up his eyes, and said, Father, I thank thee that thou hearest me. 42 And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me. 43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. 44 He that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

45 Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him.

**Time.**—Perhaps January or February, A. D.

**Place.**—Bethany.

**Home Readings**

**M.** Death of Lazarus. John 11. 1-16.

**Tu.** Weeping sisters. John 11. 17-31.

**W.** The Raising of Lazarus. John 11. 32-45.

**Th.** The effect of the miracle. John 11. 46-54.

**F.** The widow's son raised. Luke 7. 11-18.

**S.** A child raised. Mark 5. 22-24, 35-43.

**S.** Resurrection by Christ. 1 Cor. 15. 12-28.

**The Lesson Hymns**

*New Canadian Hymnal*, No. 313.

We shall sleep, but not forever,  
There will be a glorious dawn!  
We shall meet to part—no, never.

*New Canadian Hymnal*, No. 236.

O'er Jordan's dark and stormy river  
Lies heaven's fair shore;  
There joy shall fill the soul forever.

*New Canadian Hymnal*, No. 238.

On the happy golden shore,  
Where the faithful part no more,  
When the storms of life are o'er,

**Questions for Senior Scholars**

1. *Our Saviour's Love* (v. 32-38).—Where was Jesus when Mary met him? By what name did she address him? Whence had he come? Who had first met him near Bethany? What assurance had Jesus given Martha? Why probably did Jesus not at once enter the village? What did Mary do when she met Jesus? Who had said the same words before? What was the custom of Jews in houses of mourning? How was Jesus affected by Mary's grief? What did he ask? What reply was made? How did Jesus show his love for Lazarus? What question did the Jews raise concerning his power?

2. *Our Saviour's Power* (v. 39-45).—How does Martha's expression in verse 39 show that she did not comprehend our Lord's words in verses 25 and 26? What characteristics does our Lord display in this lesson? Jesus could

have raised Lazarus in any way he chose. Why, probably, did he call with a loud voice? What effect had this resurrection on public opinion? What effect had it on the life of our Lord? In what sense was our Lord's own resurrection the first fruits of them that slept? How many instances are recorded of our Lord's bringing dead folk back to life? Does Jesus intend to preclude his friends from trouble? What constitutes friendship for Jesus? On whom may our Lord's friends depend in trouble? Why is our Lord's friendship better for us than the explanation of life's problems? What did all these raisings from the dead before Christ's death and resurrection mean? What is the meaning of the word "groaning" as used in this lesson? What did Jesus say to make the people believe that the Father had sent him?



## Questions for Intermediate Scholars

1. *Jesus and Mary* (v. 32-35).—Why did Mary come to Jesus? By what name did she address him? Who had used the same words of greeting to Jesus as these which Mary spoke? What faith had she in the power of Jesus to work miracles? How did Jesus show that he felt the sorrow of Mary?

2. *At the Tomb* (v. 36-45).—Why did the people think Jesus wept? What were they thinking about as they saw his grief? What kind of a tomb was it in which Lazarus was laid? What order did Jesus give? What fear had Martha? How did Jesus encourage her faith?

## Questions for Younger Scholars

Whom did Jesus tenderly love? Whom does he love in the same way now? Why did Jesus come to Bethany? What did Martha do? Where was Mary? Why did Martha come back and call Mary? What was Martha's nature? *She loved to serve*. What did Mary do? What had Jesus come to do? Where did he go? Why did he weep? What did he ask

them to do? What did Martha say? What words of Jesus had she forgotten? What did Jesus say? What happened then? How did Lazarus look? What did Jesus say to the people? What house was full of joy that day? *The "house of Martha."* What was this miracle the sign of? *Being raised from the death of sin to the life of righteousness.*

## Library References

RAISING OF LAZARUS.—Matheson, *Studies in the Portrait of Christ*, vol. i, p. 146. Bruce, *Miraculous Elements in the Gospels*, pp. 129, 151. Taylor, *Miracles of Our Saviour*, p. 371. Trench, *Miracles of Our Lord*, p. 416.

## SERMONS ON THE LESSON

Verse 34.—Newman, J. H., *Parochial Sermons*, vol. iii, p. 140. Verse 35.—Banks, L. A., *Christ and His Friends*, p. 310. *The Homiletic Review*, vol. xxvii, p. 236.

## The Lesson Statement

This lesson passage, together with the context, is a wonderful illustration of the truth contained in the familiar verse, "Thou, O Christ, art all I want." Jesus is here shown to supply, 1. The comforts of friendship amid the ordinary events of life; 2. Tender sympathy in life's sorrows; 3. Power to endure life's strains; 4. The only satisfactory solution of life's problems; and 5. Eternal life.

I. *Our Lord as a Friend.*

The personal friendships of our Lord while on earth furnish an interesting topic for close study. That Peter and James and John, and Mary and Martha and Lazarus, were personally dear to him is evident. Like all human beings he had his share of those affections which *spring from physical life*; for example, his mother and his other kinsfolk, and the places and people familiar to him in childhood, must have been by him peculiarly beloved. Then, like other human beings, he shared the loves which *spring from mental choice*, and we cannot wonder at his fondness for John and Mary and others. But unlike any human being except those whose hearts have been touched by him, his warmest friendships *spring from spiritual life*. But reasons for any peculiar personal liking of our Lord for Lazarus and Mary and Martha are of comparatively little importance. The fact that he loved them, as he loves us, because they

and we need his love—loves with an intensity and a comprehensiveness that cause his friendship to satisfy all our needs—that is of vital importance to us. The manifestation of our Lord's friendship perplexed this beloved family. Why had he not come at once when sent for (verse 6)? Why had he not caused "that this man also should not have died"? Why did he not fully reveal to Martha his purpose? Satisfactory answers may be given to some of these questions, but there is much of mystery left. Unavoidable mystery pertains not merely to God's dealings with us but often to our dealings with each other. Since the world began, perhaps, no one has *thoroughly* understood another, and our Lord's friendship for the family of Lazarus and for ourselves must be studied in the shadows of this incapacity of his truest friends to understand all his motives and plans.

II. *Our Lord as a Sympathizer.*

Through all the mystery of our Lord's delay and reticence his sympathy was manifest. It vibrated in every word spoken to Martha. It shone in his tears. This sympathy is *ours* as really as it was theirs; a personal sympathy; a sympathy with the largest and with the smallest sorrows of life. He who fails to adopt this article into his creed, or who feebly and fitfully believes it, may get to heaven, but will lose most of the comfort God has provided for

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III. *Our*  
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[April 9]

him on his way thither. And as we should learn from the friendliness of Jesus to be friends to all who need friendship, so we should learn from the sympathy of Jesus to extend our sympathy to all who need it.

III. *Our Lord as a Helper in the Strains of Life.*

By every word of Jesus and by every silence of his there was a communication of strength to those who were ready to faint. The disciples on their way with him to Bethany felt this strength. Martha manifestly received it, even though she did not fully comprehend our Saviour's promise. Mary accepted it before she dreamed that he was about to bring her brother to life. Lazarus not only heard the voice of Jesus break through the stillness of death, but it was by the strength of Jesus that he came back to life. We have partaken of Christ for the purpose of passing his helpfulness to others. If we live close to God we are spiritual dynamos

as well as fountains of blessing. Comfort implies the reception of strength as well as the reception of consolation, and we serve that "God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

IV. *Our Lord as a Solver of Life's Problems.*

How did he solve the problems of this family? Simply by lifting them above the problems. That is our Lord's way. He did not miraculously take away the stone. He did not state what he was about to do. He thanked God for hearing his prayer because of the beneficial effect the answer would have on the multitude.

V. *Our Lord as the Giver of Eternal Life.*

After all, his gift to Lazarus was small when compared with his gift to you and me. We inherit eternal life.

The Lesson Word Studies

NOTE.—These Word Studies are based on the text of the Revised Version.

INTERVENING EVENTS.—After attending the Feast of Dedication at Jerusalem (John chapters 9 and 10; see 10. 22) Jesus "went away again beyond the Jordan into the place where John was at the first baptizing"; hence, possibly, somewhere in the vicinity of Bethabara, a little southeast of the Sea of Galilee, beyond Jordan; "and there he abode, and many came unto him" (John 10, 40, 41). Thus began the second period as we may call it, of the Peræan ministry, the first period of which had preceded the visit of Jesus to the Feast of Dedication, and the third and last period of which followed the raising of Lazarus at Bethany and the subsequent withdrawal of Jesus and his disciples into Ephraim (John 11. 54). The second period of the Peræan ministry lasted possibly a little more than three months (October to February), and in it are to be included the events and discourses recorded in Luke 11. 1 to 17. 10 (except 11. 14-36).

Although many miles from Bethany of Judea, Jesus seems to have kept in touch with friends there since he received from Mary and Martha a message announcing the sickness of their brother Lazarus. The knowledge of the death of Lazarus was apparently gained supernaturally (John 11. 14, 15). Immediately afterward Jesus departed with his disciples from Peræa for Bethany. Just outside the village he was met, first by Martha and then by Mary also. At this point our lesson takes up the narrative.

**Verse 32. Mary**—The sister of Martha and of Lazarus, one of at least six women of that name mentioned in the New Testament.

**Where Jesus was**—Apparently at the place where Martha had met him, some distance from the house and outside the village (verse 30), from which place Jesus had sent for Mary.

**33. Groaned in the spirit**—Perhaps better as in the marginal reading: *was moved with indignation in the spirit.* The Greek phrase—used also in Matt. 9. 30; Mark 1. 43; 14. 5—indicates a remonstrance or accusation, accompanied with a feeling of displeasure. The indignation of Jesus was doubtless directed toward "the Jews," whose hypocrisy and perversity of heart he well knew.

**Was troubled**—Visibly agitated—the outward effect or indication of the strong inward emotion.

**35. Wept (ἐδάκρυσεν)**—From δάκρυ, "däkra," tear, and meaning to shed tears, to weep

silently, thus differing essentially from the verb κλαίω, "klaio," to weep audibly, to sob, to wail, used in verse 33. The verb is used nowhere else in the New Testament. It was on the way to the tomb that Jesus revealed this truly human side of his nature and wept, out of profound sympathy for Martha and Mary.

**36. Loved (ἠγάπησεν)**—With a warm, passionate attachment.

**37. Of him that was blind**—Referring to the healing of the man born blind (chapter 9), the memory of which event was still fresh in the minds of many in and about Jerusalem.

**38. Tomb . . . cave**—In the limestone hills of Palestine are to be found many natural caves. Such, as well as artificial excavations of the same kind, were used as tombs for the dead. The entrance was in most cases from the side.

**Lay against (ἐπικαύω)**—Or upon, the Greek preposition ἐπι (epi-καύω) permitting of either translation.

**39. Take ye away the stone**—The opening to a tomb was closed by rolling a round flat stone before it. This was done principally to keep dogs and wild beasts from entering.

**The body decayeth**—Literally, *he stinketh*, as in the common version. A statement which gives simply the inference drawn by Martha from the fact of his having been dead four days.

**He hath been dead four days**—The idiom in the Greek is peculiar (*τετραταλος εστιν*, "tetra-talos estin"), consisting only of two words. Of these the first is an ordinary numeral used in answer to the question, On what day? "*One who does or suffers a thing till the fourth day, or on the fourth day.*" The second word is the verb (he) *is*. The Greek expression leaves something to be supplied in thought which in English we are compelled to supply in words. Hence it would be equally correct to translate, "He has been four days in

the tomb," or, "It is four days since he was buried."

**41. The omission of the words "from the place where the dead was laid" is in harmony with the reading of the best manuscripts.**

**42. Multitude**—Used in contrast with the expression "the Jews" (verses 19, 31, 36) to designate the miscellaneous crowd which had gathered, among whom were many sincere and simple-hearted people.

**43. Cried with a loud voice**—That is, spoke in tones of authority, which all could hear.

**Come forth**—Literally, *hither forth* (*εξερχο*).

**45. That which he did**—Or, on equally good manuscript authority, the things which he did. The difference in the Greek is very slight; *ε*, *that which*; *α*, *the things which*.

**Believed on him**—Believed him to be Messiah.

### The Lesson Exposition

#### UNCONSCIOUS CONNECTIONS WITH GOD'S PLANS

We are liable often to miss the most important meaning of an incident in the life of Christ by confining our attention to its details. The deeper significance of some incidents can be discovered not by microscopic but telescopic examination. Their importance lies in their connection with other things, as parts of a general plan. This is particularly the case with this miracle of the resurrection of Lazarus. In Christ's thought it had important relations with the general current of events which were moving very swiftly to his own death. The Bethany family were, unconsciously to themselves, brought into connection with that current. They were occupied with their own personal sorrows; but as a matter of fact they were important actors in a great drama involving the interests of the world.

To see this clearly we must go back to the story just preceding this, of the man born blind whose eyes Jesus opened. The disciples were querying why the man was born blind; and Jesus declared that it was "that the works of God should be made manifest in him" (9. 1-4). Now two things followed that miracle: first, many believed on him because of it (10. 21); second, great hostility was stirred up against him (10. 39). Because of this hostility he retired into Perea, where he was when word of Lazarus' sickness came to him. Jesus was bringing things to a focus, and that focus was his cross. This blind man contributed to the influences which hastened the movement.

The same is true of the sickness, death, and resurrection of Lazarus. Jesus saw it all in relation to himself and what he was about to

do. "This sickness," he said when it was reported to him, "is not unto death, but for the glory of God, that the Son of God might be glorified thereby." In that lay its great meaning. And the two results which had followed the miracle of the opening of the eyes of the man born blind followed also the raising of Lazarus. Many believed on him (11. 45), and intense hostility was created among the rulers (11. 46-54). Mary and Martha did not understand it; but Jesus knew when he called Lazarus forth from the sepulcher that it hastened the hour of his own burial.

#### LOVE'S INTELLIGENCE

The general view of the whole event given above enables us to understand Christ's actions throughout. First of all we must put the statement of the fifth verse of this chapter: "Now Jesus loved Martha, and her sister, and Lazarus." Everything must be interpreted in the light of that declaration. Jesus loved them, but he let Lazarus die, and he did not come to them until the brother had been four days in the sepulcher; which shows us that Christ's love was intelligent and farseeing. Enlightened love is never simply of the present tense. Intelligent love works for the ultimate, not simply the immediate, good. It can sometimes be stern and apparently cruel in its denials and in its inflictions, standing by and seeing its object suffer when all the impulses of sympathy demand the giving of relief. And love of the noblest sort, that sees the farthest off, is always more than a merely individual love. It will be governed by general interests, and will let its personal objects suffer when it is necessary for

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the good of the many. The mother loves her son, surely, but she consents that he shall die if need be for his country. Love that has not this breadth, and strength, and steadiness in a weak sentiment and quite as likely to harm its objects as to do them good. If Jesus had shown merely a present-tense love for the Bethany family he might have saved them from much suffering, but in so doing he would have denied them the greater vision of his glory, and would have put them out of connection with his own highest purposes.

IMPERFECT BUT GROWING FAITH

Martha and Mary when Jesus came to them in their sorrow probably represented the highest kind of faith attained by anyone at that time. They believed him to be the Messiah, though their notion of the Messiah was the imperfect one of that time. They believed in his power to work miracles, even the healing of one fatally sick. And they seemed to believe that Jesus had such power in prayer that if he should ask it God would even raise their brother to life. But their faith was tied up with the material. They thought it necessary that Jesus should be present in order to heal; they thought his power to raise the dead was not in himself, but must come in answer to prayer. Jesus was trying to lead them to see that the thing of least consequence was his power to bring the physically dead back to life. If that were all it would amount to nothing. What they needed to know, what all the world most needs to know, is that a man may have a kind of life that is deathless—a soul-life that is untouched by the death of the body—and that is of such supreme importance as to make bodily death an incident of minor interest. And the greatest thing is not that there shall be a bodily resurrection, but that Christ now imparts that life without which that resurrection would be meaningless.

OPPOSITE EMOTIONS IN CHRIST

The expression in verse 33, "he groaned in

spirit," so completely misses the meaning that it should be corrected in every student's Bible. "He was angered in spirit" is the correct translation. The same word occurs also in verse 38. It implies a deep indignation of spirit. Evidently this feeling was kindled against the hypocritical and unfriendly Jews who were present. He was indignant at their insincere expressions of sorrow. We can understand how the lamentations of the funeral mourners must have offended the soul of Christ, who abhorred all insincerity. Then he knew that among those who were going with him to the sepulcher to witness the miracle he was about to work were some who were not open to conviction by any sign that might be given. They were filled with the spirit of hatred, and he knew that all additional light would only harden their hearts. Against this hollowness and malice his spirit reacted in burning indignation. It was not petulance, nor any merely personal resentment but the natural and inevitable reaction of holiness against unrighteousness. But over against this indignation which stirred the heart of Christ was his tender sympathy for the bereaved sisters. For them he wept even while his anger burned toward the others.

THE PLAY OF FEELING

We begin to see that the great interest of this story does not consist in the mere record of the fact that Jesus raised a dead man to life. He had performed such a miracle at least twice before, in the case of Jairus's daughter and the widow's son at Nain. The interest, aside from the larger significance of the general connections with the life of Christ itself, consists in the play of varied feelings which took place in the presence of that sepulcher. The innermost hearts of the company were made manifest. And we can see now that death in reality was not represented by Lazarus, physically dead, but by the men who stood by in hostile spirit, who thought themselves alive but were in fact dead.

THE LESSON PRAYER

O Christ, we see thee lifting the home at Bethany into the fellowship of thine own atoning death, and the sorrow of its members is glorified and swallowed up in thy great purposes which they were made to serve. Give us peace and strength in believing that thy love for us is purposeful and wise, and that, if we will yield ourselves to it trustfully and patiently, it will work out, both through our happiness and our suffering, the greatest good for us and for others. And when sickness shall come into our homes, and when death shall befall any of our number, may we not fear or grieve as those who know thee not, but rest in the assurance that all who believe in thee can never die. Amen.

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## The Lesson Coin Thoughts

## I

Christ who raised Lazarus from the dead is himself the resurrection.

Mary made great discoveries when she "came where Jesus was."

The soul of Mary began to ascend the moment she threw herself at Christ's feet.

Humility is the way to the heart's highway. The acorn must lie low in the shadow before it lifts its head aloft in the light. Pearls that are brought from the deep seas are of great value. It was in the deep sea of sorrow that the precious pearl of the resurrection was revealed to Mary.

Coming to Christ is the only complete solace for any sorrow.

## II

The "ifs" of life are the possible pivots on which destiny may turn.

The "ifs" of complaint are not the "ifs" of the conqueror.

"If thou hadst been here" was the phrase of a short-sighted soul. The eyes of sorrow are often too dim to see the deepest truth.

The clear vision of faith says, "He is not far from anyone of us." God is always "at hand" to the heart that really trusts him.

Shadows flee away at the approach of faith. Darkness dies when kissed by the dawn. Noon-tide had broken in on Mary's midnight.

The light of life is always beating against the gates of death.

## III

When we weep with a man in his woe we may work with him for his weal.

It is the perfect man Christ Jesus who is touched with the "feeling" of our infirmities.

A man without feeling is a man without force.

Sensible sentiment has been the soul of every great regenerative movement among men.

The mightiest man is most touched by the intangible things of the soul.

The omnipotent Christ is touched by man's weakness. The omniscient Christ is touched by man's ignorance. The omnipresent Christ is touched by man's distance from duty.

There is healing for the heart in the touch of Christ.

## IV

What God *can do* if he *will* is always one with what he *will do* if he *can*.

The most of what God *can* lies mostly beyond human *ken*.

A man cannot see the truth till he comes to the true point of view.

The man on a hill will catch the first gleam of sunrise before the man in the valley.

The Jews did not have the right view of Christ because they did not have the right point

of view. Christ came to bring men to the right point of view.

The vision of the mountain-climber widens as he climbs. Many things are seen to be true from the high viewpoint of wisdom which seem false from the low viewpoint of ignorance. Many things appear possible from the high viewpoint of power which seem impossible from the low viewpoint of weakness.

Is it not as wonderful that God created Lazarus as it is that he raised him from the dead? The perpetuation of life means constant salvation from death. It is as wonderful to live once as it is to live once again.

## V

The records of genius are unknown to the memorabilia of mediocre men.

The successes of some are as natural as the failures of others.

Every triumph of Jesus was the natural out-pour of what was in him.

It is as easy for God to do the hardest thing as it is for him to do the easiest.

Jesus acted humanly that he might show men his divinity.

We are blind to much of his beauty because of our unbelief. If our belief were greater we should see more of his "glory."

## VI

Scepters spring from sepulchres at the call of Christ.

No tomb is strong enough to imprison life forever.

Christ's instruction is to remove every obstruction.

It is easier to roll away stones than it is to raise the dead. But the Master does not work his miracle till man does his work.

If we are "faithful unto death" Christ will take up our work where we lay it down.

That heart gets the most help that gives it. God often works his way to the miraculous through the will of man. He also works his way to man through the miraculous.

## VII

The *command* to "come forth" carried with it the *power* to come.

When God unfetters the soul we ought to unfetter the feet.

No man can do much going till Christ comes to him.

Only the living Christ can make dead men live.

"Let him go"—do not hinder the man whom Christ has helped.

It is as possible to *see* what one believes as it is to *believe* what one sees.

The heart finds its way to truth by feelings as well as by facts.

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## The Lesson Heart Talk

Come to the little town of Bethany and learn what your heart so needs to know—that life is the victor of death. The story of Lazarus is a song of Life. It is a fitting lesson for April days, when streams are loosened from ice chains and buds are bursting into bloom. Let us have the simple faith of the Chinese girl who said of one who had just been laid in a Christian grave, "Her body has been buried in the earth so that her spirit may bloom in heaven."

There is a fellowship of hearts in this very human incident. How often we have gone to a smitten home as many of the people came from Jerusalem to Mary and Martha to comfort them concerning their brother. Yes; how many times others have come to us when in the shadow of a great affliction we sat, like Mary, still and dumb. We can see the whispering groups, the tender, tearful faces, the effort to comfort when they knew how empty their efforts were! There are scenes like this all over the world to-day, and every day. O, if only we can taste the sweetness in this cup of sorrow; if only the light may pierce the darkness! If we walk in the night of grief we stumble; if we walk in the light of faith we step firmly.

His disciples could not understand Jesus because they were not walking in his light. He said, "Our friend sleepeth; I go to awake him out of sleep." Seeing they were misled, Lazarus is dead. I am glad I was not there, for perhaps you will believe the real truth when I raise him from what you call death to the life which you, by your natural senses, can see and realize. I will illustrate facts which belong to the unseen world by facts which you can apprehend." Evidently the sisters had talked together of their great regret that Jesus was so far away when their brother died. They said the same words when they met him: "Lord, if thou hadst been here my brother had not died." O, that terrible "if" that haunts and stabs the heart when death ends all hope of help!

Do you notice there is not a pang of grief with which Jesus is not familiar? When he saw Mary and all the people weeping he groaned in spirit and was troubled, and his tears fell with theirs. Why should he weep when he knew he would bring joy for mourning so soon? Even those moments of pain touched his sympathetic soul, and he bore, too, the sorrow of all hearts weeping beside all graves through all time. Surely he hath borne our griefs and carried our sorrows. Pour out your heart before him—he knows. Leave the "if" with him. It was better for these sorrowing sisters that everything went the way it did. Jesus knew Lazarus was dying, yet he stayed two days still in the same place where he was, perfectly calm because he knew the outcome. O, if we can but learn his faith, and walk in the light as he is in the light!

Martha believed her brother would rise again in some far-off day, so dim and distant that it gave no relief to her loneliness. Jesus put the comfort in the present tense. "I am the resurrection, and the life; whosoever liveth and believeth in me shall never die." Human ways of speech regarding one whom the Lord loved were not, then, correct. Lazarus was not dead. He could not die, for love and faith had made him one with the Life-giver. He had gone from human sight, but a word from the Lord could call him back to the old conditions for a while longer. I think, if I may reverently say it, it would have been the Lord's choice for his friend whom he loved, to wait for the little while until after his crucifixion, when he would join him in paradise. But for Mary's sake, and Martha's, and for others whose faith needed to be strengthened, he gave this visible proof of his own word, "If a man keep my sayings he shall never see death." Thanks be unto God who giveth us the victory through our Lord Jesus Christ! The miracle is not to be repeated for us, but the blessed truth it teaches is ours for comfort, peace, and hope.

## The Lesson in Literature and Art

1. We comfort one who has lost his brother by death, and have little or no compassion for him who has lost his God.—*Quæsnel*.

2. From the first, the representation in art of the raising of Lazarus has been popular. Christ called others back to life during his earthly ministry; but the resurrection of Lazarus, for various and obvious reasons, has always been looked upon as the Master's typical triumph over death and the grave. In early art the scene was chiefly symbolic and very much gen-

eralized. The subject never lost its fascination for artists, so all down through the centuries there have been representations of it, on the walls of the catacombs, in carvings, in historical series of paintings, and in altar pieces, as well as in individual modern paintings. It has, perhaps, received its most adequate and masterful treatment at the hand of Rembrandt. The following is a good description of the typical primitive treatment of the event:

"On one side is the tomb in the form of a

tiny house with pointed roof, such as children draw (or used to draw) on their slates. The figure of Lazarus, swaddled like a mummy, is seen standing upright in the entrance. Christ, standing opposite, touches the head of the dead man with a wand. The tomb may vary in pretentiousness, drawn from a side or front point of view, and may be built with or without steps. The wand in the hand of Christ is sometimes omitted, when the miracle is wrought by the outstretched arm, the finger pointing to the body. It is somewhat of an advance upon this composition when the figure of one of the sisters is added, kneeling at the Saviour's feet. This is sometimes seen on bas-reliefs."—*Estelle M. Hurl.*

Rembrandt's famous etching, "The Raising of Lazarus," Miss Hurl describes as follows: "It is perhaps not too much to say that it is the noblest conception of the event ever transferred to art. The composition is of the utmost simplicity. The scene is the interior of a large cave hung with armor. Groups of spectators peer out of the dim recesses on either side. At the left, standing in profile, is the Saviour, raising his right hand to call forth Lazarus. A single glance identifies him as the Lord of life. We have searched for him in vain in the gentle effeminate peasant of the Italians, and in the somber, wistful ecclesiastic of the Germans, always dissatisfied with their conceptions, never deceived by the artificial devices with which they strive to conceal their failure. Here he stands in simple majesty, impressing us unconsciously with a sense of tremendous latent force. His towering figure fills the whole cave with power, and the pallid figure of Lazarus quivers with the influx of returning life."

### 3. Verse 44.

He wails

A wordless, gentle, wistful man, aware  
Of more than may be said in speech:  
Not of our world, though in it, well content  
To wait heaven's ways in all things.  
—*Sir Edric Arnold.*

4.  
Where wert thou, brother, those four days?  
There lives no record of reply,  
Which telling what it is to die  
Had surely added praise to praise.

From every house the neighbors met  
The streets were filled with joyful sound,  
A solemn gladness even crowned  
The purple brows of Olivet.

Behold a man raised up by Christ!  
The rest remaineth unrevealed;  
He told it not; or something sealed  
The lips of the evangelist.—*Tennyson.*

### 5.

And first—the man's own firm conviction rests  
That he was dead (in fact, they buried him)  
—That he was dead and then restored to life  
By a Nazarene physician of his tribe:  
—"Sayeth, the same bade "Rise," and he did

rise. . . .  
I probe the sore as thy disciples should:  
"How best," said I, "this stolid carelessness  
Sufficeth thee, when Rome is on her march  
To stamp out like a little spark thy town,  
Thy tribe, thy crazy tale and thee at once?"  
He merely looked with his large eyes on me.  
The man is apathetic, you deduce?  
Contrariwise, he loves both old and young,  
Able and weak, affects the very brutes  
And birds—how say I? flowers of the field—  
As a wise workman recognizes tools  
In a master's workshop, loving what they make.  
Thus is the man as harmless as a lamb:  
Only impatient, let him do his best,  
At ignorance and carelessness and sin—  
An indignation which is promptly curbed: . . .  
This man so cured regards the curer, then,  
As—God forgive me! who but God himself,  
Creator and sustainer of the world,  
That came and dwelt in flesh on it awhile!  
—"Sayeth that such an one was born and lived,  
Taught, healed the sick, broke bread at his own  
house. . . .  
The very God! think Abib; dost thou think?  
So, the All-Great, were the All-Loving too—  
So, through the thunder comes a human voice  
Saying, "O heart I made, a heart beats here!  
Face, my hands fashioned, see it in myself!  
Thou hast no power nor mayst conceive of mine,  
But love I gave thee, with myself to love,  
And thou must love me who have died for thee!"  
The madman saith he said so: it is strange.  
—*Robert Browning,*  
*From An Epistle of Karshish.*

## The Lesson Illustrated

**Verse 35.** Many years ago a book was written called *The Precious Things of God*. One of its chapters was entitled "The Tears of Jesus." How much greater a treasure would a few of these tears be than all the pieces of "the true cross" scattered over Europe! how much more precious than the numberless bones of the saints scattered over all of Christendom and called relics! How much we possess! We still have the tears of the Christ. He grieves when

we go astray. Joy is his when we return.—*S. G. A.*

The tears of Christ did not suggest to Charles Mackay his poem *O Ye Tears!* Rather his lines suggest the difference between our tears and those of Christ, especially in the following stanza:

"O ye tears! O ye tears! till I felt you on my  
cheek

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I was selfish in my sorrow, I was stubborn, I was weak;  
 Ye have given me strength to conquer, and I stand erect and free,  
 And know that I am human by the light of sympathy."

"Tears are not only the signs of human impotence and weakness. Thus tears here reveal His holy love, but they conceal his might and glory. She called the grave the place of corruption—the Lord calls it the place of glory. There is power in the rays of the sun. They wake the vital germ within the grain of corn, and call a new, beautiful, and manifold life into being. But the same sunbeam draws poisonous vapors out of bogs and morasses. It summons life from the one—death from the other."—*Mallet*.

A German proverb says, "Tears of sympathy are the precious jewels of the heart."

**Verse 43.** Some great writer or preacher has said that the reason why Christ said, "Lazarus, come forth," was because if he had said, "Come forth," without "Lazarus," all the dead would have come forth in answer to the word of power.

**Verse 44.** The rabbis taught that the corpse of a good man should be folded in grave clothes made from cloth which had been used in wrapping up the rolls of the law. In the East at the present time the face is left uncovered till the body is laid in its last resting place. Lazarus is described as coming from the tomb bound hand and foot, but the Orientals at the present time keep the bandages tied till the funeral procession reaches the tomb, when the bandages are untied and the cashmere shawl is torn, so that the body may be ready to start up free on the day of resurrection.

**Golden Text.** Victor Hugo once said in the presence of a company of unbelievers: "To believe in God means to believe everything; it means to believe in immortality in general, and also in the immortality of the individual soul."

I feel life eternal within me. . . . When I descend to the grave I can say with multitudes of others, 'I have finished my life.' My day's work will begin again with the morning of eternity. The grave is not a closed alley, but an avenue which passes beyond. Life closes in the twilight of evening to reopen in the twilight of a new morning. . . . The heart thirst for things eternal is proof of the existence of the eternal."

A bold and profound thinker of the past century, Schleiermacher, who had examined—and, we dare say, mastered—all systems of philosophy from Plato to Kant, standing at the grave of his only son could not find in all the arguments of philosophy even the smallest ray of comfort, but turned instinctively to the omnipotent word of prayer of the Christ: "Father, I will that they also, whom thou hast given me, be with me where I am;" and to the word of comfort spoken by the beloved disciple: "It doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; for we shall see him as he is." "Comforted by this sure promise," the learned theologian and philosopher continued, "and assured thereby of the immortality of this my son, also, I repeat reverently with Job, 'The Lord gave, the Lord hath taken away; blessed be the name of the Lord.'" Faith in the Christ who hath conquered death, and is become the prince of life, alone gives us the assurance of our own immortality. In communion with him the life to come is for us a life of blessedness, without him it must prove to be a life of torment.

A man well known for his consistent piety once rose in a religious meeting and in words of prophetic authority said: "Many of you, my friends, seem to think that it is a serious thing to face death and to die; but permit me to assure you that it is much more serious to face life and to live." Surely life, with its possibilities of attainment and service, should be taken seriously by a disciple of Christ.

### The School of Practice

1. Jesus came as a comforter to Martha and Mary. If opportunity offers I will this week, by a personal call, by a written note, or by the sending of flowers, seek to cheer the sick or comfort the bereaved.
2. Evidently some of the Jews who were present when Jesus raised Lazarus from the dead did not believe because they would not believe. If I have not yet professed faith in Christ I will this week candidly try to discover whether it is because I have been unwilling to become his follower.
3. I am sure I would be willing to journey around the world to drink of a spring whose waters would certainly prolong my life for a hundred years. But I do not need to travel in order to find Jesus, who promises that, if I believe on him, I shall never die. This week I will seek from him that eternal life of the soul which he offers.

### The Lesson Digest and Teachers' Guide

**GENERAL PREPARATORY WORK.—1. No Parallel Passage.** In the summer of A. D. 28, about a year and a half before this, our Lord had raised from the dead a widow's son; and some months later, perhaps in the winter of 28-29, had raised Jairus's daughter in Galilee. The first of these miracles is recorded only by Luke, and the second by Matthew, Mark, and Luke. The raising of Lazarus (in the winter of 29-30) is



recorded only in the gospel of John. Compare 6 below. 2. *The lesson divides naturally between verses 38 and 39.* 3. *Study the Text and Context*, from John 10. 19 to the end of John 11. Compare note on Intervening Events in WORD STUDIES, page 291. Observe that the words of Lesson I, spoken in Jerusalem while the authorities were planning to take our Lord's life, were followed by our Lord's retirement, John 10. 40. 4. *Study the Connecting Links.* Especially the first thirty-one verses of the chapter from which our lesson is taken. Bethany, and Mary and Martha (verses 1, 2); compare John 11. 18; Luke 10. 38-42; John 12. 2, 3. The message from Bethany to Peræa (verse 3); compare John 10. 40. The Lord's delay in Peræa, and the reasons he gave for it (verses 4-15). The recognized danger (verse 16). The mourners (verses 19, 31). The conversation of Jesus with Martha (verses 20-27). Martha calls Mary (verses 28-31). 5. *Study the changes made by the Revision.* Most of these affect grammatical construction without changing the sense. Verse 33: "weeping" is literally wailing, tumultuously weeping (margin). The Revision (margin) also suggests a change in the last clause of verse 33, so as to read, "He was moved with indignation in the spirit, and troubled himself." Verse 37: "Of him that was blind," instead of "of the blind." Verse 38: "tomb" instead of "grave"; "against" instead of "upon." Verse 39: "the body decayeth." Verse 42: "multitude that standeth around," instead of "people which stand by." 6. *Light from other Scriptures.* Verse 32: Compare verse 21, where Martha uses the same words. Verse 33: Precisely who "the Jews" were (of this chapter and verses 19, 31, 36, and 45) may be learned by reference to John 1. 19, 24, and to verse 8 of this chapter. Similar trouble of spirit (verses 33, 38) was again evidenced by our Lord when he foresaw his death, John 12. 27, and when he foretold the treason that should bring it about, John 13. 21. Verse 35: On another occasion our Lord wept (see Luke 19. 41); but the Greek there means *wept*, as it does in verse 33; here it means silent tears. With verse 36 verses 3 and 5 are in harmony. Verse 37: The story of the blind man whose eyes Jesus opened is given in John 9. Verse 38: Another cave-tomb inclosed by a stone door is described in Matt. 27. 60; Mark 15. 46; Luke 23. 53; 24. 2; John 19. 41; 20. 1. Verse 40: Compare verses 4. 23. Verse 41: Compare "lifted up his eyes" with John 17. 1; Acts 7. 55. Verse 42: For the sake of the bystanders, Verse 41: Compare "lifted up his eyes" with John 17. 21; 3. 17. Verse 44: Jewish burial customs are alluded to in John 19. 40. 7. *The teacher should familiarize himself* with the scope and plan of the gospels of Matthew, Mark, and Luke, which of set purpose confine themselves to the record of the Galilean ministry down to the time of our Lord's triumphal entry - a plan which excludes this event, just as most of the Galilean events recorded by the earlier gospels are unmentioned by John. 8. *Material for the Teacher's Study.* For further assistance refer to articles Lazarus and Resurrection in any good Bible dictionary.

### The Junior Grade.

[For pupils from nine to twelve years inclusive. Each pupil, if possible, should be supplied with a copy of the Intermediate Quarterly].

#### Preparing the Lesson.

Lesson Material: John 12, the entire chapter, especially verses 32-45.

Study Material for the Teacher: See note on GENERAL PREPARATORY WORK above.

Illustrative Material: 1. A map showing the location of Bethany and including northern Peræa. 2. The picture of Mary kneeling at the feet of the Saviour, in the Intermediate Quarterly, page 33.

Connecting Links: See GENERAL PREPARATORY WORK, above, and Intervening Events in WORD STUDIES.

Arrangement of Lesson Facts. (Suggestions for the actual work of teaching are given below.)

1. A Brother and Two Sisters. (a) The brother, Lazarus, was sick. (b) The sisters, Martha and Mary, sent word to Jesus. (c) After two days Jesus starts for their home in Bethany. (d) Martha goes to meet Jesus. (e) Jesus tells Martha that believers, though dead, shall live. (f) Martha returns home and quietly calls Mary. (g) Mary hastens to see Jesus.

2. The Love of Jesus (verses 32-37).

(a) Mary like Martha is sure that if Jesus had been present he could have prevented their brother's death. (b) When Jesus sees her and her friends weeping he cannot help crying for love and sorrow. (c) Jesus asks to be taken to the tomb. (d) The bystanders talk of his great love. (e) But there are some people there mean enough and foolish enough to find fault with Jesus.

3. The Power of Jesus (verses 38-45).

(a) The tomb is a cave in the side of a rock; a stone has been rolled over its doorway. (b) Jesus, who could have removed the stone by a word, asks friends to remove it. (c) Martha thinks it better not to open the tomb. (d) The glory of God. (e) The thanksgiving. (f) Our Lord's command to Lazarus, who is dead. (g) Lazarus comes back to life and walks out of the tomb. (h) Many believe on Jesus.

#### Teaching the Lesson.

Suggestions for Developing the Outline: Show on the map the route Jesus took from northern Peræa down the eastern side of the Jordan, across the Jordan near Jericho, and up the steep, rocky slope.

1. Bethany, nestling amid groves of olive trees. Luke's picture of the busy, careful Martha and the silent, thoughtful Mary. Why Jesus had gone so far away (John 10. 39).

April 9]

Follow in imagination the messenger, who would have to travel nearly two days to find Jesus. Emphasize verse 5. Show how we would hurry to help those we love; but Jesus did not hurry. Strange, that! Why was it? It was because he knew it would be better to permit Lazarus to die, and then to bring him back from the grave. That would be for the glory of God (verse 4), and the glory of God always means the good of people. If Thomas and the other disciples had been cowards they would not have been so willing to go back with Jesus so near to Jerusalem, for the wicked priests there were ready to kill them.

2. The narration of our Lord's visit to Bethany recorded in Luke 10. 41 tells what a careful, busy woman Martha was and how quiet and thoughtful Mary was. Martha came to meet Jesus. Jesus told her that Lazarus should rise again, but she did not understand. Mary and Martha both thought that if Jesus had been there their brother would not have died. When Jesus saw Mary and her friends weeping how did he feel? What did he do? (Verse 35.) Could Jesus, who had opened the eyes of the blind man, have kept Lazarus from dying? Yes, he could; and verse 4 tells why he did not. It was better for Lazarus, better for Martha and Mary, better even for you and me, that Lazarus died. God would never allow any of us to die if it were not really for our good.

3. What was the tomb like? How was it closed? In that country dead bodies decay quickly, and it seemed strange to Martha that Jesus should ask that the stone be rolled away from the tomb. Of what did Jesus remind her? When they took away the stone from before the tomb Jesus did not *look in* until he had first *looked up* to God. Jesus *always* looked to God first. For what did he thank our heavenly Father? Why did he thank him out loud? What did he say to Lazarus? How was Lazarus dressed? I suppose the people-around were so much astonished to see him alive again that they never thought of unwrapping him until Jesus told them to do so. No wonder that many of the Jews believed on Jesus.

Only in classes where the story material has been studied before coming to the session should the narrative be developed by questions.

#### Suggested Application.

As for Martha and Mary, so for us, the Lord Jesus will be close at hand when we are in trouble or sorrow.

The Lord Jesus feels now as sorry for his friends who are in trouble as he felt for Martha and Mary. We, like him, should sympathize with everyone.

Like the Lord Jesus, we should talk with our heavenly Father, thanking him for all he helps us to do for his glory.

We should never forget that Jesus is Lord of life and death.

We should always trust him to lead us safely through both.

#### Home Work for Pupils.

Advance work: 1. The text of the story is found in John 12. 1-11, to be read. 2. LESSON WORD STUDIES and LESSON EXPOSITION, on pages 304 and 305 should be carefully studied. 3. The DRAWING lesson of the Rose, to remind us that



since God has given us beauty to make us glad it is a beautiful sign of our love to give it back to him. 4. The BIBLE READINGS (page 302 of the SUNDAY SCHOOL BANNER), one to be read each day. 5. The Golden Text, to be committed to memory.

#### The Intermediate Grade.

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Berean Leaf.]

#### Preparing the Lesson.

Lesson Material: John 11, the entire chapter, especially verses 32-45.

Study Material for the Teacher: See note on GENERAL PREPARATORY WORK, above.

Connecting Links: See GENERAL PREPARATORY WORK, above, and Intervening Events in WORD STUDIES.

Arrangement of Lesson Facts: 1. (a) The background of the lesson—Bethany; Martha; Mary; the sickness of Lazarus. (b) Our Lord's estimate of this sickness (verses 4, 14, 15). (c) The love of Jesus for Lazarus and his sisters (verses 5, 36). (d) The danger of return to Jerusalem (verses 8, 16, 57; also John 10. 39). (e) God's presence makes daylight; he who walks in the light of God's presence never stumbles (verses 9, 10). (f) Jesus sometimes spoke in figurative language, almost like riddles, so as to make people *think* (verses 11-13); but in the end he always made everything plain. (g) Oriental mourners and consolers. (h) Martha and Mary show their individuality even in the hour of mourning.

(i) Martha's faith, perfect so far as it went, was limited because of imperfect knowledge; she knew Jesus had power to heal, but did not think he could release from death. (j) The Resurrection and the Life. (k) Martha's creed. (l) Mary, called by Martha, hastens to Jesus. Mary went out expecting sympathy; the Jews followed her, expecting a fresh outburst of sorrow; all were surprised by receiving "Life and Life more abundantly."

2. (a) Mary and Martha, so dissimilar, were alike both in the strength and the limitations of their faith; they expressed themselves in precisely the same words. (b) The effect on Jesus of Mary's sorrow and the Jews' skepticism. (c) Evidence here of our Lord's humanity. (d) What our Lord's tears proved to the Jews. (e) But really did he weep merely because he loved Lazarus? (f) Wherein does the question in verse 37 differ from the remark made by Martha and Mary?

3. (a) Our Lord's approach to the tomb. (b) Martha's hesitancy about removing the stone. (c) The glory of God (see verses 4, 15, 25, and 26). (d) When the stone was removed Jesus turned his eyes, not toward the shadowy cavern where "the dead was laid," but—where? (e) To whom did he speak, and why? (f) The command to Lazarus. (g) The result. (h) The release of Lazarus from his wrappings. (i) The belief of some Jews.

#### Teaching the Lesson.

Suggestions for Developing the Outline: Back of all the teachings of this lesson stand two facts: Sympathy and Power; or we may say Humanity and Divinity. An effective treatment is to group the incidents of the lesson around verse 35, "JESUS WEPT," and his words in verse 43, "LAZARUS, COME FORTH."

The duty and privilege of human sympathy should be impressed on Intermediates. The Lord Jesus sympathized with what some people call little sorrows as well as with large ones. His sympathy with Martha and Mary are shown in the earlier verses of the chapter almost as noticeably as in the printed lesson verses. His delay in Perea, his journey to Bethany, his delay in Perea, his journey to Bethany, his delay in Perea, his tears in the presence of Mary, his approach to the tomb, were successive evidences of his love and fellow-feeling.

The whole story culminates in an unparalleled exhibition of divine power amid ordinary human conditions. This power is in various degrees shown through all the story, is implied especially in verses 40 and 42, and is demonstrated by verse 44.

Advance Work: Patiently insist on the daily HOME READING.

#### The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

The following outline is presented in the Senior Lesson Quarterly for the use of students: 1. Our Saviour's Love, verses 32-38. 2. Our Saviour's Power, verses 39-45; and our Questions on page 289 are arranged under those headings. In presenting the lesson to the class, however, it may be well to group the teachings around three words: PROMISE, SYMPATHY, and BLESSING.

The Gist of the Lesson: God comforts and sustains in trouble and pain so long as it is best for us to bear them; he removes trouble and pain when he can do so for our good.

1. Promise. The first thirty-one verses of the chapter come under this heading. Without a careful study of these verses we lose much. The promise is at first vague, and somewhat veiled. It is a promise of the glory of God and the glorification of the Son of God (verse 4); a promise that Lazarus shall be awakened out of sleep (verse 11); that our Lord's absence should in some way assist the belief of the disciples (verse 15); that Lazarus should rise again (verse 23); that Jesus Christ himself is the Resurrection and the Life, so that to the Christian man living becomes really dying, and dying involves living.

2. Sympathy (verses 32-38). This lesson is rich in suggestive texts. A study of it by verses will be found exceedingly rich. (1) Mary came where Jesus was (verse 32). It would seem as if the miracle was conditioned on her coming. (2) Mary's words (verse 32), identical with those of Martha, show perfect faith but limited knowledge. The physical presence of Jesus was not necessary to prevent her brother's death. She shared the universal misapprehension of death. It was, however, really a blessing that her brother died. Our Lord's promise of the resurrection makes death to us also a blessing. (3) "If—" We often think that "if something else had happened," or had not happened, we should not be in trouble. But most reasoning concerning our welfare which begins with an "if" is mistaken. (4) The groanings in spirit of verse 33 and the tears of verse 35 remind us that Jesus carried our sin and bore our sorrows. (5) Whenever possible God takes us into partnership with him: "Where have ye laid him?" "Take ye away the stone." (6) "Jesus wept," and his tears "manifest his manhood, illustrate his tenderness, assure his aid." (7) Everyone noticed our Lord's affectionateness. Besides the love for fallen humanity which led him to spend his life to secure the salvation of the race, he had a fond, personal, human love for such friends as Mary, Martha, and Lazarus, Peter, James, and John. Tender hearts are sometimes sneered at in this world of frozen sympathies, but affectionate susceptibility is not only creditable, it is in so far likeness to Jesus. (8) We do not know

April 16]

whether "some of them" (verse 37) were hostile or friendly, but they made a similar mistake to that of Martha (verse 21) and that of Mary (verse 37). They recognized the Lord's power and believed in his love, but they had not yet learned to confide in his unsearchable providence.

3. Blessing (verses 39-45). (1) The lesson story presents to us a picture of a dead man, buried in a cave, while a divine Restorer, standing in the sunlight, says, "I am the resurrection, and the life." But between the two is a stone—an obstacle to the miracle, a non-conductor, an interceptor. "A mere trifle," one might say who believed in Jesus; "He who can put new life into a corpse surely can roll away a stone." He can, but he will not. As in verse 34, so here we find ourselves fellow-workers with God. On condition that we do what we can he will do the rest. (2) Martha's suggestion (verse 39) was tender and reasonable from her point of view, but it was mistaken. Conventionalities must be swept aside by spiritual power. (3) In verse 40 Jesus reminds Mary and Martha of his promises—a good habit this, repeatedly to remind ourselves and others of the sweet promises of God. (4) Our Lord thanked the heavenly Father for

the endowment of power. For all personal power we enjoy we should thank God. Thank-giving clear enough for all to hear is our duty, should be our delight; it ministers to our personal profit and to the profit of others. In our Lord's life story thanks are recorded oftener than petitions. Let him be our model in this also. (5) Our Lord's one purpose was to perform the work for which God had sent him. We, too, are sent by God. Each of us has a special divine mission. Jesus proved that he was sent, first, by his own holy behavior; secondly, by exceptional evidences of divine power. If by our holy behavior we show that we are sent God will furnish attesting signs. (6) Contrast the words, "Lazarus, come forth," with the apostles' "In the name of Jesus of Nazareth." (7) "Loose him and let him go" corresponds with the Saviour's words to the parents of the restored girl, "Give her to eat." Jesus would have us attend to the secular as well as to the spiritual side of life. (8) Many of the "Jews" "believed" because of the signs. "Blessed are they who, having not seen, believe."  
The Illustrative Readings given on page 72 of the Senior Lesson Quarterly will be found of great advantage as home work.

The Responsive Review

1. Name the two sisters who mourned the death of their brother Lazarus, whom Jesus loved. *Martha and Mary.* 2. How long had Lazarus been dead? *Four days.* 3. What did Jesus say to Martha, the sister of Lazarus, in the GOLDEN TEXT? *"I am the resurrection,"* etc. 4. How did Jesus show his sympathy at the grave of Lazarus? *"Jesus wept."* 5. What did he call aloud after praying to God? *"Lazarus, come forth."* 6. What followed the words of Jesus? *The dead man came forth living.*

The Church Catechism.

33. What is regeneration? *Regeneration is that work of the Holy Spirit, wherein we are made new creatures in Christ Jesus, being renewed in the image and likeness of God.*  
John 3. 3. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.

LESSON III. The Supper at Bethany

[April 16

GOLDEN TEXT. She hath done what she could. Mark 14. 8.

AUTHORIZED VERSION

John 12. 1-11 [Commit to memory verses 2, 3]

1 Then Je'sus six days before the passover came to Beth'a-ny, where Laz'a-rus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Mar'tha served; but Laz'a-rus was one of them that sat at the table with him.

3 Then took Ma'ry a pound of ointment of spikenard, very costly, and anointed the feet of Je'sus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.

4 Then saith one of his disciples, Ju'das Is-car'i-ot, Si'mon's son, which would betray him,

REVISED VERSION.\*

1 Jesus therefore six days before the pass-over came to Bethany, where Lazarus was, whom Jesus raised from the dead. 2 So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. 3 Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. 4 But Judas Iscariot, one of his disciples, that should betray him, saith, 5 Why was not this ointment sold for three

\*The Revised Version, copyright 1901, by Thomas Nelson & Sons.



5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Je'sus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Je'sus' sake only, but that they might see Laz'a-rus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Laz'a-rus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Je'sus.

**Time.**—Probably Saturday evening, April 1, A. D. 30. **Place.**—Bethany.

#### Home Readings

*M.* The Supper at Bethany. John 12. 1-11.

*Tu.* A lasting memorial. Mark 14. 1-9.

hundred shillings, and given to the poor? 6 Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. 7 Jesus therefore said, Suffer her to keep it against the day of my burying. 8 For the poor ye have always with you; but me ye have not always.

9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests took counsel that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

*W.* Another anointing. Luke 7. 36-50.

*Th.* The good choice. Luke 10. 38-42.

*F.* The grateful leper. Luke 17. 11-19.

*S.* Gratitude expressed. Psa. 103. 1-12.

*S.* Remembrance of mercy. Psa. 116. 1-14.

### The Lesson Hymns

*New Canadian Hymnal*, No. 121.

Saviour! thy dying love  
Thou gavest me,  
Nor should I aught withhold.

*New Canadian Hymnal*, No. 450.

Growing together, wheat and tares,  
Clustering thick and green,  
Fanned by the gentle summer airs.

*New Canadian Hymnal*, No. 120.

I am thine, O Lord, I have heard thy voice  
And it told thy love to me;  
But I long to rise in the arms of faith.

### Questions for Senior Scholars

1. *Sincere Love* (v. 1-3).—In what suburb of Jerusalem did Jesus tarry on his way to Jerusalem? At whose house did his friends give a supper in his honor? What did Lazarus do? Martha? Mary?

2. *Hypocritical Greed* (v. 4-8).—Was it wrong to ask the question in verse 5? What was the rebuke of Jesus? What is meant by the phrase "day of my burial"? What is meant by "The poor ye have always with you"? Is it due to God's will that there should be poor

people with us always, or is it due to man's heartlessness, carelessness, and shiftlessness?

3. *Aimless Curiosity* (v. 9).—What motive brought people to Bethany? Does curiosity ever bring people near to Jesus now? What effect ought the sight of Lazarus to have had on the people? Are such people benefited by Jesus?

4. *Murderous Conspiracy* (v. 10, 11).—About what did the chief priests consult? What had they against Lazarus? How did it injure the chief priests for the people to believe on Jesus?

### Questions for Intermediate Scholars

1. *Jesus and Mary* (v. 1-3).—To what town did Jesus come on his way to Jerusalem? What great feast of the Jews was about to be celebrated? How did the friends at Bethany entertain Jesus? Who was with him at the table? By what act did Mary show her love and devotion? How can we judge of the feeling of her heart?

2. *The Question of Judas* (v. 4-6).—How much did Judas think this offering of Mary was worth? What did he want with the money?

What position of trust did he hold? How did Jesus answer Judas's objection? What did he say Mary's act meant? Of Judas and Mary who was the better friend to the poor? Why did Jesus say that they would not have him always with them?

3. *Lazarus and the Jews* (v. 7-11).—What brought so many people to Bethany when Jesus was there? What was troubling the chief priests? What did they plan to do? What ought the chief priests to have done?

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### Questions for Younger Scholars

Where did Jesus go? When? Whose home was there? Did they love Jesus? Why? What did they do for him? Who served at the feast? Whom did Mary want to honor? What did she pour on Jesus's feet? *Costly perfume.* How could she reach his feet? *They were upon the couch on which he leaned.* With what did

she wipe his feet? What filled the house? Who found fault with Mary? Was he pitiful toward the poor? What name is given to him? *A thief.* What did Jesus say to him? Did his friends think that he was so near death? How near was it? *Jesus was arrested at the pass-over feast.* What did the priests want to do?

### Library References

CHRIST IN SOCIETY.—Stalker, *Imago Christi*, pp. 109-124. Snowden, *Scenes and Sayings in the Life of Christ*, pp. 230-236. Rhees, *Jesus of Nazareth*, pp. 219-225.

MARTHA AND MARY.—McCook, *Women Friends of Jesus*, p. 195. Wharton, *Famous Women of the New Testament*, p. 229.

JUDAS ISCARIOT.—Stalker, *The Trial and Death of Jesus Christ*, p. 110.

#### SERMONS ON THE LESSON

Verse 1.—Fish, *Pulpit Eloquence*, vol. ii, p. 411. Verse 2.—Deems, C. F.; *Sermons*, p. 192. Treasury, vol. iv, p. 370. Verse 5.—Pierce, G. F., *Sermons and Addresses*, p. 291.

### The Lesson Statement

Goodness attracts goodness and repels evil. The world in our Lord's day was conventionally divided, as it is now, into respectable and discredited classes; and that division carries with it to superficial minds the thought of the goodness of the respectable and the badness of the discredited. Scribes and Pharisees and priests were classed as good, just as church members are to-day; the uneducated poor, the rustic-mannered, and emphatically the outcast were regarded as bad. This was, perhaps, in general a proper classification; but the presence of the Lord Jesus often revealed unsuspected goodness and badness. The case of Simon the Pharisee and the woman which was a sinner was an instance of this. Our lesson to-day reveals in four scenes the same truth.

I. *We have, first, a study of love for Jesus* (verses 1-3). Lazarus, Martha, and Mary loved Jesus and were beloved by him long before their gratitude was stirred by the raising of Lazarus from the dead. That was a mere incident in their friendship. They knew that it was now "six days before the passover" (verse 1), but they little thought that it was only six days before their Lord's death. Their manifestations of affection were artless, and showed their individual characteristics; as love always does. (1) "They made him a supper," precisely what we delight to do for our friends. (2) "Martha served," not, of course, as a servant, but as a hospitable friend. She belonged to that numerous class of folk whose love can manifest itself only in service. Her nature, as shown by Luke and by earlier hints in John, is in harmony with this. (3) "Lazarus sat at the table." It was all he needed to do, and probably all that his emotions would permit him to do. It is not always necessary to talk

or to "serve" to show affection. This was a time when silent presence was eloquent. (4) Mary "anointed the feet of Jesus" and "wiped his feet with her hair." How characteristic this was of her nature deep thinking will show. Thus each one of our Lord's lovers had his own way of showing love for the Master. So it must always be. And as it would have spoiled Mary's beautiful gift if she had criticised Martha; as it has raised a slight criticism (though with much of charity in it) against Martha because on a similar occasion she found fault with Mary's way; as it would have been flagrantly impertinent and foolish to find fault with the silence of Lazarus; so we must learn how wicked and foolish it is for any lover of the Master in our time to find fault with any other because both cannot show their love in the same way.

II. *We have, secondly, a study of fault-finding* (verses 4-8). Very often, as in this case, fault-finding springs from insincerity. Here insincerity was made still meaner by covetousness and jealousy. As the presence of Jesus had brought to view the striking characteristics of Lazarus, of Martha, and of Mary, so it now brings to view those of Judas. He may have thought himself on safe ground when he thus criticised the spending of money directly for the glory of Jesus, but his motive was wrong; though his full depravity (verse 6) may not have been revealed, even to the disciples, till later. The Lord Jesus takes advantage of badness as well as of goodness to reveal truth to us. Verses 7 and 8 show his estimate of all sacrifice made for him. The poor we have always with us, and whatever we do for them we do for him, as he has elsewhere shown us. Jesus knew that the day of his

burial was near. He knew that when he died Mary would eagerly give such a treasure of perfume as this to honor and beautify his tomb. He approves of her act because of the spirit behind it.

III. *We learn lessons concerning popular admiration* (verses 9-12). Even vice admires virtue so long as virtue does not directly criticize it. A gambler will be honest in his indignation against a sweat-shop. There were many people ready to applaud Jesus because he criticized *other* sinners. On the other hand, many of these converts doubtless may have been

sincere and permanent. Curiosity is sometimes used by God as a door of entrance to his kingdom. The voice of the people is not the voice of God, and public opinion is the most fitful thing on earth. Six brief days changed "Hosanna to the Son of David" into "Crucify him!"

IV. *We learn a solemn lesson from the hatred of the chief priests* (verse 10). The nearer the Lord came to them the more they hated him. Viciousness, reproved, never forgives. Lazarus is hated also because he showed forth our Lord's power and goodness.

### The Lesson Word Studies.

NOTE.—These Word Studies are based on the text of the Revised Version.

The anointing of Jesus by Mary of Bethany is the last recorded event in the life of our Lord preceding the crowded scenes of passion week. It occurred on the evening preceding the triumphal entry of Jesus into Jerusalem, and is recorded by three of the four evangelists (Matt. 26. 6-13; Mark 14. 3-9; John 11. 55 to 12. 11). Several weeks had intervened since the raising of Lazarus, during which time Jesus had retired with his disciples to "a city called Ephraim," several hours' journey northeast of Jerusalem. Departing thence he had crossed the Jordan, proceeded southward, recrossing at Jericho, through which city he passed accompanied by a great caravan of pilgrims on their way to Jerusalem for the great annual celebration of the passover. Much of that which transpired by the way on this last journey of Jesus to the national capital is recorded in the synoptical gospels (Matt. 19. 3 to 20. 34; Mark 10. 2-52; Luke 17. 11 to 19. 28). These passages include mention of the following important and familiar persons and events: The ten lepers healed; the Pharisee and the publican; Christ blessing little children; the rich young ruler; the ambition of James and John; the blind men near Jericho healed; and the visit to Zacchæus.

#### Verse 1. Six days before the passover

—On the eighth of Nisan, since the passover festivities began on the fourteenth. It is generally accepted that the year was A. D. 30, in which case the eighth of Nisan fell on Friday, March 31, that is, began at six o'clock P. M. of that day, and was a Sabbath. We are to think of Jesus as arriving at Bethany before the Sabbath commenced, or early enough not to have traveled more than the lawful distance on the Sabbath itself. The feast probably occurred twenty-four hours later, after the close of the Sabbath, on Saturday evening.

**Bethany**—To be identified with the modern "Azariyeh" or "Lazariyeh," the place of Lazarus, on the eastern slope of Mount Olivet, about two miles from Jerusalem. A place in which on account of its lonely situation many invalids congregated, giving to the place the name *house of misery*. The village to-day contains "about forty poor houses inhabited by Moslems."

**2. They**—Clearly referring to a larger company than the little family consisting of Lazarus and his two sisters. Since the raising of Lazarus no doubt there were many in Bethany who believed on Jesus and would be glad to publicly do him honor.

**A supper there**—In Bethany, though not in the home of Lazarus. Matthew and Mark

both explicitly state that it was *in the house of Simon*, who had been a leper. We infer that this man had been healed by Jesus on some former occasion, and that therefore he would have a special and prominent part in this reception tendered the Master.

**3. A pound (λίτρον)**—A weight equivalent to our pound (troy) of twelve ounces.

**Ointment of pure nard**—The Greek phrase (μόρου νάρδον πιστικῆς) is very rare, occurring only here and in Mark 14. 3. Its meaning, therefore, is not quite certain. It may mean (1) "genuine (pure) nard" as distinguished from adulterated nard, which was cheaper and more common; or (2) "drinkable (liquid) nard," and ointments were sometimes drunk mixed with wine; or (3) "Pistic nard," in which case "Pistic" is to be taken as a proper adjective derived from the name of the place from which the ointment was obtained, though no such place now appears to be known. All of these meanings find support in the analysis of the Greek phrase. Of the three, the first is to be preferred. The nard (νάρδος) itself was an aromatic oil extracted from an East Indian plant, the *Nardostachys jatamansi*, and was, as the evangelist explains, *very precious* (comp. verse 5 below).

**The feet**—Matthew and Mark both mention only an anointing of the head, which doubtless

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**Odor**—The fragrance.

**4. Judas Iscariot**—The treasurer of the apostolic company, who would most naturally be interested in money values more than the others. Concerning him we know (1) of his call (Matt. 10. 4; Mark 3. 19; Luke 6. 16); (2) that Jesus early foretold his treachery (John 6. 70, 71); (3) that he betrayed Jesus (Matt. 26. 14-49); (4) of his subsequent remorse and suicide (Matt. 27. 3-5).

**5. Three hundred shillings**—Literally, *three hundred denarii*. The denarius was a Roman silver coin the value of which seems to have varied greatly from time to time. Probably about seventy-two dollars would be a fair equivalent in our money, which was a fabulous

sum for one of moderate circumstances to squander in this way.

**6. He was a thief**—A personal recollection of John, who had doubtless suspected the traitor long before his true character was openly revealed.

**Bag**—Or box.

**Take away**—The Greek verb (*παράγω*) sometimes means "to make away with," "to steal," which is doubtless John's intended use here.

**7. To keep it against the day of my burying**—Perhaps better as in the marginal rendering, *it was that she might keep it*, etc.

**10. Chief priests took counsel**—So remarkable had been the demonstration in honor of Jesus at Bethany that it attracted the attention and determined opposition of the authorities at Jerusalem.

### The Lesson Exposition

#### ESSENTIALS AND NONESSENTIALS

The three accounts (Matt. 26. 6-13; Mark 14. 3-9; John 12. 1-8) of this beautiful incident is an interesting example of the independence and variations of the records of the gospel writers. Matthew and Mark give the event as having taken place two days before the Passover, while John puts it six days. It is generally granted that John is correct. In any case there is a difference which it is not worth while to try to reconcile. The value of the account is just the same whether the event happened two days or six days before the passover. Again, John does not tell us where the feast was held, though, if we did not have the accounts of Matthew and Mark, who inform us that it was in the house of Simon the leper, we would naturally infer that it was in the home of Martha and Mary and Lazarus. But, again, it does not really matter in whose house it took place. The when and the where are nonessentials. Then, too, Matthew and Mark do not tell us that it was Mary who anointed Jesus, but simply refer to a "woman." John tells us that it was Mary, and no doubt Matthew and Mark knew it was she. But if we were entirely ignorant of the woman's name it would not greatly matter. What she did, not her name, is the great thing. Of the woman who similarly anointed Jesus months before this occasion, we really are ignorant. It is only by tradition that she is known as Mary Magdalene. Yet, again, Matthew tells us that it was "some of his disciples" who were indignant because of the extravagance of Mary's anointing; Mark simply says "there were some that had indignation," while John tells us that it was Judas Iscariot. No matter, again, for it is the spirit, whether manifested by one or many, that is important.

There is at least one discrepancy, and there are many variations; but as to all the essentials of the story itself there can be no question, and it is the story, and not its accidents, that concerns us.

#### THE FAME OF LOVE

In Mark's account of this incident there is a statement that should be put at the front of its study. He tells us that Jesus declared, "Where-soever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." This prediction has been richly fulfilled, for this story of Mary is one of the most familiar and fascinating stories of the Bible, and it is doubtful whether any circumstance in the gospel history, aside from those things which belong to the highest features of Christ's own experiences, has entered as deeply into the thought and feelings of the world as this. What Mary did secured for her an everlasting fame. No master of war who conquered for himself a throne ever gained so universal and enviable a glory as did this humble woman at Bethany. She outranks scholars, and philosophers, and soldiers, and discoverers, and inventors. "The greatest of these is love." In God's sight the supreme achievements are the achievements of love. Love represents life at its highest, and its highest register stands above everything else. Christ himself illustrates this law; for just as he bestowed upon Mary for her deed of love a world-wide fame, so God the Father, because Jesus expressed his love in unequalled sacrifice, "gave him a name that is above every name." Mary was not dreaming of fame; and Jesus "made himself of no reputation." But exaltation in the kingdom of God always springs out of self-forgetfulness.



### VALUE OF MARY'S ACT

But some one, viewing it from the practical point of view, may say Mary is not entitled to this distinction. "Of what value to the world has her act been? Columbus gave to humanity a new hemisphere, and other men by great discoveries and inventions have multiplied the wealth of the world. But what value has accrued to the world from Mary's deed?" That is the money-changer's question, and that is his conception of value. To him flowers would have no value except for the fact that there are people enough who appreciate them to make them marketable. But the money-changer's question also reveals his blindness. He fails to see that commercial value itself is dependent upon certain higher qualities which are not matters of commerce. Man's lower life is made fruitful by the enrichment of his higher life. The great inventions and discoveries have all been made where the influence of Christ's gospel of love has been most fully felt. A world without love would be a world without worth. Selfishness is destructive of value. The things which men possess can have worth only as men themselves take on worth. Therefore when Mary there in Bethany did a thing that for all these centuries has been an inspiration to millions of lives in all gentleness and self-forgetfulness and sacrifice, filling life with the perfume of the holiest and finest sentiments, she helped to lift humanity to a higher range of value. It would be as foolish to ignore the rain and the dew and the sunshine, in discussing the fruits of the fields, as to forget such influence as that which went out from Mary in considering the material values of the world.

### THE UNCONSCIOUS MEANING OF MARY'S ACT

Jesus saw a significance in what Mary did that Mary herself did not perceive. In John's account Jesus says, "Let her alone: against the day of my burying hath she kept this." In Mark (14. 8) it is, "She is come beforehand to anoint my body to the burying." We cannot

suppose that that purpose was in the heart of Mary. To suppose that it was would mar the beauty of the story. Jesus saw a meaning in Mary's sacrifice of love that she was not aware of. Mary did not know that Jesus was to be crucified, and that his body, upon which she poured out the rich ointment, would soon lie in the sepulcher. But her act was just such an act as would have been most appropriate if she had known. Love makes no mistakes, and its service is always appropriate. God sees the connections of what we do with things unknown to us, and binds our service to all his future plans. What we do with the intent of love is very sure to have wider ranges of connection than the things within our thought.

### INCORRIGIBLE WICKEDNESS

It is doubtful if anything recorded of them so proves the incorrigible wickedness of the rulers of the Jews as what is here said of them. They took counsel to put Lazarus to death, because many were being brought to believe on Christ on account of him. In nothing had Lazarus committed any offense. He had died, and Jesus had raised him from the dead. The logic of the miracle was so convincing that many believed on Jesus as the Messiah. But the rulers would not be convinced by any proof. With them it was not a matter of logic, but of passion and hatred. They had long been plotting to put Jesus himself to death; now they plotted to put Lazarus to death, whose living presence was a testimony for Christ to which no reply could be made. They were determined not to know the truth, and they were ready to murder a witness who was leading others to the knowledge of the truth. It is a revelation of their unspeakable and hopeless wickedness; and in the light of it we can understand the fearful denunciations which Christ poured out upon them which are recorded in the twenty-third chapter of Matthew. And it reveals also a law of human nature under the mastery of evil, which is that hatred of the truth leads to hatred of every one who testifies of the truth.

### THE LESSON PRAYER

Blessed Christ, we can understand why they made a feast for thee at Bethany; for Simon thou hadst cleansed of leprosy, and Lazarus thou hadst raised from the dead. But we also should make thee our guest of highest honor; for thou hast cleansed us from the leprosy of sin and raised us up from spiritual death. Kindle in our hearts the grateful love that moved Mary to anoint thee with costly ointment; and grant that from our lives, through kindly deeds done unto others as unto thee, may go forth an influence, fine and rich as the perfume of Mary's alabaster box, to sweeten the moral atmosphere of the world. Amen.

## The Lesson Coin Thoughts

## I

That supper at Bethany was lifted into sublime altitudes of meaning by the presence of the Master.

The supper was given in honor of Christ. He does greatest honor to himself who honors God.

Commonplaces were glorified by the beautiful spirit of sympathy and service at that Bethany supper.

It is the beautiful moss grown over the moldering wall.

It is the morning-glory trailing over the weather-beaten fence.

It is the sunshine driving shadows from the world.

## II

One man was guest at that board who had been dead and in the grave.

At the approach of Christ the grave gives up its prey.

The glooms of sorrow disappear when the glory of his solace comes.

Hearts in the home will not be estranged who make firm friends with him.

No night is so dark but the coming of Christ will bring the sunrise.

When we take Christ for our life the dearest things which have been dead come back to life again.

But for the presence of Christ the presence of a guest who had lain in the grave had been incredible.

But it is the office of Christ to make the incredible credible. The presence of Lazarus was practical proof of the power of Christ.

## III

Every good deed is as ointment poured forth. One's best is always good in the eyes of the Master.

Good deeds need no heralding; they disseminate themselves like a perfume.

Many a perfume calls up some happy past, and so was this of the spikenard in memory of Lazarus's resurrection.

The value of the gift was telltale of the giver's love.

No bitter spirit can exhale a sweet fragrance. Every flower gives off the scent of its soul, sweet or otherwise.

If the recipient can take it love always gives its best. To count the cost and call it sacrifice is not the method of love. Love holds no gifts too good to bestow on the loved one.

In the measure that life falls short of love it is incomplete.

Full-grown love is full-grown life.

## IV

As a pebble thrown into a pool sends a wave to the outermost edge, so good deeds spread in widening waves across the world.

The hope of the world's redemption lies in the eternal growth of goodness.

Evil may endure and increase for a time, but it has at the heart of it no principle of eternal vitality.

Evil is a work of the devil. "For this purpose was the Son of God manifested, that he might destroy the works of the devil."

If the eternal God can destroy evil temporarily, can he not destroy it eternally?

God has planted the principle of eternal vitality in the principle of goodness.

The leaven of goodness is steadily leavening the whole wide world.

## V

He was a traitor who thought that the generous gifts of love were wasted.

Judas had brooded over the value of coin till he lost sight of the value of character. Eyes grow dim that gaze too much on gold.

One may pauperize his heart by filling his pockets with gold.

With Judas everything was a matter of cash. With him nothing counted which did not count in terms of cash.

Men say, "Business is business"; they forget that business may be *baseness*.

The hand of a man whose heart is that of a traitor can never be trusted.

In the minds of some people nothing is of service that cannot be sold.

Spiritual values are too big to be sold in material shambles.

Judas had more interest in his purse than he had in "the poor." A man may clothe a bad motive with a good mantle. Pretentious piety is perfidy.

## VI

A woman is in great company when Christ tells the evil one to "let her alone."

Our Master is able to hold the hell hounds of evil at bay.

The humblest ministry to men is appreciated by our Master.

"Let her alone" is the rebuke of Christ to the commercial greed of all times and all climes.

In the eyes of the Master many a deed that is done in the dust shines with the splendor of the stars. Lowliness may be full of loveliness.

## VII

"Me ye have not always" minds me of *seasonable* service.

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Opportunities of service may slip past us unobserved.

Weakness is always an appeal to strength; need is always an appeal to sources of supply.

### The Lesson Heart Talk

We learned a blessed lesson at Bethany last Sunday. To-day we learn another from the same circle of Jesus's friends. We learn much from those who know him intimately. It is good to live in the same houses with one dear to him; good to visit where he is present with the guests. I love to spend much time, in thought, with his friends at Bethany. The incident of our lesson did not occur in Martha and Mary's home. It was in the house of Simon the leper, but they must have been intimate friends, because Martha served at the supper and Mary felt enough at home to do whatever her heart moved her to do. This supper given in his honor was the last occasion when Jesus met his friends socially; it was their last opportunity to give him an expression of regard. It must have been a pleasant memory when they saw no more on earth his face. We know not when our friends may leave us; let us say and do what will make them happy "while the days are going by." Think of Jesus, after weeks of toil, preaching, teaching, healing; meeting the hatred of the Jews and the hard unbelief of people who always misunderstood him; think of him coming to Martha's quiet home where she would think nothing a trouble that would minister to his comfort, and where Mary would sit at his feet joyfully believing every word he said. "Jesus loved Martha, and her sister, and Lazarus."

It is not fancy, but scriptural truth, that Jesus still values love above all other gifts. "Give me thy heart" is his constant appeal. "Simon, son of Jonas, lovest thou me?" We can offer no gift to our friends so rich and sweet as love. Bless them with its repeated expression while you have the chance. If you can make anyone's home-coming from the workaday world restful and refreshing by the silent or the spoken ministries of love, I charge you use the opportunity as it flies; it may pass all too quickly and leave you chilled with vain regret.

It was the love in Mary's alabaster box that made it "very precious." Judas counted the money value; Jesus counted the heart value.

Thousands in gold and silver have been spent

Some minds are more drawn by curiosity than they are by Christ. The Jews were more eager to see Lazarus who was raised to life than to see "the Life" that had raised Lazarus.

upon monuments that are to-day forgotten, but this memorial of love is spoken of all over the world, and will be always, wherever the story of Jesus is told. Other tongues shall cease, but the speech of love is the immortal music of heaven. There was another Mary who broke a precious box to anoint the feet of her Lord. She loved much because she had much forgiven; this Mary loved much because she had received much. Whether from the heart of the "sinner" despised by the Pharisee, or the heart of the woman honored in home and social relationships, the love was equally valued by the Lord of Love. We envy those who possess rare gifts for usefulness, who are able to do that which men praise. But what men praise most does not always please God. The approving words, "She hath done what she could," encourage us who feel our limitations. He never asks more than we are able to do. He is not pleased when we strain to do beyond our ability. What she could, not more than she could, as we, in these strenuous days are tempted to try, not always for love's sake, but for pride, ambition, and human praise.

Many loving hearts are pouring out their store for Jesus' sake, quite unconscious how very precious it is to him.

"The look of sympathy, the gentle word,  
Spoken so low that only angels heard,  
The secret act of pure self-sacrifice  
Unseen by man, but marked by angel eyes—  
These are not lost!"

"The kindly plans devised for others' good,  
So seldom guessed, so little understood,  
The quiet, steadfast love which strove to win  
Some wanderer from the woeful ways of sin—  
These are not lost!"

A word of encouragement was spoken to one who said, "You do not know how much you have helped me." "I did not try to help you; it was in my heart," her friend replied. It was in Mary's heart to give this expression of affection to Jesus because she had sat at his feet and there had learned to love him best of all.

### The Lesson in Literature and Art

1. As Christians, who have become what they are by the death of the Lord, death itself must remain a something continually present to us all. But gladness of heart is just what

turns even the continual thought of death into something that does not annoy us in the cheerful moments of social life.—*Schleiermacher*.

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of manhood. He was a friend and a brother to all who came his way, and to all whose way he could intercept. He exhibited an open spirit of good will toward all mankind. He sought the populous and busy places of life. He was to be found wherever men assembled themselves together. He was fond of the home, and the social circle; nor did he scorn the feast, and the banquet. He delighted in conversation, and loved to pour out the riches of his mind and heart upon all who were open-hearted and sincere.

### 3. Verses 2, 3.

Her eyes are homes of silent prayer,  
Nor other thought her mind admits  
But, he was dead, and there he sits,  
And he that brought him back is there.

Then one deep love doth supersede  
All other, when her ardent gaze  
Roves from the living brother's face,  
And rests upon the Life indeed.

All subtle thought, all curious fears,  
Borne down by gladness so complete,  
She bows, she bathes the Saviour's feet  
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,  
Whose loves in higher love endure;  
What souls possess themselves so pure,  
Or is there blessedness like theirs?

—Tennyson.

4. Verse 3. If we should gather all the flowers that grow upon the mountain-sides and in the valleys, and heap them up before God, he would not be richer than he is now but when we bring ourselves to him, and affection after affection opens and exhales in his presence, he is richer, and his joys are greater.—Becher.

5. Verses 7, 8. The spirit that offers precious things simply because they are precious

. . . is a good and just feeling, and as well-pleasing to God and honorable to men, as it is beyond all dispute necessary to the production of any great work in the kind with which we are at present concerned. That costliness must be an acceptable condition in all human offerings at all times,—an external sign of their love and obedience, and surrender of themselves and theirs to his will. It is not the church we want, but the sacrifice; not the emotion of admiration, but the act of adoration; not the gift, but the giving.—John Ruskin.

6. It was an act of devoted sacrifice, of exquisite self-abandonment; and the poor Galileans who followed Jesus, so little accustomed to any luxury, so fully alive to the costly nature of the gift, might well have been amazed that it should have all been lavished on the rich luxury of one brief moment. None but the most spiritual-hearted there could feel that the delicate odor which breathed through the perfumed house might be to God a sweet-smelling savor; that even this was infinitely too little to satisfy the love of her who gave, or the dignity of Him to whom the gift was given.—Farrar.

### 7. Verse 9.

Turn to the world—its curious dwellers view,  
Like Paul's Athenians, seeking something new,  
Be it a bonfire's or a city's blaze,  
Be it the gibbet's victim, or the nation's gaze,  
A female atheist, or a learned dog,  
A monstrous pumpkin, or a mammoth hog,  
A murder, or a muster—'tis the same,  
Life's follies, glories, griefs, all feed the flame.  
Hark, where the martial trumpet fills the air,  
How the roused multitude come round to stare;  
Sport drops his ball, toil throws his hammer by,  
Thirst breaks a bargain off, to please his eye;  
Up fly the windows, even fair mistress cook,  
Though dinner burn, must run to take a look.  
—Charles Sprague.

## The Lesson Illustrated

Verses 2, 3. In all the folklore of the world, whenever a prince is to be placated, the very best present possible is sent. Recall the forty basins of jewels in the story of Aladdin. To Mary Christ was her King. She gave the best she had. The pocketbook is not always converted with the heart. It is a pity that this is so, not only for the fact, but also for what it indicates. With some it means the adoption of a double set of morals, one for business and one for religion.

Verse 5. "Even on calculation of mere social economy, the world is far better, the poor are far richer, for the waste of the ointment than the three hundred pence could have made them. The charge of the six hundred at Bala-klava might not be war, but it has inspired more noble heroism than all the consummate

strategy of Waterloo. Many a rash impulse teaches the world more than the profoundest science of political economy."—Henry Allon.

"Are we, then, to calculate every offering to Christ by the simple measure of utility? Are we to build churches, and regulate services of worship, on the simple principle of getting for our money as much as we can? Counting seats, calculating the minimum of decent comfort, balancing in our hands the three hundred pence? Is this rule of utility to denude our churches of ornament, to impoverish our ritual of music and song, to reduce churches to mere places of shelter, and worship to a mere canon of propriety? Are we never to pour forth our ointment? Is the enthusiasm of love, even though in its impetuosity it breaks the costly vase, to be rebuked as wasteful? Is utility the



whole of piety? Is it the whole of life even? May not love give for love's sake; strive to pour forth itself? Must it always take the form of almsgiving? Is adoration forbidden it? So we demur to distant Christian enterprises. Might not the cost and labor of heathen missions be bestowed upon the poor at home? Why spend money upon preaching to Hottentots,

when the poor of London want bread?"—Henry Allon.

**Verse 9.** Is not this curiosity paralleled in our day? Sometimes one is led to think that the presence of some at a funeral is not for the sake of showing their sympathy but to see how the mourners act and to indulge their morbid curiosity.

### The School of Practice

1. They gave Jesus a feast in Simon's house because they loved him and were grateful for what he had done for them. I cannot do this directly for Christ, but this week I will seek some way of doing something for some one as an expression of my love for Christ.

2. Mary gladly gave the best she had to Jesus. I will seek this week to give to Christ, in service or sacrifice, whatever may appear to be needed.

3. Many who saw Lazarus believed on Jesus because of him. If I am not now a professed follower of Christ I will this week consider whether the new spiritual life which Jesus has given to others ought not to cause me to believe on him.

### The Lesson Digest and Teachers' Guide

**GENERAL PREPARATORY WORK.—1. Parallel Passages.** Matt. 26. 6-13 and Mark 14. 3, 9 should be carefully compared for supplementary facts. Neither gives the name of the woman who anointed Jesus or the name of her critic (both given by John); but both supply the name of the host (omitted by John). The account in Luke 7. 36-50 of the anointing of our Lord's feet by "a woman in the city, which was a sinner," has resemblances to the narrative we now study, but cannot well be identified with it. **2. Connecting Links.** (1) John 11. 46-57. The narrative (including Lesson 11) continues unbroken from the beginning of John 11. But (2) John does not give in detail events recorded by the other evangelists, especially by Luke (17. 11 to 19. 28); the healing of the ten lepers; the teaching concerning divorce (Matthew and Mark) and concerning the coming of the kingdom of God; the parable of the Pharisee and the publican; the visit of the rich young ruler; the blessing of little children; prophecies of the crucifixion; the ambition of James and John (Matthew and Mark); the healing of the blind man near Jericho; the visit to Zacchæus; the parable of the ten pieces of money; and the journey up from Jericho. **3. A Simple Analysis.** The lesson passage divides naturally between verses 3 and 4 and between verses 3 and 9, giving us three scenes: (1) the anointing, (2) the criticism, and (3) the priestly plotting for our Lord's death. **4. Changes Made by the Revision.** Verses 1-8 are run together in one paragraph, and verses 9-11 in another. Verse 2: "at meat" instead of "at the table"; the Greek is literally "reclined," not "sat." Verse 3: "pure nard" (margin, "liquid nard") instead of "spikenard"; "precious" instead of "costly." Verse 4: the words "Simon's son" are omitted. Verse 5: "shillings" instead of "pence." Verse 6: "box" instead of "bag"; "took away" instead of "bare." In verse 7 the words of Jesus are rendered, "Suffer her to keep it against the day of my burial." Verse 9 begins: "The common people therefore of the Jews learned." Verse 10: "took counsel" instead of "consulted." There are also slight grammatical changes. **5. Light from Other Scriptures.** The crowds that came to Jerusalem for the passover are glanced at in John 11. 55; see also John 12. 20. Martha's disposition to serve her friends is shown in Luke 10. 38, 40, 41. Mary's loving reverence even before the resurrection of Lazarus is shown in Luke 10. 39, 42. Concerning the cruse of ointment see Mark 14. 3. That our Lord understood Judas's character is evident from John 6. 70, 71. That our Lord and his disciples regularly set aside money for the poor, and that it was Judas's responsibility as treasurer to distribute this money, seems to be intimated in John 13. 29. Verse 7: The reply of our Lord as reported by Matthew (26. 12) makes his meaning plainer: "In that she poured this ointment upon my body she did it to prepare me for burial." Words of appreciation unrecorded by John are given in Matt. 26. 13. Verse 8: Compare Dent. 15. 11 with our Lord's words about the poor. Verse 9: "The common people" (Revision) formed a definite class (see Mark 12. 37) which the learned classes held in contempt. Instead of "a great multitude" (verse 12) some ancient authorities read "the common people." With verse 11 compare John 11. 45. **6. Illustrative Facts.** The teacher should familiarize himself with the customs of the passover feast; with the location of Bethany; with our Lord's friendship for the family of Lazarus; with the burial customs of the Jews; with the simple, communistic life of an itinerant rabbi and his disciples; with the increasing popularity of Jesus among the common people; and with the steadily intensifying hatred of the chief priests. **7. Material for the Teacher's Study.** Special articles on Missions in any good Bible Dictionary, and especially THE LESSON EXPOSITION, page 305.

#### The Junior Grade.

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be

supplied with a copy of the Intermediate Quarterly.]

Preparing the Lesson.

Lesson Material: John 12. 1-11.

Study Material for the Teacher: See note on GENERAL PREPARATORY WORK, above.

Illustrative Material: On the cover of this number of THE BANNER is a picture of the present village of Bethany. Show its location on a map. Draw in the class an outline of the probable arrangement of the tables at the "supper"; show how the guests reclined, with their faces toward the table and their feet extending in the opposite direction. The Drawing Lesson (a picture of a rose) was prepared to show God's pleasure in all beauty, and his gratification when we, with hearts of love, return beauty to him. How can we do this? Which in God's sight are the most beautiful songs, the most beautiful hands, the most beautiful people?

Constructing the Lesson.

Connecting Links: The connection with last Sunday's lesson is given in John 11. 46-57, and in our WORD STUDIES, page 304.

Arrangement of Lesson Facts: (Suggestions for the actual work of teaching are given below.)

1. Mary Showing Her Love for Jesus (verses 1-3). (a) Once every year the people from all over the country crowded to Jerusalem to the Passover Feast. (b) Jesus came with the rest. (c) Jesus reached the little town of Bethany six days before the Passover Feast. (d) Bethany was the place where Lazarus had lived and died and lived again; it was near Jerusalem. (e) Our Lord's friends made him a supper. (f) Lazarus sat at the supper table. (g) Martha waited on the table. (h) Where was Mary? Mary came in later and anointed the feet of Jesus with lovely perfumery, and wiped them with her flowing hair. (i) The house was filled with the sweet smell.

2. Judas Finding Fault with Mary's Way of Showing her Love for Jesus (verses 4-8). (a) Judas was a false friend, a traitor; a thief, too. (b) He wanted the perfumery sold and the money given to the poor. (c) He really meant to steal the money before the poor could get it. (d) Jesus was glad to have Mary show her love for him in her own way. (e) We should always help the poor.

3. Friends and Foes (verses 9-11). (a) Everybody wanted to see Lazarus, who had been dead and was alive again. (b) Many believed on Jesus. (c) This made the wicked priests hate him more than before.

Teaching the Lesson.

Developing the Outline: One of the most prominent traits of the boy and girl between the ages of nine and thirteen is suggestibility. "Careful suggestion on the part of the teacher may work wonders in the character and purposes of the pupils." Our Story Material, wisely presented, will make a deep impression on "Juniors." They are naturally interested in action, in persons and places, and in cause and

effect. There is much of moral and spiritual force in this study. Make the most of that force without much sermonizing or too definite phrasing of the "teachings" in separate sentences. The boys and girls of this grade have strong perceptive powers, growing memory, strong imagination, and consciences steadily increasing in activity. Use every picture, map, and object within your reach which really and directly bears on the lesson passage. Use questions freely, but do not depend on them. Lead the class in a conversation, trying with all your powers to weave this event in our Lord's life, with all of its beautiful and holy suggestiveness, into the very warp and woof of the lives of your pupils.

1. Let us make believe that we have been invited to the supper at Bethany. We ask the way to the house of Simon. When we reach its doors we are invited to remove our sandals. The guests, all smiling and happy, do not notice us; they pay most attention to the Master and to Lazarus. The table is long and low—much lower than ours; no chairs stand beside it, but little sofas are placed, each with its end to the table. What piles of good things are on that table! Stews and puddings and fruits! Each of us is asked to recline on a sofa. We do so, but not on our backs; we lean on our left elbows and keep our right hands free; our faces are toward the table, and our feet, of course, point in the other direction. Martha helps us to the good things on the table. If the teacher has a picture of the scene it will be found helpful in this description. See articles in any Bible dictionary describing Martha. No wonder the guests constantly watch the man who was dead and is alive again, and constantly listen to Jesus, who raised him from the dead. While Martha is asking us to have something more to eat we suddenly smell something lovely. The odor becomes stronger and sweeter, and soon fills the room and the whole house. It comes from Mary's box of ointment (perfume). In last Sunday's lesson we read about Mary too. She has been waiting to show the Lord Jesus how much she loves him. She wants to give him the very loveliest thing she owns; so she has gone to her room and looked over her treasures. And she has found nothing quite so beautiful as this alabaster box and the lovely odor it contains. So she brings it to the Lord Jesus. (It will not be amiss just here to show a bottle of cologne, and to put a little on the handkerchief of each pupil, or, if possible, to show the boys and girls a piece of alabaster.) Mary bathes the Lord's feet with the ointment and wipes them with her hair.

We love the Lord Jesus, too. What can we do? The hymn,

"Take my love, my Lord; I pour  
At thy feet its treasure store."

may profitably be read to the class. (It will be well for the teacher, by story, by song, and by object lesson, to give forceful suggestions as to what each of us may give the Lord Jesus. But do not too closely carry out details. Rather try to fill their minds with holy desires and with questions of conscience.)

2. It is sad to have to turn from such good people as Martha and Mary to such a bad person as Judas Iscariot, who even now was planning to betray Jesus. Surely nothing could be worse than that; but Judas was ready to steal, too, for he wished he had the money this perfume cost. He did not really want to give it to the poor; he wanted to keep it for himself. But Jesus understood. He understands us all, and knows what is in our hearts. He told Judas that there was not a day nor a night from one New Year's Day to the next one when he could not help the poor if he wanted to, but there were not many days left in which Mary could show her love in this way; for Jesus was soon to die.

3. Show the increasing interest of the common people in Jesus, and show the wickedness of the chief priests.

In telling this story have a keen eye for cause and effect, and a constant watch over the suggestiveness of your words. The raising of Lazarus from the dead was the cause of the supper of the invitation to Lazarus as well as to Jesus; it was the cause also of Martha serving and of Mary bringing the spikenard. The chief priests now tried to kill both Jesus and Lazarus. They knew that the people knew they were not good, and they were afraid of Jesus, who was beloved by the people. The treason of Judas and the hypocrisy of the chief priests should be made plain; but throughout the lesson *throw emphasis on the virtues exhibited, not on the vices.*

#### Home Work for the Pupils.

Advance Work and Construction: Draw the palm Branch Intermediate Quarterly, page 37. Read the BIBLE READING FOR EACH DAY from April 17 to Easter Sunday. These Readings are exceedingly simple and will make next Sunday's lesson clear. Read the LETTER ABOUT OUR LESSON STORY.

#### The Intermediate Grade

For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Berean Leaf.]

#### Preparing the Lesson.

Lesson Material: John 12. 1-11.

Study Material for the Teacher: See note on GENERAL PREPARATORY WORK above.

Illustrative Material: Use a paper pad or slate for the outline of the lesson.

#### Constructing the Lesson.

Connecting Links: The connection with last Sunday's lesson is given in John 11. 46-57, and in our WORD STUDIES, page 304.

Arrangement of Lesson Facts: (Suggestions for the actual work of teaching are given below.)

1. Jesus and Mary (verses 1-3). (a) Jesus sympathizes with life's joys as well as with its sorrows. Five days before Gethsemane and almost under the shadow of the cross he accepts a supper given in his honor. His mental agony is held in control while he accepts the courtesies of his friends. (b) Lazarus, Martha, Mary—as different from each other as a brother and sisters can be, and yet all beloved by Jesus. (c) The supper was itself a token of thankfulness to Jesus, who had raised Lazarus from the dead. (d) Mary in the midst of the banquet anoints the feet of our Lord with liquid nard, a luxurious perfume, bottled luxuriously, and wipes them with her hair. It had been her earlier custom to sit at his feet and listen to his teachings; when her brother was dead she had fallen there in sorrow; now, in gratitude, she anoints them and wipes them with her hair. (e) Each must honor Jesus in his own way. Simon gave the supper; Lazarus's living presence was eloquent; Martha entertains and helps; Mary made her beautiful gift. Our Lord saw the heart of each and accepted each. (f) Nobody there counted the cost of anything they did for Jesus. Love never counts the cost. (g) Sincere gifts to God's cause always have deeper meaning than the givers can know. Mary's act has inspired unnumbered thousands.

2. The Question of Judas (verses 4-6).

(a) Judas's character—our Lord's knowledge of it. His attempt to value a token of love by money values gives us a glimpse of it. (b) But probably Judas's estimate of its expensiveness was correct. (c) Much criticism of holy endeavors has its origin in treason of heart. (d) The Lord's interpretation of Mary's act. (e) Our duty to the poor. (f) Meanness of spirit shuts up the way for blessing one's self, and tries to deprive the good deeds of others of their value.

3. Lazarus and the Jews (verses 9-11).

(a) Lazarus drew the crowds, and thus brought many to Jesus. Every soul raised from the death of sin to the life of righteousness preaches the gospel by his godly life. (b) The more our Lord's lovers love him the more his haters hate him.

#### Teaching the Lesson.

On a Friday morning, probably, Jesus and his disciples left the home of Zaccheus and proceeded toward Jerusalem, which was about a day's walk from Jericho—a most tiresome walk up steeply sloping rocks through a region well-nigh uninhabited. Probably on Friday evening

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before sunset they reached Mount Olivet and turned into the village of Bethany where lived the family of Lazarus. The note of time in the first verse of our lesson is instructive. With sunset the Jewish Sabbath began—a Sabbath which he probably spent in quiet in the society of his friends. With another setting of the sun the Sabbath closed, and his friends “made him a supper” at the house of one Simon the leper (Matt. 26. 6).

In developing the Arrangement suggested above follow the LESSON STATEMENT, page 303, the LESSON EXPOSITION, page 305, and the HEART TALK, page 308.

**The Senior Grade**

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

1. Jesus had just arrived at Bethany from Jericho on his way to Jerusalem. From Jericho to Jerusalem—17 miles; from Bethany to Jerusalem—2 miles. Previous visits to Bethany, Luke 10. 38-42; John 11. 1-46; doubtless many visits unrecorded. Jesus started early (verse 1) to visit his friends; others started early to purify themselves (John 11. 55; comp. Num. 9. 10). He probably arrived at Bethany on Friday evening just before sundown, when the Sabbath began; the supper was given probably on Saturday evening after sundown, when the Sabbath closed.

2. During our Lord’s visit to Jerusalem three months before this (John chapters 9 and 10) he healed the man born blind, taught concerning the Good Shepherd, and came into conflict with the authorities in Solomon’s porch. Note how the conspiracy against his life has now developed (John 9. 24; 10. 31, 39; 11. 47-57). He has become the chief topic of conversation in Jerusalem (John 11. 56).

3. The accounts of the anointing by Mary in Matt. 26. 6-9 and Mark 14. 3-5 should be studied in connection with our printed verses and should be carefully compared with the account of the anointing by the “woman which was a sinner.” Evidently all four stories have been preserved for the sake of what Jesus said; and evidently Matthew, Mark, and John are describing the same event. But Luke tells of a different criticism based on the sinfulness of

the woman rather than on the wastefulness of the act, and of a very different attitude on the part of our Lord. Gracious treatment of penitence and gratitude for forgiveness, in Luke’s story; the affectionate acceptance of “what she could” from a friend already so familiar that she might be expected to perform for him the last offices of love, in the story of Matthew, Mark, and John. So far as we can chronologically arrange the events of our Lord’s life the anointing recorded by Luke would seem to have occurred in Galilee in the early summer of A. D. 28; that of Matthew, Mark, and John at the end of March, A. D. 30. So far as we know the customs of the time, two anointings by women who perhaps never heard of each other would not be impossible or even improbable. Mary’s act was to Jesus a fresh prophecy of his approaching death. Though John does not, like Matthew and Mark, state that this was to be a memorial of Mary’s own love as well as of her Beloved One (Matt. 26. 13; Mark 14. 9), evidently he so regards it, John 11. 2. Compare the characteristics shown at this supper by Martha and Mary and those shown in Luke 10. 38-42 and John 11. 20-33.

4. What was our Lord’s attitude toward the poor? Compare John 13. 29 with Luke 14. 13, 14; Matt. 11. 5; Luke 6. 20. Analyze the character of Judas as John understood it. Judas’s criticism was in harmony with his later acts.

5. The gathering of curiosity seekers (John 12. 9). How Lazarus had come to be regarded by the chief priests as a political enemy. Were the conversions mentioned in verse 11 genuine and lasting? The question of John 11. 56 was answered by the presence of Jesus in Bethany.

6. Two additional points: (1) A man is best honored when he is rightly understood. An African chief proposed to shoot a slave in honor of an English traveler, so little did he understand what would please his visitor. No man of Judas’s character could thoroughly understand Jesus. (2) Objection to the honor shown to others is often due to jealousy. The Athenian who voted for the banishment of Aristides because he was tired of hearing him called “the Just” is an example. So is Haman, compelled to pay to Mordecai honors he had expected himself. The jealousy of the priests explains their hatred.

**The Responsive Review**

1. Where is the scene of the lesson? *Bethany.* 2. Why did Mary anoint the feet of Jesus? *Because she was grateful to Jesus for raising her brother from the dead.* 3. What may we say of Mary? *GOLDEN TEXT: “She hath done what she could.”* 4. Why did Judas complain? *Because he wanted the money, not for the poor, but for himself.*

**The Church Catechism**

34. How are believers assured of their sonship? *Believers are assured of their sonship by the witness of the Spirit, direct and indirect. Romans 8. 16.*



## LESSON IV. The Entry of Jesus into Jerusalem\*

GOLDEN TEXT. Blessed is he that cometh in the name of the Lord. Matt. 21. 9.

AUTHORIZED VERSION

[Read John 12. 12-50]

John 12. 12-26 [Commit to memory verses 12, 13]

12 On the next day much people that were come to the feast, when they heard that Je'sus was coming to Je-ru'sa-lem,

13 Took branches of palm trees, and went forth to meet him, and cried, Ho-san'na: Blessed is the King of Is'ra-el that cometh in the name of the Lord.

14 And Je'sus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Si'on: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first; but when Je'sus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Laz'a-rus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Phar'i-sees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Phil'ip, which was of Beth-sa'i-da of Gal'ilee, and desired him, saying, Sir, we would see Je'sus.

22 Phil'ip cometh and telleth An'drew: and again An'drew and Phil'ip tell Je'sus.

23 And Je'sus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

**Time.**—Sunday morning, April 2, A. D. 30;  
**Place.**—The Mount of Olives, Jerusalem.

## Home Readings

M. The Entry of Jesus into Jerusalem. John 12. 12-26.

## The Lesson Hymns

*New Canadian Hymnal*, No. 308.  
Low in the grave he lay—  
Jesus, my Saviour!  
Waiting the coming day.

*New Canadian Hymnal*, No. 312.  
Come, ye saints, behold and wonder,  
See the place where Jesus lay;  
He has burst his bands asunder.

*New Canadian Hymnal*, No. 311.  
"Christ, the Lord, is risen to-day,"  
Sons of men and angels say;  
Raise your joy and triumphs high.

*New Canadian Hymnal*, No. 312.  
Come, ye saints, behold and wonder,  
See the place where Jesus lay;  
He has burst his bands asunder.

*New Canadian Hymnal*, No. 312.  
Come, ye saints, behold and wonder,  
See the place where Jesus lay;  
He has burst his bands asunder.

*New Canadian Hymnal*, No. 312.  
Come, ye saints, behold and wonder,  
See the place where Jesus lay;  
He has burst his bands asunder.

*New Canadian Hymnal*, No. 312.  
Come, ye saints, behold and wonder,  
See the place where Jesus lay;  
He has burst his bands asunder.

12 On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. 14 And Jesus, having found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. 18 For this cause also the multitude went and met him, for that they heard that he had done this sign. 19 The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after him.

20 Now there were certain Greeks among those that went up to worship at the feast: 21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 25 He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

*Tu.* "The Lord hath need." Mark 11. 1-11.

*W.* The children's praise. Matt. 21. 10-17.

*Th.* Tears of pity. Luke 19. 37-48.

*F.* The prophecy. Zech. 9. 9-13.

*S.* "In the name of the Lord." Psa. 118.

19-29.

*S.* Life lost and saved. Luke 9. 18-26.

\*An optional Easter Lesson is given in brief in the Primary Teachers' Department, page 342.  
†The Revised Version, copyrighted 1901, by Thomas Nelson & Sons.

April 23]

## Questions for Senior Scholars

1. *The Multitude* (v. 12-18).—On the next day after what did the people go forth to meet Jesus. Were these residents of Jerusalem? To what feast had they come? Of what are palm branches symbolic? In what words did the people call out greetings? From what psalm are these words taken? What variation do the other evangelists give? On what was Jesus seated? Of what question from the prophets did this remind the evangelist? When did the disciples understand these things? What was the great reason for this sudden outburst of enthusiasm? On what day probably did the triumphal entry occur?

2. *The Pharisees* (v. 19).—Why did the Pharisees hate Jesus? How did they reason concerning him?

3. *The Greeks* (v. 20-22).—What seems to have been the chief theme of conversation among the people around the temple at the passover? On what day probably did "certain Greeks" come to see Jesus? What was the religious attitude of these Greeks? (verse 20.) What did they mean by saying, "We would see Jesus"? Why did two apostles apparently hesitate about bringing the Greeks to Jesus?

4. *Jesus* (v. 23-26).—What answer concerning himself did Jesus make to these Greeks? What illustration from nature did Jesus use to lead to a prophecy of his crucifixion? What is the glory of a grain of wheat? What is the only true glory of a man? What singular rule does Jesus give for "keeping" one's life? What three things does he tell us about his "servants"?

## Questions for Intermediate Scholars

1. *Palm Branches* (v. 12-16).—From what place did Jesus come to Jerusalem? On what day did he enter the city? What was attracting so many people to Jerusalem? How did they know that Jesus would be there? How did they greet him as he came toward the city? What did the palm branches signify? With what title did they hail Jesus? What prophecy was fulfilled that day? Did the disciples understand these things at the time? Why did Jesus not now refuse royal honors?

2. *The Pharisees and the Greeks* (v. 17-22).—

Who told the people what Jesus had done at Bethany? Why did the people come out to greet Jesus as the King of Israel? What was the feeling of the Pharisees toward Jesus? What did they say? Why did the Greeks come to Jerusalem?

3. *The Hour is Come* (v. 23-26).—How did Jesus reply to the request of the Greeks? How did Jesus explain his death and resurrection? What is it to love life? Who gains the life eternal? What reward is promised to the faithful follower of Jesus?

## Questions for Younger Scholars

When did Zechariah live? Can you remember anything that he said about the coming King? When did Jesus go up to Jerusalem? Whom did he meet? Where did he send two disciples? What for? What did he do with it? Who followed him? Who came to meet him? What were they crying? What did they carry? Where did the children sing later? Why did not Jesus ride upon a horse? What

did the people spread on the ground before him? Could any understand how great a King he was to be? Why? *Because the Holy Spirit was not yet given.* Who were angry at all this? Who wanted to see Jesus? Who brought them to Jesus? What did he say about a grain of wheat? About being willing to give up one's life? Who will be honored by God? How can we follow Jesus?

## Library References

THE ENTRANCE INTO JERUSALEM.—Matheson, *Studies in the Portrait of Christ*, vol. ii, pp. 190-204. Dawson, *The Life of Christ*, pp. 332-342. Edersheim, *Life and Times of Jesus*, vol. ii, pp. 363-375.

HOSANNAS.—Geikie, *Life and Words of Christ*, vol. ii, p. 638. Smith and Wace, *Dictionary of Christian Antiquities*. Hastings's *Bible Dictionary*.

## SERMONS ON THE LESSON

Verse 12.—Liddon, H. P., *Sermons*, vol. iv, No. 1084. Verse 13.—The Homiletic Review, vol. xxxvii, p. 412. Verse 18.—The Pulpit, London, vol. lxxii, p. 477. Verse 19.—The Preacher's Magazine, 1897, p. 69. Verse 20.—Macmillan, *Two Worlds Are Ours*, p. 230. Verse 24.—Liddon, H. P., *Sermons*, vol. ii, Nos. 648, 649.

## The Lesson Statement

Our lesson presents the Truth of God incarnated in the Lord Jesus Christ. Men sometimes applaud the truth, sometimes sneer at it, sometimes honestly inquire concerning it. The Lord Jesus reveals it.

## I. Popular Applause.

Why did the crowds at Jerusalem welcome the Saviour? Often bands of singers went forth to meet the Passover pilgrims, so that these people were following a custom already marked out for them. But the reason for this exceptional outburst—for the carpeting of the road with garments and palm branches, and the reception of Jesus as if he were a conqueror, is to be found in the conviction that he had fulfilled the words they sang; that he was in his own person the fulfillment of law and prophets. How thorough was that fulfillment was not revealed to the disciples till after our Lord's death, or, as John would say, his glorification. It is sadly true to human nature that this applause and popularity were ephemeral—that five days later the walls of the same old town rang with the cruel cry, "Crucify him!"

## II. Skeptical Criticism (verse 19).

From the stories of the Triumphal Entry given by the four evangelists it becomes plain that the hostile Pharisees of Jerusalem were for a moment paralyzed. Their plans had not succeeded; their subjects had run away from them; the whole world seemed going after Jesus. A few hours, however, proved to them that they were as mistaken in their forecast as were the applauding people.

## III. Honest Inquiry.

Men brought up in paganism, affected by the truth partially revealed in the worship at Jerusalem, leave their inherited superstitions and gather to worship the Truth of God as Hebrew ceremonial sets it forth and as Jewish rabbis have explained it. But here in the temple courts stands a man who embodies in himself all that the Hebrew ritual symbolizes and more than all the best speculations of the rabbis. From the outer circle the Greeks hear his natural teachings and, honestly desiring

more, ask for an introduction. Why did Philip hesitate to take these men directly to Jesus?

## IV. Incarnated Truth.

Jesus eagerly responds to these men's questionings. That he saw in their approach the beginning of the coming of the Gentiles to his sway, and that that prospect brought with it the conviction of the death that must first be endured, cannot be doubted. But all our Lord's teachings (the Sermon on the Mount, the conversations with Nicodemus and the Samaritan woman, the conflicts with the scribes, the severities spoken against the Pharisees, and the tender parables given to the common people) all must be understood in the light of the cross. The self-sacrifice of love is the kernel of holy living. Everything that Jesus did and said was appropriate to the present crisis and climax. His crucifixion is but his glorification. A grain of wheat lives by dying. Its multiplied life depends upon its individual death. Self-sacrifice is the test of all holiness and goodness. We are all of us dying to some departments of our lives, that we may live to others. This JOURNAL has no readers who are not deliberately sacrificing some delights for the purpose of securing other delights, and this entirely aside from religious motives. Jesus teaches that like the grain of wheat not only must he die to bring forth the full fruitage of his life, but without his death his life would have been an isolation, lacking world-wide influence. All his followers are under the same law. Verse 25 gathers up in a sentence the experience of the world. He that seeks happiness finds it not. He that seeks usefulness or good for others finds happiness. He that seeks his life shall lose it. He that disparages his life in the valuation of the things that his life may secure, shall find that life again. Verse 26 directs attention to the man who serves and the man who follows. True service of the Lord Jesus Christ necessarily implies following him. "Taking up the cross" has become a hackneyed phrase, but an absolute necessity of a willingness to follow Christ in all humiliation and suffering for the sake of others.

## The Lesson Word Studies

NOTE.—These Word Studies are based on the text of the Revised Version.

**Verse 12. On the morrow**—The day following the supper at Bethany, probably Sunday, April 2, A. D. 30.

**A great multitude**—Or, as some ancient authorities read, *the common people* (comp. verse 9).

**Coming to Jerusalem**—Each of the synop-

tists inserts the story of how the colt on which Jesus rode into the city was obtained for that purpose (comp. Matt. 21. 1-3; Mark 11. 1-7; Luke 19. 29-35).

**13. The branches of the palm trees**—The articles used before the nouns would seem to indicate that reference is made to well-known

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palm branches, that is, the branches of palm trees known to grow there, or possibly, as some think, palm branches commonly used in connection with festivals.

**Cried**—The Greek imperfect (*ἔκραζον*) indicating continued action, hence *kept crying*, that is, greeting him with long-continued shouting.

**Hosanna**—Meaning, *O save!*

**Blessed** (*εὐλογημένος*)—The perfect participle of the verb *εὐλόγῃω*, "eulogoe," to speak well of, to praise, from which comes our English word *eulogy*. The word "Blessed" used in the beatitudes (Matt. 5. 3-12) (*μακάριος*, "makarios") applies rather to character, this rather to repute. The words of praise are taken from Psa. 118. 25, 26, a psalm originally composed, it is thought, for the first celebration of the Feast of Tabernacles after the completion of the temple, the words of the twenty-fifth verse being sung during that feast, "when the altar of burnt offering was solemnly compassed; that is, once on each of the first six days of the feast, and seven times on the seventh day. This seventh day was called 'the Great Hosanna.'" **14. Having found**—In the sense of having secured. How Jesus secured the ass's colt is told by the synoptists (comp. note on verse 12 above).

**As it is written**—In Zech. 9. 9, which reads: "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass."

**15. Daughter of Zion**—The city of Jerusalem is personified and addressed. The stronghold of Zion was the castle, or acropolis, of the city of the Jebusites (Judg. 19. 11), taken by David (1 Chron. 11. 5), later part of the city of Jerusalem, though the exact location of the ancient Zion within the city walls has long been "one of the most important of the disputed points connected with the topography of the Holy City."

**16. These things**—The fulfilment of prophecy involved in the scene transpiring before their eyes.

**When Jesus was glorified**—After his resurrection and ascension.

**17. Bare witness**—Testified to the fact of the raising of Lazarus by Jesus which they had

witnessed, probably speaking freely to all whom they met about the greatness and power of Jesus, with the result mentioned in the next verse.

**19. Ye prevail nothing**—All your bitter opposition of this man is fruitless.

**20. Greeks**—Hellenes (*Ἕλληνες*) which in the New Testament means always Gentile Greeks as distinguished from "Hellenists" or Grecised Jews. The fact that these Gentiles had come to Jerusalem to worship at the feast indicates that they were proselytes of the Jewish faith.

**21. Bethsaida of Galilee**—Compare verse 44, page 29, in the January SUNDAY SCHOOL BANNER.

**22. Philip . . . Andrew**—Mentioned together John 1. 45; 6. 7, 8; Mark 3. 18. Compare verses 40 and 43, page 53, January SUNDAY SCHOOL BANNER.

**23. The hour is come**—The verb is placed first in the Greek for emphasis—"It has come, the all-important hour."

**That**—Literally, *in order that*, indicating divine purpose.

**The Son of man**—Compare note, page 29, January SUNDAY SCHOOL BANNER.

**Be glorified**—Return to glory—even though it be through untold suffering and agony. His work as public teacher was at an end.

**24. Verily, verily**—Compare verse 29, page 53, January SUNDAY SCHOOL BANNER.

**Abideth by itself alone**—Is not multiplied, produces no fruit.

**25. Life—life eternal**—Two distinct words for life are used in the Greek: *ψυχήν* and *ζωήν*, the first designating *individual physical life and temporal existence*, the second designating *life in the abstract*, including the thought of the *absolute fullness of life, both essential and ethical*, and hence the *higher spiritual life*. The former form of life is perishable, and he who exalts and seeks only to possess and enjoy this life will eventually lose it and in so doing will lose all. But he that rightly estimates this temporal life as of relatively inferior value, striving rather for a fuller measure of the higher soul life which is imperishable, will gain life eternal.

**26. Where I am, there shall also my servant be**—Nothing, not even physical death, can separate the disciple of the Christ from his Master.

### The Lesson Exposition

#### THE FOUR ACCOUNTS

Let no student or teacher of this lesson fail carefully to study and compare the accounts given of this incident by the four gospel writers (Matt. 21. 1-17; Mark 11. 1-11; Luke 19. 29-48; John 12. 12-26). It would be well to write out

a numbered list of the distinct things stated in John's account, and then, going over the accounts given by the other three evangelists, put down each additional item which they give. Out of that complete list the full story could be constructed. And it will be better for the



student to do this for himself than to depend upon a Harmony of the Gospels to furnish it for him. And, in teaching, the full four accounts should be considered as the lesson.

#### JESUS PLANNING FOR A DEMONSTRATION

We must consider at the outset the rather surprising fact that in this affair Jesus made deliberate preparation for a popular demonstration. This does not appear in John's account. But the other evangelists tell us that Jesus had arranged for the "ass's colt" on which he rode into the city. It is a misconception that his riding on an ass was an indication of his humility. On the contrary, it was a sign of distinction. And the animal which he chose was one on which no man had ever ridden, just as a little later the sepulcher in which he was laid was new, wherein no one had ever been buried. Jesus chose a time, and came by a road, and himself traveled in a manner, that he knew would excite a popular demonstration. He sought it, he had a purpose in desiring it.

#### WHAT WAS CHRIST'S MOTIVE?

Naturally it excites our surprise to find Jesus planning to call out a popular demonstration of enthusiasm for himself. His habit throughout the preceding years had been just the contrary. He had discouraged popular applause, and had escaped from the multitudes when, as following the miracle of the feeding of the five thousand, they were most enthusiastic concerning him. We are impressed at all times with the fact that he avoided rather than sought notoriety. But now he deliberately prepares to attract public attention. What was his motive? The answer gives us the key to his course throughout the last period of his life. This triumphal entry into Jerusalem, which was no accident, but was evidently intended and arranged for by Jesus, was a part of his settled purpose of voluntary self-sacrifice. We have already seen how in the miracle of the healing of the man born blind, and in the raising of Lazarus from the dead, he was bringing the hatred of his enemies, the rulers of the Jews, to a crisis. He knew that the two miracles above referred to would, because of their popular effect, excite still more the jealousy of the rulers. And now in the midst of passover week, when the city was thronged with people, he came by one of the principal highways, riding and surrounded with a multitude waving palm branches, and spreading their garments before him, and hailing him as the King of Israel. He knew that would deepen the purpose of his enemies to destroy him, and he intended that it should. Long ago these rulers had rejected their opportunity. Now the more truth was given them the more the evil of their hearts would be stirred up. But the thing to keep clearly in view from this point to the end is

that Jesus was not caught in the current of circumstances, but that he gave direction to the current of circumstances. He was the master of the conditions and ordered the events. He was not being dragged to his death, but was deliberately, and with full understanding and intention, going to his death. We will see much more of this in the following lessons.

#### THE POPULAR ENTHUSIASM FOR CHRIST

The enthusiasm of the multitude that escorted Jesus into the city varied in depth and quality. Probably those who first began the acclaim were thoroughly sincere and understood what they were doing. They believed in him, and were convinced beyond doubt that he was the Messiah. That they had a very imperfect notion of the nature of the Messiah may be granted, but that did not affect the genuineness of their belief and their enthusiasm. About that company of ardent believers and friends would quickly gather a multitude of others easily susceptible to the contagion of enthusiasm and ready to join in any stirring demonstration. And the children, really knowing nothing of the meaning of it all, caught up the shoutings of their elders, and carried the acclamations to the King through all the streets. It is not worth while to try to analyze very exactly such an outburst of popular feeling as this. On the whole, it was spontaneous and sincere, and Jesus approved it. It was an illustration, of which we have many other indications in the gospel history, that the great mass of the common people, if left unperturbed by the rulers, were strongly inclined to be on Christ's side. And this popular demonstration suggests to us that the world ought to be enthusiastic about Christ. How can we now, if we really know him and believe in him as the Christ the Son of God, keep from being boundlessly enthusiastic for him?

#### THE KINGSHIP OF CHRIST

In the so-called triumphal entry which Jesus made into Jerusalem, he openly proclaimed himself to be the King of Israel, the King whom the prophets had foretold. Jesus did not hesitate to claim for himself lordship and mastership. Only a day or two after the time of the present lesson he said to his disciples, "Ye call me Master and Lord, and ye say well, for so I am" (John 13. 13). And a little later Pilate asked him, "Art thou the King of the Jews?" (Luke 23. 3) and he replied, "Thou sayest it," which was the strongest form of affirmation. What kind of a king was Jesus? More than "king of the Jews"; just as "the God of Israel" was more than a local divinity. Not a civil ruler; that was what the Jews expected. It was in that sense that the people wanted to make Jesus king after the miracle of feeding the five thousand (John 6. 14). But Jesus

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described the nature of his kingdom: "My kingdom is not of this world" (John 18, 36). It was not a kingdom established and supported by the sword. It was a spiritual kingdom, a kingdom of truth. We should put it in the present tense and say such is his kingdom. In this kingdom Christ is King, and his rulership is constantly extending. And this has long been evident, that Christ, as King in the kingdom of truth, will bring all civil rulers into subjection to himself. The world is going forward steadily to the time when only those will be permitted to rule who will rule according to the teachings of Christ. When men shall have become the subjects of Christ's spiritual kingdom, then the kingdoms of this world will be the kingdoms of Christ.

#### "THESE THINGS WERE WRITTEN OF HIM"

John declares that Christ's entry into the city as it was done that day was a fulfillment of prophecy; but he says the disciples did not know at the time that such was the case. Afterward, when Jesus had been glorified—that is, after his ascension, and probably after the coming of the Holy Ghost—they knew that "these things were written of him." Over and over again we have this confession on the part of the disciples, that they did not at the time understand the relations of things which took

place to the Old Testament prophecies concerning them. Which shows us that while prophecies were fulfilled by men they were unconsciously fulfilling them. The same mind and power that moved the prophets when they wrote presided over the events which fulfilled what was written.

#### THE WISE MEN FROM THE WEST

The Greeks who came to Philip saying, "Sir, we would see Jesus," inevitably suggest to us by similarity and contrast the wise men from the East who came inquiring for Jesus when he was yet an infant. The Greeks stood for the higher, finer wisdom of the West. But what Jesus said after he had heard of their wish to see him presented an idea more difficult to the wisdom of the Greeks than the fact of a king cradled in a manger presented to the Eastern wise men whose thoughts of kingship were associated with wealth and splendor. To the Greek, who was pleasure-loving and instinctively indisposed to suffering and death, Jesus talked of dying, and declared a man must hate his life in this world in order to save it unto life eternal. And yet that was really what he said to the Jewish young ruler who came asking what good thing he should do to inherit eternal life. He told him, in effect, that his selfishness must be put to death.

### THE LESSON PRAYER

Lord Christ, on this day when the world celebrates thy rising from the dead, we have studied the story of thy kingly entry into Jerusalem. It is easy for us to join Palm Sunday and Easter Sunday together, for they are both days of great joy. Between them lay the cross and the sepulcher; but with triumph thou didst go toward the cross, and with triumph thou didst arise from the sepulcher. We come, therefore, bearing in our hands both the palm and the lily, and in our hearts the spirit of the cross, which alone gives meaning to lily and to palm, and worship thee as our Saviour and our King. Amen.

### The Lesson Coin Thoughts

#### I

When Jesus entered into Jerusalem the sorrows of Jerusalem entered into Jesus.

After Jesus once entered Jerusalem, Jerusalem could never again be quite the same. The Saviour is a savior of life unto life, or of death unto death. After Jesus has once entered a man's life, that life can never again be quite the same.

If they only knew the meaning of his coming all men would welcome the Master.

The hopeless man goes out to meet hope when

he goes to meet the Master. The ignorant man goes out to meet wisdom when he goes to meet the Master. The impotent soul goes out to meet strength when it goes to meet the omnipotent Saviour.

If it be our best, the Master will accept our welcome, though it be only the strewing of palm branches.

#### II

He who comes "in the name of the Lord" always comes in the name of life. He who comes "in the name of the Lord" comes in the name of

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light. He who comes "in the name of the Lord" comes in the name of love.

All the best things that we possess have come "in the name of the Lord."

He who goes to any worthy task "in the name of the Lord" goes to conquest and to coronation.

He who comes "in the name of the Lord" will bring with him lofty ideals of life. He who comes "in the name of the Lord" will bring with him large sympathies. He who comes "in the name of the Lord" will bring with him large plans of labor.

There is no other name in which it is worth while to come to any task but "the name of the Lord."

All power is back of him who comes in that name.

### III

The disciples did not understand the significance of these things in connection with the Christ. After-events interpreted the meaning of these things to them.

Many of the problems of youth come clear to the mind of manhood. The "after-whiles" of life have unraveled many a riddle.

We wonder about things in the night which are perfectly plain when daylight comes. Many of the mysteries of to-day will be explained by the light of to-morrow.

### IV

The people who were with Jesus when he raised Lazarus from the dead were telling everybody about it. The testimony of the people to-day concerning the great deeds of the Christ is shamefully scant. How often does the average church member remind his unchristian friend that Christ is able to save the soul?

Does not the average Christian tourist talk oftener about the country and the climate than he does about Christianity and the Christ?

Does not the average Christian woman talk more about dresses than she does about duty and destiny?

Does not the average Christian business man neglect his "Father's business" in order to attend to his own?

The great revivals will come again when the rank-and-file Christians talk to their friends about Christ.

### V

The Pharisees unwittingly told a great truth about Christ; they said, "The world is gone after him."

Great writers have gone after him for themes. Great governors have gone after him for principles of government. The greatest teachers have gone after him for truth. The greatest leaders of men have gone after him for light. The greatest scientists have gone after him for his secret. The greatest philosophers have gone after him for solution to their problems. The greatest artists have gone after him for beauty. The greatest musicians have gone after him for melody. The greatest characters have gone after him for Christianity.

### VI

"We would see Jesus" is a request that may come from unexpected sources.

There are times when the heart of the worst would like to be better.

God is always engaged in the great enterprise of quickening dead souls to life.

Where he works we may work with hope of success.

"We would see Jesus" is the unspoken longing of many a sinner's heart. The saint may make bold to appeal to that in the sinner's heart.

Many a man who is careless of creeds is eager for Christ.

"We would see Jesus" is the voice of the student to the *Christian school*. "We would see Jesus" is the voice of the child to the *parents* in the *home*. "We would see Jesus" is the voice of the *world to the church*.

We can show Jesus to the world by our *earnestness*.

We can show Jesus to the world by our faith. We can show Jesus to the world by our sympathy.

We can show Jesus to the world in our *words*.

We can show Jesus to the world by our *works*.

We can show Jesus to the world by our *love and our life*.

### VII

God will honor him with a good harvest who sows good seeds.

He who endures the trials of this life shall know the enduring triumphs of the other.

He who sows good seed in the midnight of sorrow shall reap a glad harvest in the noon-tide of joy.

Wherever a man goes it is eternal gain to go with God.

## The Lesson Heart Talk

In the beginning of his earthly ministry Jesus manifested his glory as the Friend of men. At Cana his identification with human interests was shown in his care for the success

and pleasure of a marriage feast. Through all his sojourn, in every village, city, and in desert places, the people flocked to see and hear him because he helped and healed and comforted

them. "Never man spake as this man," they said; "Even the touch of his garment has virtue in it." Such a man they had never before seen. The multitude as well as the chief priests and rulers were always wondering who he was, whence he came, and whence he had the power to do these things. He allowed himself to be known only as the son of a carpenter; one of a large family of brothers; with only a few obscure friends, while men of influence held him in contempt. The few evidences that he was more than he appeared to be were given only occasionally to a small circle of chosen disciples. Great and good people have been misunderstood by their contemporaries in all ages of the world, but never was one so misapprehended as was the Lord Jesus when he lived among men. It is so even yet. His name is widely known and talked of, but how few comprehend who he is and what is his relation to humanity.

But the end was coming soon, and before the shadows of this utter ignorance should deepen into the night of Calvary Jesus permitted one foregleam of his glory to flash before their eyes. For that brief hour between Bethany and Jerusalem they paid him homage as Conqueror and King. He was on his way to crucifixion, but the cross was his throne. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

There were hundreds in that crowd shouting "Hosanna" and spreading palm branches before him in the enthusiasm of gratitude for what he had done for them. Dumb lips he had unsealed were singing, "Blessed is the King that

cometh in the name of the Lord; peace in heaven and glory in the highest." Blind eyes he had opened were gazing with delight upon the pageant in the beauty of the sunlight flashing back from the dome of the temple. No wonder he said if these should hold their peace the stones would immediately cry out; for it was a moment of prophetic inspiration, prefiguring the day when every created thing which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them will be heard saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

But, while they paid him honor as a King, they did not understand. In a few short days this applauding multitude was dumb in the presence of his enemies. Nobody said, "Hosanna to the Son of David," when the mob cried, "Crucify him!" They did not stand around his cross singing, "Glory in the highest." The cross was their stumblingblock. It was glorious to be a king, but kingship by way of the cross they could not understand. Were the toilsome days of Judea and Galilee fitting a king? Was the emptying of self to serve others royal living? Was the acceptance of an ignominious cross the taking of a crown? He had tried to tell his disciples so, but they never understood it until after he was glorified—that is, until the Holy Spirit had revealed truth which the natural mind cannot receive.

O beautiful teaching of this triumphal march to the holy city! May this Spirit breathe upon us as the soft winds swept over Olivet, and make the truth live in our hearts! Would we reign with Jesus? We must follow him in the path of lowly service and loving sacrifice. How shall we do this? Only by the power of the cross he bore for us and by our full acceptance of him as King of our hearts, of all the realm of our being.

Rejoice greatly, O daughter of Zion; for behold, thy King cometh unto thee, *having salvation*. Lift up your heads, O ye gates of my heart, and be ye lifted up, ye everlasting doors of my soul, and the King of glory shall come in.

### The Lesson in Literature and Art

1. There are many pictures of Christ's triumphal entry into Jerusalem, some dating back to early Christian times. It usually appears in serial representation; though occasionally—in modern times, notably, by Doré—it has been given independent treatment. Says Miss Estelle M. Hurl:

"Numerous as the examples are, the composition varies only little with individuals. . . . The type established by tradition provided all the necessary elements, and was closely adhered

to by successive generations. Christ, riding on an ass, advances from the left to right across the foreground of the picture. . . . The disciples follow after on foot, and beside the ass trots a little colt, as with Giotto, Duccio, and Fra Angelico, though this feature is omitted from some of the later pictures.

"The company coming to meet the procession is large or small according to the skill of the artist. In the early representations, three or four figures do duty for the multitude, while the



fourteenth and fifteenth century pictures contain well arranged groups.

"A traditional feature of the composition is a tree in the background, in which a figure is seen plucking branches. One at least of the company spreads a garment in the path, and another holds a palm. . . .

"Duccio's composition (Passion series in Siena) far exceeds any other in dignity and beauty. The architectural setting is especially fine; the procession approaches the city gate along a paved road bordered by a fine stone wall. Through the gateway through the people, a company of children in front bearing small branches; the reference being to the children who cried "Hosanna" in the temple, Matt. 21. 15. Old men and youths press after, and over the wall and from the upper windows peep many curious on-lookers. From two trees in the inclosure beyond some lads pluck branches to throw into the outstretched arms of the group below; all is animation."

### 2. Verses 12-19.

Ride on! ride on in majesty!  
Hark all the tribes Hosanna cry!  
Thine humble beast pursues his road  
With palms and scatter garments strewed.

Ride on! ride on in majesty!  
In lowly pomp ride on to die!  
O Christ! Thy triumphs now begin  
O'er captive death and conquered sin.

Ride on! ride on in majesty!  
In lowly pomp ride on to die!  
Bow thy meek head to mortal pain;  
Then take, O God! thy power, and reign.  
—Henry H. Milman.

3. "Ride on triumphantly; behold, we lay  
Our lusts and proud wills in thy way."

4. Verse 24. The law of the seed is the law of human life. Use your life for present and selfish gratification and to satisfy your present cravings, and you lose it forever. Renounce self, yield yourself to God, spend your life for the common good, irrespective of recognition or the lack of it, and although your life may thus seem to be lost, it is finding its best and highest development and passes into life eternal. Your life is a seed now, not a developed plant, and it can become a developed plant only by your taking heart to cast it from you and sow it in the fertile soil of other men's needs. This will seem, indeed, to disintegrate it and fritter it away, and leave it a contemptible, obscure, for-

gotten thing; but it does, in fact, set free the vital forces that are in it, and give it its fit career and maturity.—Dr. Marcus Dods.

5. Verses 24-26. It is what we give, not what we get, that enriches us. We do not find the relief that we seek when we endeavor to extract the pain that festers at our own heart; it is when we alleviate the suffering of another that surcease comes to ourselves. We learn the lesson slowly, and even after we have gained a clear vision of its truth we succeed in applying it only at rare intervals. But the joy that comes to us in these occasional moments of self-abnegation is so deep and so unalloyed that we are more and more constrained to adopt the law of service and surrender as the rule rather than the occasional practice of our lives.

### 6. WAGES

Glory of warrior, glory of orator, glory of song,  
Paid with a voice flying by to be lost on an  
endless sea—

Glory of Virtue, to fight, to struggle, to right  
the wrong—

Nay, but she aimed not at glory, no lover of  
glory she:  
Give her the glory of going on, and still to be.

The wages of sin is death: if the wages of  
Virtue be dust,

Would she have heart to endure for the life  
of the worm and the fly,  
She desires no isles of the blest, no quiet seats  
of the just,

To rest in a golden grove, or to bask in a  
summer sky:  
Give her the wages of going on, and not to  
die.—Tennyson.

7. Verse 26. What you do for my child is the deepest and truest service that you can render me. And how do you think it is in the bosom of your God and your Saviour? If you take up in your arms the despoiled, and the outcast, and the lost; if you wash them in your tears; if you are to them, in your small way, what Christ has been to you; if you call them, and bring them back again from wrong courses; and if you are permitted to stand in his presence in the last day, and say to him, "Here am I, and these," what will be the joy which you shall experience? What will be that gladness, what will be that love, which will roll forth from the soul of Jesus to any one of you that watches with him on earth, and watches with him in behalf of his little ones?—Beecher.

### The Lesson Illustrated

Verse 13. Is this the same crowd who were to cry, "Crucify him"? We cannot think it. Human nature is fickle, but not quite so fickle as this. The friends of Christ now control the mob. They may have been present in the later

demonstrations, but never as ringleaders. The minions of the priests were the leaders then, and their voices and influence decide the day against him.

Verse 19. The enemies of Christ are al-

ways saying one of two things—"The world has gone after him," or "Christianity is dying." Voltaire thought so—and Christianity still lives. Julian the emperor thought that Christianity would be overcome, but it became the state religion of his own empire. The persecutors of the church have thought they were destroying it as they sacrificed life after life, but still the world goes after him. And he shall reign forever, and of his kingdom there shall be no end.

—S. G. A.  
**Verse 21.** "We would see Jesus" is the constant cry from the pew to the pulpit. This is most finely represented in Ian Maclaren's His Mother's Sermon.

**Verse 21.** The good Saint Francis of Assisi once stepped down into the cloisters of his monastery and, laying his hand on the shoulder of a young monk, "Brother," said he, "let us go down into the town and preach." So they went forth, the venerable father and the young man. And they walked along upon their way, conversing as they went. They would

their way down the principal streets, round the lowly alleys and lanes, till they found themselves back at the monastery again. Then said the young monk, "Father, when shall we begin to preach?" And the father looked kindly down upon his son and said, "My child, we have been preaching; we were preaching while we were talking. We have been seen—looked at; our behavior has been remarked; and so we have delivered a morning's sermon. Ah! my son, it is of no use that we walk anywhere to preach unless we preach as we walk."—E. Par-ton Hood.

**Verse 26.** "Him will my Father honor." There is no other honor like it. Strange as it may seem, identification with a loving cause often brings honor. Savonarola is honored by the Father and by all humanity, though he seemingly lost his cause. There would have been no other honor for Luther or Wesley. They identified themselves so thoroughly with the cause of God that they are to-day honored not only by men but by the Father.—S. G. A.

### The School of Practice

1. If Jesus were here I know I would be glad to join with others to openly honor him as was done the day of his entry into Jerusalem. But it may be I can honor him in ways better than that. This week I will seek for some opportunities to exalt Christ in the sight of others.

2. We are liable to overlook the part of the man who owned the "ass's colt" on which Jesus rode into Jerusalem. But he deserved much credit, more probably than many who shouted and waved palms. This week I will consider how I can make my property serve and honor Christ.

3. Jesus, in speaking of loving one's life and hating one's life, seems to divide people into two classes: those who love self more than duty, and those who love duty more than self. This week, by doing my duty under all circumstances and at whatever sacrifice, I will strive to belong to the second class.

### The Lesson Digest and Teachers' Guide

GENERAL PREPARATORY WORK.—1. *Parallel Passages*: With verses 12-16, Matt. 21. 1-11; Mark 11. 1-11; Luke 19. 29-40. Verses 17-19 have no precise parallel, and verses 20-26 none at all. 2. *Study Material*: The triumphal entry should be studied from the text of the four gospels. Between verses 19 and 20 of our lesson come all the events and teachings recorded in Mark 11 after verse 12. 3. *A Simple Analysis of the Lesson*. The printed passage divides between verses 19 and 20, giving us two scenes—that of the triumphal entry and that of the visit of the Greeks. The first division (verses 12-19) subdivides to show the tardy recognition by the disciples of the fulfillment of prophecy (verse 16); to show the applause of those who welcomed Jesus to Jerusalem repeated by those who accompanied him (verses 17, 18); and to give us the mutterings of the Pharisees (verse 19). The second division (verses 20-26) subdivides after verse 22. 4. *Changes Made by the Revision*: Verse 12: "the morrow" instead of "the next day"; "a great multitude" instead of "much people." Some ancient authorities give "the common people." Verse 13: "the" is inserted before "branches" and "palm trees"; "cried out" instead of "cried." The cry is phrased: "Hosanna; Blessed is he that cometh in the name of the Lord, even the King of Israel." Verse 15: "Zion" instead of "Sion." Verse 17: "multitude" instead of "people"; "tomb" instead of "grave"; "witness" instead of "record." Verse 18: "also the multitude went and met him" instead of "the people also met him"; "sign" instead of "miracle." Verse 19: "Behold" instead of "Perceive ye"; "lo" instead of "behold." Verse 21: "asked" instead of "desired." Verse 24: "a grain of wheat fall into the earth" instead of "a corn of wheat fall into the ground"; "beareth" instead of "bringeth forth." Besides these, are slighter grammatical changes. 5. *Light from other Scriptures*: Verse 13; Compare "Hosanna," etc., with Psa. 118. 25 and what follows; see also John 1. 49. Verse 15 is quoted from Zech. 9. 9. On the double ascriptions of praise of verses 17, 18 compare the other accounts of the triumphal entry. Compare verse 20 with John 7. 35. Phillip and Andrew (verse 21) first come to view in John 1. 40 and 43. Recall the woe pronounced upon "Bethsaida of Galilee" in Matt. 11. 21. Compare with verse 23 John 13. 1, 32; 17. 1; Matt. 26. 45; Mark 14. 35, 41. Compare verse 25 with Matt. 10. 39. "Life" in the last phrase of verse 25 represents a different Greek word from that used twice earlier in the verse. See WORD STUDIES. 6. *The*

*Teacher Should Familiarize Himself* with the custom of welcoming passover pilgrims; with the popular use in religious demonstrations of phraseology borrowed from the Psalms; with the symbolism of the palm branches and the ass's colt; with the constancy with which Jewish eyes were turned backward toward the prophets; with the widespread reverence among Gentiles for the monotheistic conceptions of the Jews and for the worship of Jehovah; and with the endeavors of our Lord during these closing days of his ministry to reveal to his disciples the coming tragedy without shocking them out of their faith.

### The Junior Grade

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be supplied with a copy of the *Intermediate Quarterly*.]

#### Preparing the Lesson.

Lesson Material: John 12, especially verses 12-26.

Study Material for the Teacher: See note on GENERAL PREPARATORY WORK, above, and The Four Accounts in the LESSON EXPOSITION.

Illustrative Material: Pictures in the *Intermediate Quarterly* on this lesson and cuts in *Onward and Pleasant Hours*.

#### Constructing the Lesson.

Connecting Links: No recorded event occurred between Lesson III and Lesson IV. See note on GENERAL PREPARATORY WORK, above, for Light from Other Scriptures.

#### Arrangement of Lesson Facts:

1. The Triumphal Entry. Jesus having come from Jericho to Bethany stopped there over the Sabbath. (a) Our Lord's revisit to Bethany greatly aroused the enthusiasm of the people. (b) When on Sunday morning he started for Jerusalem they exultantly thronged around him. (c) People from the city came forth to meet them with branches of palm trees and song. (d) Their song was taken from an old psalm that prophesied the coming of the Messiah (Psa. 118, 25, 26). (e) Jesus was so mounted as to recall another prophecy of the Messiah (Zech. 9, 9). (f) Those that were with Jesus swelled the song and proclaimed the raising of Lazarus.

2. Our Lord's apparent success made the Pharisees more bitter than ever.

3. Certain Greeks inquired for Jesus. (a) They were Gentiles by birth and heathen by training, but had learned to revere Jehovah. (b) They may not yet have become formal adherents of the Jewish religion. (c) Two apostles having Greek names introduce them to Jesus. (d) Jesus sees in their coming the ingathering of the Gentiles, and his own glorification, but that glorification meant to him crucifixion. (e) Personal sacrifice is the price of all life and growth. (f) Life eternal is not secured by worldly success. (g) The servant and the Master are associated in labor and reward.

#### Teaching the Lesson.

1. Junior pupils are not too young to understand the happy juxtaposition of a lesson on

the Triumphal Entry on Easter Sunday. The crowning glory of our Lord's *earthly* life is told in the lesson story. His real coronation and glorification, however, were found on the following Friday, when he was put to death upon the cross, and on Easter Sunday, when he rose from the dead. His life was like a grain of wheat which fell into the ground and died; his resurrection was like the peeping through the clods of the tiny green blade which is afterward to lengthen and strengthen and ripen till it brings forth much fruit. So connect this lesson with this day.

2. Make the scene of the Triumphal Entry vivid—the men and women, and especially the boys and girls, who accompanied Jesus to Jerusalem; the crowds that came forth to meet them with branches of palm trees and songs; the Saviour sitting quietly on the ass's colt; the great gladness of the people that there had come among them One who could raise a man out of his grave. A much greater wonder than even that, however, Jesus was to perform on the next Sunday morning, when he himself rose from the dead. But no one knew that yet.

3. Our Drawing Lesson is a palm branch. This is a sign of victory and rejoicing. We have even more reason to rejoice in the Lord than the people had who spread palm branches before him as he rode into Jerusalem; for "Now is Christ risen from the dead," and because he lives, if we trust and love him, we too shall live in heaven forever. (The following Easter questions are answered by the Bible Reading for Sunday.) Who went to the tomb in the early



drawn? What did they find? Whom did they see beside them? What question did they ask?

What did the angels tell the women about Jesus? What were the names of the women?

4. In simple language impress the personal application suggested by the SCHOOL OF PRACTICE, page 323.

*Home Work for Pupils.*

Advance Work: Be sure that the Bible Reading for Each Day is read by each pupil. Have the pitcher and basin drawn, page 324. Get the boys and girls to memorize the three beautiful stanzas by H. Mitman, on our Lord's entry into Jerusalem on page 322.

**The Intermediate Grade**

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly or the Intermediate Quarterly.]

*Preparing the Lesson.*

Lesson Material: John 12, especially verses 12-26.

Study Material for the Teacher: See note on GENERAL PREPARATORY WORK, above, and treatment in the Intermediate Quarterly.

Illustrative Material: Use a paper pad or slate for the outline of the lesson.

*Constructing the Lesson.*

Connecting Links: See note on GENERAL PREPARATORY WORK, above.

Arrangement of Lesson Facts: See Arrangement for the teacher in the JUNIOR GRADE; also, and especially, the LESSON STATEMENT, page 316.

*Teaching the Lesson.*

Developing the Outline:

1. The Multitude (verses 12-18). Caravans from every direction, numbering in the aggregate hundreds of thousands of pilgrims, came up every year to the great passover feast. On the morning after the feast at Bethany Jesus started for Jerusalem. With him were many people whose enthusiasm had risen because Jesus had raised Lazarus from the dead. He was escorted by his disciples, by men from different caravans which had not yet reached the city, and especially by many children. All were singing and shouting his praises. Soon they met another crowd which had come forth from Jerusalem, and which hailed Jesus as the King of Israel, the Messiah. These people were not, perhaps, as a class, residents of Jerusalem, but attendants on the feast. The two throngs united in rapturous welcome. Jesus made use of the enthusiasm of the common people thus to proclaim himself Prince of Peace. For this purpose he had in advance secured an ass, the symbol of peace, to ride upon, rather than a horse, which was the emblem of war. Some of the multitude may have had revolutionary purposes. The disciples probably looked upon this procession as marking the hour of their Master's triumph, and only later did they connect it with the prophecy of Zech. 9. 9.

2. The Pharisees (verse 19). On our Lord's enemies the conviction was impressed more deeply than ever that the continued success of Jesus involved their ruin.

3. The Greeks (verses 20-22). The events of Sunday and Monday have just been recounted. Verses 20 to 22 are to be dated from Tuesday. These Greeks were reverent worshippers, not, perhaps, in the fullest sense proselytes or converts. Philip may have hesitated in introducing them to Jesus through doubts as to how his Lord would receive them. Andrew's habit of bringing others to Jesus has been noted elsewhere.

4. Jesus (verses 23-26). At length his hour has come; the climax is at hand. It was the knowledge of this that led him to accept the homage of the people on Sunday, but he knows that true exaltation comes by the way of abasement; that before his universal sovereignty can be recognized comes his death as a criminal; that love of life involves life's loss, and the steady pursuit of a larger life retains all that is good in this; that every fresh spring crop of wheat repeats to mankind this truth in parable—but men are slow to learn it; and that what is true of the Master is true of his disciples.

Apply the SCHOOL OF PRACTICE, page 323.

**The Senior Grade**

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

Verses 12-18. On Sunday (a secular day), at the beginning of the passover week, Jesus rode in triumph to Jerusalem, surrounded by a crowd of jubilant believers, some of whom followed him for his spiritual teachings, while others may have been only eager for a new king. After having surveyed the temple courts he quietly returned to Bethany, doubtless to the surprise of the many who were anxious for a revolution. The next day (Monday) in the morning he "cursed" the barren fig tree, not at all because he was angry with the senseless tree, but because he saw in the tree a type of a senseless people, to whose conscience he was now making final appeal. Then, as the Son of the heavenly Father, he drove the buyers and sellers out from the temple court. The first five paragraphs of the LESSON EXPOSITION furnish excellent suggestions.

Verses 19-22. Not only the Greeks but the multitudes in attendance at the passover feast (verses 12, 13) were eager to see Jesus. To see Jesus has been the desire of millions of people from that day to the present. Men and women, boys and girls, whose goodness we little suspect are to-day desiring to be brought by us to Jesus. It is strange to think that some who came to greet him with songs on their lips and palms in their hands had no depth of loyalty in their hearts. It is strange to think that our

Whom did they  
did they ask?





Lord's disciples should ever have hesitated to bring seeking souls to the Saviour. The last three sections of the LESSON COIN THOUGHTS will guide the teacher.

From Teacher Training with the Master Teacher, a study of Christ in the act of teaching as a means of learning how to teach, by Professor C. S. Beardslee, we condense the following treatment of verses 23-26.

1. We here study The Cost of Glory. This was quite possibly our Lord's very last appearance in public life; and thus his next facing of the Jews was under arrest.

2. Note how the Master's words begin. He first alludes to "glory." Follow the paragraph through with this one theme in mind. Gather up and hold together its different names and phases. (a) Prolific fruit-bearing (verse 24). Are you willing to weigh each word? Think of a grain of wheat "alone." Then think of "bearing," and "fruit," and "much." The words suggest growth, increase, abundance, value. Now bring alongside "fruit" that word "glory." Try to think of "fruit" as "glory." Here seem to be two names for one thing. One seems to be literal. One seems like a figure. But think at leisure. Are both figures? May both be literal? Just what does the Master mean? (b) Now (verse 25) note that Jesus speaks of "keeping" one's soul, and of "eternal life." The preceding phrase speaks of "losing" one's life. That means perishing utterly. Keep this contrast before you. Fasten your mind on "keeping the soul unto life eternal," and bring alongside that thought about "glory" and "fruit." Here are three terms. Do they really anywhere nearly coincide? Look at each term apart. Then look at two together. Then combine the three. Why did Jesus use them all? Would two have answered? Which two are best? Is there more than one idea? What was Jesus trying to say? Read all the paragraph repeatedly and find out the fitting reply. (c) Now study verse 26. It tells of the reward of ministering to Christ. Two phrases express it: "being with" Christ, and "honor" from the Father. Here again compare and combine.

### The Responsive Review

1. With what shouts did the people come out to meet Jesus? "*Hosanna: Blessed is he that cometh in the name of the Lord.*" 2. Can you give one special reason why so many people wished to see Jesus at this time? *Because they had heard of his miracle in raising Lazarus from the dead.* 3. To what date do the later events of this lesson belong? *The last day of Christ's public teaching.* 4. What was said by some Greeks in Jerusalem? *"We would see Jesus."* 5. What hour did Jesus say had come? *The hour when he should be glorified.* 6. How was Jesus glorified? *He died for men.*

### The Church Catechism

35. What is the direct witness of the Spirit? The direct witness of the Spirit is an inward impression on the soul whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God. Galatians 4, 6. Romans 8, 15.

You have "glory," "fruit," "life," "fellowship," "honor." But note. As Christ began, that "glory" was his own. Now, as he speaks of "honor" it belongs to disciples; this "honor" is theirs. Has his thought made some transit? If so, where? Or, is his "glory" after all identical with their "honor"? Settle down to some of your best thinking here. Face up to that thought of being with the Master, of "fellowship." Is that his glory, or their honor? Look forward to verse 32: "I will draw all men unto myself." Do all these phrases culminate in that?

3. Now take another view of this half of the lesson: (a) The grain of wheat must "die." (b) One must "hate" his life. Man must not shelter his soul from pain and outlay. He must consecrate it unto sacrifice, as Jesus did. (c) A disciple must "minister" unto Christ. Recall the rich young ruler. Christ's follower must take with him the path of lowliness, cost, and sorrow. (d) Now combine these forms of "cost" just as you did those forms of "glory." They embody in fact but a single thought. But that thought is rich with all the value of the sacrificial life and death of Christ. His death was his "glorification."

To-day is Easter Sunday, and therefore last Sunday was the actual anniversary of the Saviour's entry into Jerusalem. The apparent triumph of the Master when the multitudes thronged about him with reverent applause was as nothing when compared with his victory over death. To-day we commemorate the resurrection of Jesus, following our instructive Bible Readings illustrative of Easter truths; we quote these from the Senior Lesson Quarterly: Jesus Dead, John 19. 30; Mark 15. 37; Matt. 27. 50; Rom. 6. 10; 1 Cor. 15. 3. Jesus Buried, John 19. 38-42; Matt. 27. 59, 60; Luke 23. 52, 53; Rom. 6. 4. Jesus Raised, Mark 16. 9; Luke 24. 45, 46; Rom. 1. 4; 1 Cor. 15. 5-8. Jesus the First Fruits, 1 Cor. 15. 17, 20, 23; Acts 26. 23; Col. 1. 18; Rev. 1. 5. The Resurrection Body, 1 Cor. 15. 35-44; Phil. 3. 21; 1 Cor. 15. 50-57. The General Resurrection, Dan. 12. 2; Psa. 49. 15; Acts 4. 2; Rev. 20. 13.

LESSON V. Jesus Washing the Disciples' Feet

[April 30

GOLDEN TEXT. By love serve one another. Gal. 5. 13.

AUTHORIZED VERSION

[Read John 13. 1-38]

John 13. 1-14 [Commit to memory verses 12, 13]

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Ju'das Is-car'i-ot, Si'mon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Si'mon Pe'ter: and Pe'ter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Pe'ter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Si'mon Pe'ter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

REVISED VERSION\*

1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end. 2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, 3 Jesus, knowing that the Father had given him all things into his hands, and that he came forth from God, and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with a towel wherewith he was girded. 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean.

12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, Teacher, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, Teacher, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

Time.—Thursday, April 6, A. D. 30, in the evening. Place.—Upper room, Jerusalem.

Home Readings

M. Jesus Washing the Disciples' Feet. John 13. 1-14.

Tu. Greatness of service. Matt. 20. 20-28.  
W. "Saved to serve." Luke 22. 24-34.  
Th. The path to greatness. Matt. 18. 1-7.  
F. Pleasing others. Rom. 15. 1-7.  
S. Brotherly love. Rom. 12. 1-13.  
S. An example. Luke 10. 25-37.

The Lesson Hymns

New Canadian Hymnal, No. 129.  
Abiding, oh, so wondrous sweet!  
I'm resting at the Saviour's feet;  
I trust in him, I'm satisfied.

New Canadian Hymnal, No. 131.  
Blest be the tie that binds  
Our hearts in Christian love;  
The Fellowship of kindred minds.

New Canadian Hymnal, No. 132.  
All praise to our redeeming Lord  
Who joins us by his grace,  
And bids us, each to each restored.

### Questions for Senior Scholars

1. *The Relation of Our Lord to His Father and to His Brethren* (v. 1-3).—What events and what teachings came between the triumphal entry and the washing of the disciples' feet? What thought do verses 23 and 24 of our last lesson show us was uppermost in our Lord's mind? What did Jesus know? (Verses 1 and 3.) Who are "his own"? What is meant by "unto the end"? What was Judas meanwhile planning? How far was Judas responsible for the bad purpose that had come to his heart? How far may we strengthen our faith by the knowledge that we too come from God and go to God?

2. *Our Lord's Symbolic Act* (v. 4-11).—What lowly service did Jesus prepare to engage? What light does verse 38 shed on this service?

What traits of Peter's character are shown in the conversation with Jesus? What is the meaning of verse 7? What is the meaning of our Lord's words in verse 8? How can it be applied to modern Christian experience? What did Simon Peter mean by the words of verse 9? Explain verse 10.

3. *Explanation of Our Lord's Symbolic Act* (v. 12-14).—What was the meaning of our Lord's taking again his "garments"? What did he mean by "Know ye"? Did Christ mean literally for Christians to wash each other's feet? By what sort of service rendered to each other can they follow our Lord's example in washing the disciples' feet? How does his act teach the duty of humility? How does it teach charity of feeling?

### Questions for Intermediate Scholars

1. *The Last Supper* (v. 1, 2).—With whom did Jesus eat the passover? What suffering was he very soon to undergo? How did he speak of his death? Who were "his own"? How much did he love them? Did they all love him?

2. *The Meek and Lowly in Heart* (v. 3-5).—What power was there in Jesus? Who had given this power? How does Jesus differ from every one of his disciples? What preparation did Jesus make? What was this preparation for?

3. *Peter's Refusal* (v. 6-11).—What question of surprise did Peter ask? How did Jesus reply? Why did Peter refuse to yield to Christ's wish? What would Peter have lost if he had not yielded? How did Peter show his love and faithfulness to his Lord?

4. *Your Lord and Master* (v. 12-14).—After he had finished with the washing what did he ask his disciples? What did they call Jesus? What duty did they lay upon them as his disciples? What was the lesson he taught them?

### Questions for Younger Scholars

What feast did Jesus hold with his disciples? What did it become? What lesson did he teach them there? Can you tell what had been brought to make the paschal feast? What did Jesus do when he rose from the table? What did he use? Why did he kneel? *To show humility.* What gives humility? *Love.* What

had the disciples been talking about? Did Jesus hear them? Whose work was it to wash the feet of guests? What did Jesus say the greatest should be? What did Peter say? Can you remember any of the words of Jesus? What did Peter say again? And what at last? What did our Lord say that we all must be?

### Library References

WASHING THE DISCIPLES' FEET.—The Expositor, Fourth Series, vol. vii, p. 300. Matheson, Studies in the Portrait of Christ, vol. ii, p. 224. Edersheim, Life and Times of Jesus, vol. ii, pp. 490-513.

SERVICE.—Van Dyke, Gospel for an Age of Doubt, p. 281. Exeter Hall Lectures, vol. xix, p. 433. Lumby, Epistles of Peter, pp. 163-176.

### SERMONS ON THE LESSON

Verse 1.—Braden, W., Sermons, p. 211. Verse 5.—The Homiletic Monthly, vol. x, p. 413. Verse 7.—Blair, H., Sermons, p. 421. Liddon, H. P., Sermons, vol. iv, No. 1154. Alexander, J. A., Sermons, vol. i, p. 46. The Treasury, vol. iv, p. 335. Verse 10.—Arnold, T., School Sermons, p. 179.

### The Lesson Statement

I. *The Relation of Our Lord to His Father and to His Brethren* (verses 1-3).

The dramatic vicissitudes of life are of interest to all; but often the abiding forces which cause these vicissitudes remain hidden and un-

guessed. In the gospel narrative we watch the unsuspecting disciples preparing to eat the passover supper with their Lord, while Judas makes his nefarious bargain with the chief priests; and events hurry forward to their tragic

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climax. But John, now about to record a very unusual incident, pauses in his narrative to reveal the secret conditions and forces which pulsed beneath these events and which caused them. 1. John points to our Lord's relation to God. (1) He is "the only begotten Son," in whom the Father is well pleased; (2) receiving from God "all things"—alike the power of working miracles and the task of bearing pain, alike death, and triumph over death; (3) "coming from God" (whether we view him as the Word who in the beginning was with God and who was God, or as the angel-heralded Babe of Bethlehem); (4) "going to God"—"departing out of this world to the Father." 2. John defines our Lord's relations to "his own." (1) They are "his own" not because they first loved him, but because he first loved them; (2) Having loved them at the first he loved them to the end. 3. John tells us of what our Lord was fully conscious as he approached his passion. He knew (1) That in a unique sense God was his Father; (2) That God his Father had given him all power in earth and in heaven; (3) That the time of his departure from this world was at hand; (4) That to the God from whom he had come he was to return.

#### II. Our Lord's Symbolic Act (verses 4-11).

As their host, according to Oriental custom, our Lord supplied water for the disciples' feet.

As their servant he bathed their feet and wiped them with a towel (verses 4, 5). The disciples wondered. Peter characteristically put his wonder into words of protest (verses 6-8). Our Lord replied in effect: 1. That, while the full symbolism of his act could not just then be explained, it should become perfectly clear later (verse 7); 2. That meanwhile rejection of the washing would be a practical rejection of the Master's teachings and spirit (verse 8); 3. That what the bath had done for their bodies our Lord already had done for their souls—by grace they were clean (with the exception of one who had persisted in sinning against grace) (verses 10, 11); 4. But though spiritually clean in the eyes of God their contact with a sinful world demanded the attentions of love; 5. Our Lord was patient with the misdirected enthusiasm of Peter (verse 9), and carefully set him right.

#### III. What Our Lord's Symbolic Act Means for Us (verses 12-14).

When he had washed the feet of the twelve Jesus robed himself again as a guest (verse 12), and, sitting down, proceeded to explain: "Do you understand my action? You call me Master and Lord. I occupy that relation to you. Now I, your Rabbi and Chief, have myself washed your feet. Take me as your example in humility and in charity."

### The Lesson Word Studies

NOTE.—These Word Studies are based on the text of the Revised Version.

THE PASSION WEEK.—The last week of our Lord's life upon earth is often designated "the Passion Week," the word "passion" here meaning *suffering, the endurance of intense bodily and mental anguish*. This week extended from the triumphal entry into Jerusalem (Sunday, April 2, A. D. 30) until the resurrection (Sunday, April 9, A. D. 30). Each day but one of this eventful week was marked by special events which has given to it a special designation in current religious literature. Thus Sunday, the first day, known as "the Day of Triumph," because of the triumphal entry, was followed by "the Day of Authority" (Monday), marked by the cursing of the fig tree (Matt. 21, 19; Mark 11, 14) and the second cleansing of the temple (Mark 11, 15; Luke 19, 45). On the day following the authority of Jesus was challenged by the Pharisees, who attacked Jesus in bitter controversy (Matt. 21, 20 to 26, 16; Mark 11, 20 to 14, 11; Luke 20, 1 to 22, 6). Hence this day has been called "the Day of Conflict." Concerning the events of Wednesday nothing is known, but it seems not improbable that Jesus spent this day in seclusion at Bethany. The day has therefore been called "the Day of Rest." On Thursday, "the Last Day with the Disciples," at evening, occurred the Last Supper, followed by farewell discourses of Jesus, and still later, possibly near midnight, the intercessory prayer (Matt. 26, 17-35; Mark 14, 12-31; Luke 22, 7-38; John 13, 1 to 17, 26). Friday, which witnessed the trial, crucifixion, and burial, is known as "the Day of Suffering," and Saturday as "the Day in the Tomb." The events of our lesson narrative occurred on Thursday evening.

**Verse 1. Now before the feast of the passover**—That is, before the regularly appointed day or time of the feast. The words give a date to the whole narrative which follows.

**Jesus knowing**—Since or because he knew. **His hour was come**—Until which time all plots against his life on the part of even his most formidable enemies were necessarily futile.

**His own**—Those who had become such by choice through faith in him. The expression

must be taken together with the phrase **that were in the world**. Being in the world they were nevertheless no longer "of the world," but members now of "the kingdom of heaven," of which he their Master was the King.

**Unto the end**—Even unto death, or possibly, as in the marginal rendering, *unto the uttermost*. The thought, doubtless, is that his love for them went to extreme lengths, not being influenced by his suffering and death for them which it involved.



**2. During supper**—From John 13. 29 and 18. 28 it seems evident that the fourth evangelist wishes specifically to distinguish this *supper* from the regular *passover feast* which on the day of crucifixion was still to be eaten. All three of the synoptists, however, speak of this same supper as a passover meal for which due and special preparation had been made at the request of Jesus (comp. Matt. 26. 17-30; Mark 14. 12-26; Luke 22. 7-30). Perhaps the key to a correct understanding of these apparently divergent statements is to be found in the words of Jesus as recorded by Luke: "I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it until it be fulfilled in the kingdom of God" (Luke 22. 15, 16)—the regular passover being thus anticipated by one day, since Jesus knew that on the morrow he must suffer and die.

**4. His garments**—The loose outer mantle together with the girdle, both of which would be in the way in performing an act of service such as followed.

**5. Basin**—A basin.

**Began to wash the disciples' feet**—Thus performing for them the humiliating service of a slave. Just before this the disciples among themselves had had a controversy over the question "which of them should be accounted the greatest" (Luke 22. 24).

**6. So he cometh to Simon Peter**—In regular order, having begun, doubtless, with the disciple nearest him.

**Dost thou wash my feet**—With emphasis upon the pronouns "thou" and "my." Peter would say: "Lord, art thou to perform for me thy pupil the function of a bond servant? Never!"

**7. Thou shalt understand hereafter** the

significance of this act and the example of self-abnegation involved. Peter as well as others of the disciples needed this lesson in humility.

**8. If I wash thee not**—Note the slight play on the word "wash," which here has a twofold meaning, its deeper significance of a spiritual purifying predominating.

**9. Hands . . . head**—Peter is quick to see both the play on words and the deeper import of the Master's answer, and replies after the same manner in words of a double and a deeper meaning.

**10. He that is bathed needeth not save to wash his feet**—Jesus now speaks in figurative language. The sense of his words seems to be: "He that is already fully surrendered to me as thou art needs but to guard against contamination and temptation from without, that he may remain as he is, **clean every whit.**"

**And ye are clean**—A remarkable and generous tribute to the heart-loyalty of the disciples.

**11. Knew him that should betray him**—That is, knew what kind of a man at heart Judas, the unclean one, who later betrayed him, was. Jesus doubtless also knew all about the impending treachery and betrayal (comp. verse 27), but that is not what the evangelist says in this verse.

**14. Ought to wash one another's feet**—Words the deeper meaning of which is that disciples of the Christ are in all humility and in utter self-abnegation to seek to serve one another. For the disciples in their time and under the social conditions under which they lived, the exhortation could properly have a more literal interpretation also, hardly so, however, for disciples to-day.

## The Lesson Exposition

### THE STRIFE FOR PLACE

Luke (22. 24) tells us what John does not, that in connection with that memorable last supper there arose a strife among the disciples as to which should be accounted greatest. This was the occasion, no doubt, of Christ's washing the disciples' feet. This quarrel about rank was an old one among the Twelve. And it is curious to observe that these contentions of ambition among his followers grew more intense as the life of Jesus drew toward its close, and found expression under circumstances which impress us as most unfitting. Take the first case recorded by Luke (9. 46). That came directly after Jesus had made the announcement of the fact that his death was near at hand, and following his transfiguration. We would say their minds should have been otherwise occupied at that time than with thoughts of their own honors. Or take the case which Mark

(10. 32-37) describes. Jesus was going up to Jerusalem with the certain knowledge that death awaited him, and his very bearing and expression filled his disciples with amazement and fear. Nevertheless James and John even then came asking for appointment to the chief places in his kingdom. And into that sacred upper room described in the lesson they carried their bickerings about place, probably contending for the seats of honor at the table. It all seems so incongruous that we are surprised at their stupidity. We inwardly resent it and feel that the intrusion of their selfishness into hours so solemn and great was a gross violation of the fitness of things.

### SELFISHNESS ALWAYS STUPID

The disciples in their selfish strife were stupid and blind. There can be no doubt but they saw and confessed that a little later with

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great shame. They did not understand. They were associated with great hours and did not know their greatness. They misconceived Christ, they did not know what kind of a kingdom he was to establish. And they did not understand that he was really about to be put to death; and even had they known that, they would not have understood the meaning of his death. They were blundering among great things without knowing it. If they had known, if they had understood, they would have preferred to have their tongues cut out rather than that they should have talked and quarreled about rank and office in such a presence. But that is the trouble with all selfishness—it is blind and stupid. Any man now who is occupied with matters of merely personal ambition is offending against the fitness of things just as much as the disciples did. Every hour is great and sacred, and selfishness is always incongruous. In the presence of life's high callings and the movements and summons of God in the world, it must be an amazing thing to the angels to see men clamoring and contending with each other about riches and position and power. If in the midst of this world-wrangle the scales should suddenly fall from men's eyes and they should see the supreme realities they would be shamed at their own pettiness. The self-seeker is always blundering blindly among great things.

#### CHRIST'S PATIENCE

But Jesus was exceedingly patient with his blundering disciples. He did not reprove them for the incongruity of their conduct—they were not yet able to appreciate that. He gave them object lessons, and he instructed them in the nature of true greatness. He set a little child in their midst (Luke 9. 47) and said, "He that is least among you all, the same shall be great." Consider the tenderness and yet the thoroughness with which he dealt with the request of John and James that they might sit the one upon his right hand and the other upon his left (Mark 10. 38-42). The other disciples were much displeased at these two brothers—selfish people usually are angered at the attempts of other selfish people. But Jesus was not angered. And in the case of the lesson, when Jesus was so near to his cross, when the old quarrel of his disciples again intruded itself, he dealt with it with infinite calm and patience. He took upon him the office of the most menial servant and washed their feet, that he might teach them in a way never to be forgotten that greatness consists in serving rather than in being served. And Jesus dealt patiently with his disciples because he knew they did not understand, and because he knew they were moving in the direction of right understanding. They were coming out of ignorance and blindness, and he dealt with them as a wise teacher with ignorant pupils. The main thing was that they

were teachable, and not, like the scribes and the Pharisees, perversely blind because unwilling to know the truth. And God still has marvelous patience with the ignorance of men.

#### THE MOOD OF JESUS

John gives us an insight into the thoughts of Jesus on that fateful night. The first thing he tells us is that Jesus was clearly aware that the hour of his death was immediately at hand. "Jesus knew that his hour was come that he should depart out of this world unto the Father." We have seen how, for several months preceding, this thought took hold of him. And it was not that he felt that his enemies would inevitably overcome and destroy him, but that his death was the goal toward which he was moving and which he himself was determined to accomplish. The second view which John gives us of the mood of Jesus at that time is the statement of his consciousness of the relation which he sustained to the Father: "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God." And no one but John could have set this exalted consciousness of Jesus in connection with his act of humiliation in washing his disciples' feet. John would have us understand that Jesus performed that act not when he was least conscious of his divinity, but when he was most conscious of it. That gives to the act higher meaning; for if Jesus, when he was most clear as to his exalted nature and destiny, stooped to render such common service to men, what human greatness can be so exalted as to be excused from any service however common or mean?

#### PETER'S PROTEST

Peter's protest against having Jesus wash his feet was perfectly natural and creditable to his instincts. None of us would willingly consent to have even one whom we regard as an equal render us a menial service, if it were not absolutely necessary. Peter felt that it would be the proper thing rather that he should wash his Master's feet. It would be a mean spirit that would without protest permit superiors to render ignoble service. We would not think well of a man who would be willing to have a king black his shoes or a president brush his coat. That was just the nature of Peter's protest, and it was just like Peter, and it is to be put to his credit. And Jesus did not rebuke him for that. He understood Peter's reason for objecting. But he had a reason for doing the thing that Peter did not understand, and he said to him, "What I do thou knowest not now; but thou shalt know hereafter." That was asking Peter to trust him and submit to his wish. It was at that point that Peter offended. "Thou shalt never wash my feet," he declared. That was quite another thing than his generous first protest. It was willfulness and refusal to

obey. And no one can have any part with Christ who sets his will against him. Peter quickly saw that, and his submission was as extreme as had been his refusal.

#### MEANING OF CHRIST'S EXAMPLE

Jesus said to his disciples after he had washed their feet, "I have given you an example." What does the example signify? Not, certainly, a formality to be repeated ceremoniously. Not literally at all of necessity, though occasion might require it. Not necessarily in the actual rendering of direct menial service, though very few, perhaps, are ever so situated that it does

not become their duty to render such service. But it is not that. It is the willingness to serve in any needed way. It is a spirit, whatever one's position among men, that regards service as a privilege and an honor. Everyone should be willing, if properly called upon, to wash the feet of the veriest beggar; but for many people such menial service would be the poorest service they could render. Christ's example stands for servanthip, and the rich man, and the wise man, and the ruler, who use their wealth and wisdom and power to serve their fellow men are following Christ's example. King or beggar, serving or served, does not matter.

### THE LESSON PRAYER

O Christ, we see in this lesson from thy life how, having loved thine own, thou didst love them unto the end. When the shadow of the cross was falling upon thee thou wast even more eager to display thy love to thy followers, for thy going to the cross was for their sakes. Help us to feel that while self-seeking was unseemly on that night when thou wast entering upon thy passion, it is yet more unseemly in this our day of fuller light, after the cross for so long a time has been lifted up in the world. In the light of thy life of servanthip, crowned with a death of redemptive love, may we consecrate ourselves to the service of our fellow men, knowing that whatsoever we do, even unto the lowliest, we do unto thee. Amen.

### The Lesson Coin Thoughts

#### I

Washing disciples' feet was none too menial, as a service, for Jesus to do.

There is always dignity in whatever is of service to souls.

It is not what we do, but the spirit in which we do it, that displays the quality of our deeds.

Any great man can render lowly service, but no little man can render high service.

No man is so tall as when he stoops to serve. A giant dwarfs himself when he shirks a giant's service. A dwarf may grow to a giant by doing duty.

#### II

Most people ask for special help when they are about to leave this world.

The last thought of Jesus before he left the world was how much he could help others.

It were far more honor to have one's feet washed by the Master than to be crowned king by the world.

Some men are too tall to always stand straight. Some men are too short to ever stoop.

Jesus had eyes to see high things among the lowly.

More diamonds have been found in the dust than ever fell from the stars.

How little a man must ask from men and how much he can give to them is the problem of the great.

#### III

To be "weary in well-doing" is symptomatic of a weak spot in the soul.

The "aftermath" of goodness is always better than the first harvest.

The "afterglow" of the "Sun of righteousness" is brighter than all the "sunbursts" of the world.

Goodness may live the largest life when most unseen.

Selfishness busies itself with itself. Unselfishness busies itself not with service for others.

#### IV

Christ's love was as perfect at the end as it was at the beginning.

The lasting quality-of love is what stamps it with eternity.

Love is no meteor, but a fixed star.

The fickle wind is not love's symbol, but the sure-shining sun.

The circle is its emblem, for it is complete and has no end.

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The strength of love lies more in itself than it does in the thing that it loves.

*Love has often loved unlovely things to love-  
liness.*

## V

"The devil" stands for a power that we must all reckon with.

The greatest question is not how to understand the mystery of meanness, but *how to master meanness.*

The devil put the traitor's spirit into the soul of Judas before he put the liar's kiss on his lips.

Sometimes the devil makes a thing look its best in order that he may do his worst.

Kisses may be full of curses.

A lie that acts without speaking *is as bad a lie* that speaks without acting.

## VI

Nothing is so dangerous as a bad thought in the mind. Bad thoughts are serpent's eggs that will hatch in the heart. A book of bad thoughts is an incubator of bad deeds.

They are more culpable who fire hearts with wickedness than those who fire houses with flames. The author who writes bad books breeds criminals. The man who helps to make criminals ought to be dealt with as one.

## VII

We live our way into life's greatest lessons.

### The Lesson Heart Talk

A dim perception of the coming glory of their Master had dawned upon his disciples through his entry into Jerusalem. It was dim, imperfect, obscured, and mixed with sordid, selfish views and ambitions. They knew the triumphal march foreshadowed an acknowledged King and an established kingdom. But they did not realize its significance until the Holy Spirit gave them spiritual understanding. Spiritual truth is always perverted by the natural mind. It is useless to try to apprehend it without the light of the Holy Spirit—of this we have here an illustration. These men who had been under the teaching of the Lord for three years, and had been told over and over again that his kingdom was not of this world, on the way to the place where they were to eat this last supper with him, disputed among themselves who should be greatest in his kingdom. Once before they had the same dispute when the mother of the sons of Zebedee angered them by asking for her children the chief places. Jesus then had tried to show them that true, self-forgetting service of love was the only claim to high position in his domain. And yet they gather in the upper room, on this last night of his life on earth, so filled with their own selves, and what they aspired to, each for himself, that not one of them would perform the service of foot-washing for

Love is the best interpreter of loveliness.

The truest dignity is never distant; it hugs up close to the heart.

When Jesus washed the disciples' feet he crowned their hearts with his love.

Peter could not understand how so lofty a spirit could render so lowly a service.

Loftiness and lowliness are the twin characteristics of love.

## VIII

To be made "clean" by Christ is to be washed of all wickedness.

Men's feet have never been so foul as their hearts.

To cherish a grudge is to keep oneself unclean. To be unforgiving is to be unclean.

No one can hold spite without smirching his spirit.

The stream of uncleanness that flows from the lips comes from the fountain of an unclean life. Speech gathers foulness only from the soul.

## IX

Christ's life was an example for all who live. His love was an example for all who love. His speech was an example for all who speak. His teaching was a model for all who teach. His service was a model for all who serve. He is the perfect pattern who has supreme right to say, "Follow me."

another, nor even for the Master, lest it should seem to put him in a servant's place.

It is a remarkable scene—eleven men (leaving out Judas, of whom nothing good could be expected) who ought by that time to have learned better, so disturbed by their own selfish ambitions that they had no heart to serve one another nor to serve the Master they professed to love. And yet, having loved them to the uttermost, so that he would do anything to lift them from the dead level of their selfishness to the pure atmosphere of his own high thought, Jesus himself did for them what they thought themselves too good to do for one another, or even for him. How ashamed they must have been! No words could have rebuked them like that action of their Lord. "O, 'twas love, 'twas wondrous love!" He knew that his hour was come. He knew what he was about to suffer. He knew the glory he had with the Father before the world was; he knew he was soon to return to that high place, with a name above every name—and yet he loved his own so utterly that he took the form of a servant for their sake, and for ours, that we might not miss our share in the glory of his kingdom! Their very childishness and weakness drew out his pitying love. O, if he could, this last night of his stay with them on earth, make them see



what would fit them for the place of power! He counted no service menial that would help these beloved, stupid disciples.

"O, Lamb of God! was ever pain,  
Was ever love like thine?"

"I have given you an example." The foot-washing was a necessity for comfort and for health according to the customs of those days. It was one of the common duties and courtesies of a host to see that it was done for his guests. It was a servant's place to do it. Who would ever have thought such a commonplace thing had anything to do with a man's character, or with determining his rank in heaven? Yet the "example" was given to teach that very thing. Love that serves is the ruling principle of heaven. Selfish ambition or selfish ease has no recognition there. The angels are ministering spirits. Jesus came not to be ministered unto, but to minister. The road to a seat beside him on his throne is the road he walked. The

occasions for serving are everyday courtesies and kindnesses, and the necessities and comfort of others. The "example" teaches me that the higher my position, the richer my gifts, the greater is my obligation to serve. Love counts no service menial, no work a sacrifice. We need not look far to find feet to wash—they tread life's pathway with us, tired and soiled. Even Judas was included in Jesus's wonderful ministry of love. If he could have won him from his evil purpose in this last hour he would have done so.

"These trifles! Can it be they make or mar  
A human life?"

Are souls as lightly moved as rushes are,  
By love or strife?"

Yea, yea! A look the fainting heart may break,  
Or make it whole,  
And just one word if said for love's sweet sake,  
May save a soul."

### The Lesson in Literature and Art

1. The incident recorded in our lesson for to-day has a prominent place in Christian art. In nearly all the earlier pictures of this scene there are at least two things in common, the importance of the place given to Peter, and the uniform reverence of treatment whereby Christ's dignity and divinity are preserved in the midst of his menial office. One of the most artistic and suggestive of the many representations of this incident is the painting by Ford Madox Brown, now in the National Gallery, London. Of it Miss Hurl says:

"The painter throws off all the influences of tradition, and approaches the subject not less reverently than the old masters, but with a mind directly open to all the suggestiveness of the narrative. The moment of explanation is past. The Master has made his meaning clear to Peter, whose vehemence has given way to reverent submission, and our Lord quietly proceeds with his task, grasping one foot firmly in his right hand, while he applies the drying cloth with the other. Both men are absorbed in reverie, their heads bent upon their breasts, the Master's youthful face full of pensive sorrow, the disciple's older countenance profoundly meditative; both submissive to the divine will, each in his own way. In the rear stands the table about which the other disciples sit in various attitudes of thoughtful attention.

"The painter had an entirely unique interpretation to offer to the world, and, with assured technique and rich, subdued color, was able to carry his thought into perfect execution."

2. Verse 1. "He loved them unto the end."

I classed, appraising once,  
Earth's lamentable sounds—the welladay,  
The jarring yea and nay,  
The fall of kisses on unanswering clay,  
The sobbed farewell, the welcome mournfuller;  
But all did leaven the air  
With a less bitter leaven of sure despair  
Than these words, "I loved ONCE."

O, never is "Loved ONCE"  
Thy word, thou Victim-Christ, mispriz'd friend!  
Thy cross and curse may mend,  
But, having loved, thou lovest to the end.  
This is a man's saying—man's: too weak to move  
One spher'd star above,  
Man desecrates the eternal God-word Love  
By his No More and Once.

Say never, ye loved ONCE:  
God is too near above, the grave beneath,  
And all our moment's breathe  
Too quick in mysteries of life and death  
For such a word. The eternities avenge  
Affections light of range.  
There comes no change to justify that change,  
Whatever comes—LOVED ONCE!  
—Mrs. Browning.

### 3. Verse 11.

Yet all his lurking sin was bare to him;  
His bargain with the priest: and, more than  
this,  
In Olivet, beneath the moonlight dim,  
Afore was known and felt his treacherous kiss.  
Christ washed the feet of Judas!  
And thus a girded servant, self-abased,  
Taught that no wrong this side the gate of  
heaven

Was e'er too great to wholly be effaced,  
And, though unasked, in spirit be forgiven.  
—George M. McClellan.

#### 4. Verse 13.

O Lord and Master of us all!  
Whate'er our name or sign,  
We own thy sway, we hear thy call,  
We test our lives by thine.

Thou judgest us; thy purity  
Doth all our lusts condemn;  
The love that draws us nearer thee  
Is hot with wrath to them.

To do thy will is more than praise,  
As words are less than deeds;  
And simple trust can find thy ways  
We miss with chart of creeds.

No pride of self thy service hath,  
No place for me and mine;  
Our human strength is weakness, death  
Our life, apart from thine.

Our Friend, our Brother, and our Lord,  
What may thy service be?  
Nor name, nor form, nor ritual word,  
But simply following thee.—Whittier.

5. Verse 14. So far as you desire to possess rather than to give; so far as you look for power to command instead of to bless; so far as your own prosperity seems to grow out of content; or rivalry of any kind, with other men or nations; so long as the hope before you is

for supremacy instead of love, and you desire to be greatest instead of least, first instead of last, so long are you serving the Lord of all that is last and least, the last enemy that shall be destroyed, death; and you shall have death's crown, with the worm coiled in it, and death's wages with the worm feeding on them. Kindred of the earth shall you yourself become; saying to the grave, "Thou art my father"; and to the worm, "Thou art my mother and my sister."—Ruskin.

6. Verses 12-14. In Sidney Lanier's poem *The Crystal*, after he has pointed out the fleck or the flaw in the great poets and philosophers, from Homer to Tennyson and from Socrates to Emerson, and has lovingly forgiven each his human limitation or deficiency, he concludes with the following impassioned tribute to Christ:

But thee, but thee, O sovereign Seer of time,  
But thee, O poet's Poet, Wisdom's Tongue,  
But thee, O man's best Man, O love's best Love,  
O perfect life in perfect labor writ,  
Of all men's Comrade, Servant, King, or  
Priest—  
What if or yet, what mole, what flaw, what  
lapse,

What least defect or shadow of defect,  
What rumor, tattled by an enemy,  
Of inference loose, what lack of grace  
Even in torture's grasp, or sleep's, or death's—  
O, what amiss may I forgive in thee,  
Jesus, good Paragon, thou Crystal Christ?"

### The Lesson Illustrated

Verse 4. In Rome the great of this world, kings and emperors, princes and senators, kiss the foot of him who names himself the representative and vicar of Christ; but Jesus, who from the beginning was with God, and who was God above all things, eternally blessed, stoops down, with complacency of manner and a tenderness of love beyond all conception, to fulfill toward his disciples the 'humble duties of slave.'—William Bennett.

Verse 4. And here before our mind's eye passes that immortal scene of Worms which was as the dawn of the Reformation. Three centuries ago, at a diet held in Germany, a young emperor sat surrounded by all the splendor and glory of the realm; his were power and wealth, the homage of earth and the blessings of heaven. He held beneath his scepter a great part of Europe, and almost the whole of the New World. The sun never set upon his states, and his flatterers beguiled him with dreams of universal dominion. When Charles V, intoxicated with his unparalleled greatness, saw a pale and haggard monk called Martin Luther enter the hall, we are told that he was unable to repress a motion of surprise and contempt. He knew not that, in this solemn day, a great struggle was about to begin, and

that this unknown monk would be the victor; he knew not that, after the lapse of three centuries, the cause for which this monk was struggling would have on its side more than half of the Christian nations, while naught would be left of that earthly grandeur which dazzled even himself. Now, whence came this wondrous power which enabled Luther, alone before that assembly, alone before the whole of Europe, to affirm his faith unflinchingly, and to win that triumph to which we are indebted for our own enfranchisement? His adversaries have answered, "Monkish pride!" Ah! if ever he was proud it was surely not in that eventful hour. No; he had gathered his strength in that long and fervent prayer which, on the eve of that memorable day, he had uttered with tears, and in which he pronounced these simple and touching words: "Thou knowest, O my God, that I too would prefer my rest and peace. . . . Who am I that I should resist so many great lords? but it is thy cause, not mine." Luther on his knees, Luther crushed by his solemn mission, Luther broken down before God, that is the explanation of his courage and triumph, for the Lord teacheth his way to the meek.—Eugene Bersier. Put on therefore bowels of mercies, kindness, humbleness, . . . long-suffering.

### The School of Practice

1. The disciples' fault consisted in wanting places of honor simply for the sake of the honor. I will this week seek to guard myself against any selfish wish for the honors which come from men, and keep in mind that a position of honor means increased obligations to serve.

2. Jesus did not feel humiliated in washing his disciples' feet, and so teaches me that service, however common, is never below the highest dignity. I will this week improve any opportunity I can find to render any needed service, and will resist the feeling that any service is beneath me.

3. Peter was wrong in refusing to yield to the will of Christ because he did not understand Christ's purpose, by which I see that there may be disobedience in refusing to let Christ do something for me as well as by refusing to do something for him. This week I will try to obey him in both respects.

### The Lesson Digest and Teachers' Guide

**GENERAL PREPARATORY WORK.** 1. There is no *Parallel Passage*. 2. *Text and Context*: John chapters 13 and 14 should be studied consecutively. They connect this with Lesson VI, and are intimately related to both lessons. 3. *A Simple Analysis*: (1) An introduction, giving the reasons for a strange symbolic act our Saviour was about to perform (verses 1-3). (2) The strange symbolic act (verses 4-11). (3) Its meaning as our Lord himself explained it (verses 12-14). 4. *Changes made by the Revision*: Verse 2: "during supper" instead of "supper being ended." Verse 3: "understand" instead of "know." Verse 13: "Teacher" instead of "Master." 5. *Light from Other Scriptures*: Verse 1: Jesus referred to his hour that was come in Lesson IV. Compare verse 27 with verse 3. In John 3. 35 John the Baptist tells his disciples that "The Father loveth the Son and hath given all things into his hand." Jesus refers to himself as coming from God in John 8. 42. Compare with verse 4, Luke 12. 37. Verse 5: For an instance where this act of Oriental courtesy was not extended to Jesus, giving occasion for another memorable washing of the feet, see Luke 7. 44. The "hereafter" of verse 7 may refer to the few moments afterward when Jesus sat down and began to explain his act. Compare verse 10 with John 15. 3. With verse 11 compare John 6. 64, where we are told that Jesus knew who should betray him "from the beginning."

#### The Junior Grade

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be supplied with a copy of the Intermediate Quarterly.]

##### Preparing the Lesson.

Lesson Material: John 13. 1-14.

Illustrative Material: 1. The picture of THE LORD JESUS WASHING THE FEET OF THE DISCIPLES, Intermediate Quarterly, page 41. 2. THE DRAWING LESSON, page 324, of a pitcher and basin.

##### Constructing the Lesson.

Connecting Links: This lesson connects directly with John 12, from which Lesson IV was taken. The rest of this chapter and chapter 14 should be studied to connect it with Lesson VI. Study the paragraph on The Passion Week, in the LESSON WORD STUDIES, page 329.

Arrangement of Lesson Facts: (Suggestions for the actual work of teaching are given below.)

1. Our Lord's Symbolic Act: the Reason for It (verses 1-3). (a) It was Thursday evening, and the disciples were gathered around the supper table in the "upper room," with their Master. (b) But John takes his date from the approaching passover feast, having in mind that Jesus was (in a figure) the Passover Lamb, a sacrifice slain for the sins of the world. (c) "His hour was come." Our Lord's conduct and words followed the will of God as the striking apparatus of a perfect

clock follows the hour. (d) Two ways of looking at one thing: one way—"was crucified between two thieves"; the other way—"should depart out of this world unto the Father." (e) Who are Jesus's "own"? Not the worthy, but those who accept his love. He loved them because he is Love. (f) He "loved them unto the end." Neither life nor death can separate us from the love of God. (g) John's philosophy takes note of a personal devil. (h) Judas's treason, the stupendous crime of history. (i) Three items of our Lord's knowledge concerning himself: that "all power" was given him that he was come from God; that he went to God.

2. Our Lord's Symbolic Act (verses 4-11). (a) Jesus, closely watched, rose from the supper table. (b) He prepared himself for servile work by laying aside his heavier drapery and girding himself with a towel. (c) He washed his disciples' feet, and wiped them with the towel. (d) The emphasis of Peter's words is on "thou" and "my." (e) Jesus promises explanation hereafter. (f) Peter practically declares that no explanation can make the absurdity tolerable. (g) Jesus gently shows that refusal to submit must sever the connection between the Master and the disciple. (h) Peter extravagantly asks for more of a bath than our Lord had thought necessary to give to any of the disciples. Jesus's reply (verse 10) needs study. He that is washed (that is, he that has just had a bath) needeth not save to wash his feet.

He does not immediately require another bath, but, having passed through the dusty streets since the bath, his feet are likely to be soiled, and they needed cleansing. (i) It was the custom of the Jews to bathe before participating in the passover festivities. "Ye are clean," therefore, was true in a physical sense, but our Lord also meant, Ye are spiritually clean. (j) He makes an exception of Judas, however.

**3. Our Lord's Symbolic Act: Its Meaning (verses 12-14).** (a) Our Saviour resumes the garb and the seat of the teacher. (b) He claims what the disciples have all along acknowledged, his position as their divinely sent Teacher. (c) If the divinely sent Teacher has thus bathed his disciples' feet, surely the disciples should be willing to cleanse and cool the feet of each other: a lesson in humility, but far more in practical charity.

#### Teaching the Lesson.

Developing the Outline: **1.** The keynote of our lesson is in the first three words of our Golden Text: "By love serve." A good introduction will be found in story of a father's or mother's care for a sick child. **2** This is one of the lessons where the words of the text may be studied with profit. Make sure that the difficult phrases are understood: the passover, "his hour," "his garments," "was girded," "every whit." **3** The basin, pitcher and towel of the drawing lesson will help us to remember how humble and loving the Lord Jesus was, how humble and loving he desires us to be. **4** Let the teacher encourage the learning of the hymns sung in connection with the lesson. Lyte's beautiful hymn, No. 129,

Abiding, oh so wondrous sweet:  
I'm resting at the Saviour's feet;

if thus learned will become a perpetual inheritance of joy and gladness to their youthful minds. If their minds be thus stored with Christian hymns they will often prove a safeguard in hours of temptation and trial.

#### The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Berean Leaf.]

#### Preparing the Lesson.

Lesson Material: John 13 and 14; especially the printed passage, 13. 1-14.

Illustrative Material: Use a slate or paper pad for the outline of the lesson.

#### Constructing the Lesson.

Connecting Links: Our lesson passage links on to the teachings which followed the later events of Lesson IV—John 12. 27-50; the long conversation, address, and prayer which fill chapters 14, 15, 16, and 17 begin with verse 12 of our present lesson. Compare The Passion Week, in the LESSON WORD STUDIES.

Arrangement of Lesson Facts: First study the second division of this lesson (verses 4-11); then the third division (verses 12-14); and lastly verses 1-3. This will give us in order our Lord's enacted parable, his own explanation of its meaning, and John's explanation of the reasons why this particular teaching was given at this juncture. (Suggestions for the actual work of teaching are given below.)

#### 1. The Enacted Parable (verses 4-11).

(a) Jesus and his disciples were in an upper room, gathered around the supper table. (b) Whether Judas was or was not present is not certain. (c) The customs of the time as well as the disciples' reverence for Jesus put him in a position of dignity at the table. (d) He rises from the table, and turns himself in appearance and conduct into a servant. (e) His service is the peculiar one of washing the disciples' feet, not as host, for if done at all that would have been done earlier, but with the intimation that the disciples were footsore and soiled. (f) Remember conditions not mentioned in the text, such as (1) Public baths used by Jews in getting ready for the passover feast; (2) the necessity of walking through unpaved streets from the public bath to the upper chamber where the supper was spread. (g) Peter characteristically objects to our Lord's washing, but when informed of its imperative need rushes to the other extreme and begs for a bath. (h) Jesus's attitude to Peter: Peter must submit in faith, waiting for a future explanation. Lack of obedience and loyalty, even in circumstances apparently unimportant, are far-reaching in consequences. (i) Our Lord's consciousness of the treason of Judas.

#### 2. Our Lord Explains His Enacted Parable (verses 12-14).

(a) He resumes the rabbi's dress and the rabbi's seat, and accepts the rabbi's title. (b) A great responsibility pressing on this divine Rabbi had impelled him to wash his disciples' feet. What is this responsibility? (c) His disciples need to accept their Lord as a cleanser not only, but also as a model, and should in a similar way labor for the comfort and purification of others. (d) Our Lord's teaching by this parable, explained by himself, is therefore the duty of brotherly, humble, loving charity. The injunction of the Golden Text emphasizes it.

#### 3. John's Explanation of the Reasons Why Our Lord Enacted this Parable at this Juncture (verses 1-3).

(a) He knew (not conjectured) that he was come from God, sent on a divine errand. (b) He knew that, in spite of all humiliation and apparent defeat, the process of his life would lead him back to God. (c) He knew that "all things" had been given by God into his hands. (d) He knew that the crisis had come; the devil had put treason into Judas's heart, and in a few hours the Saviour



should "depart out of this world unto the Father." (e) He knew who "his own" were—not the good, but those who would be good if they knew how; not the perfect, but those who were going on unto perfection. (f) He loved his own, and, holding the creed of Matt. 22. 37-40, his chief desire for them was that they should love one another. (g) Now, the "end" having come, he shows his love by his teaching of love. In other words, from all the teachings of our Lord's public ministry he selects this one teaching, fundamental and cardinal, for the climactic hour—the duty of a loving concealment and correction of the faults of others. "Love hides a multitude of sins."

#### Teaching the Lesson.

Developing the Outline: The divisions suggested by the LESSON STATEMENT, or those of the "Construction" thus given, may be followed. Some teachers will prefer the outline suggested by the LESSON EXPOSITION.

#### The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

Fix in mind the precise time in our Lord's life when this event occurred, and its relationship to what preceded it and to what followed it. Preceding it were (a) the superficial welcome to Jerusalem, with the deadly hostility beneath; (b) the devoted love of the disciples, with the treason of one, however, and the timidity of the others; (c) the slowly perfecting plans for his arrest; (d) the tender relationships which would be emphasized by this passover supper. Succeeding it were, (a) the long, matchless discourse given by John only; (b) the intercessory prayer; (c) the agony in the garden; (d) the passion. He "loved his

own which were in the world." Was there any beginning to this love? Had any virtue or merit in them called it forth? What were they when he first loved them? (Rom. 5. 8.) What were they even yet? (Luke 9. 46; 22. 24.) Every good Jew was punctilious in his personal preparation for the passover meal. Jesus and his disciples (probably) had recently left one of the great public baths of Jerusalem. Like all Orientals, they were lightly shod. Walking through the unpaved streets they would reach the upper room with dusty feet. Eastern hospitality bathes the feet of guests, but Jesus here acted as servant, rather than as host, teaching humility and charity. Verse 10 emphasizes the fact that, though by bathing their bodies had been made clean, by contact with the street their feet had become soiled and weary. Their physical condition was thus made a symbol of their spiritual condition, and of the spiritual condition of the church in all ages. Many an unquestionable Christian becomes soiled and toilworn from contact with the world. What is the duty of fellow Christians when they observe his faults? Peter must not point to John's feet nor Andrew to those of Bartholomew, and each upbraid the other. No: "Ye ought also to wash one another's feet." With a charity both tender and discreet Christians should try to cleanse their brothers from all faults. This is the true meaning of our story, and it is greatly enhanced by the humility and love of Him who taught the lesson. Jesus did this knowing that the Father had given all things into his hands, and that he was come from God and would go to God. He did it knowing that the devil had put it into the heart of Judas to betray him. He did it as an example to his followers to the end of time.

#### The Responsive Review

1. What took place on the evening before the Saviour's death? *His last supper with his disciples.*
2. What is said of his love to his disciples at that time? *"He loved them to the end."*
3. By what act did he show his love? *By washing their feet.*
4. Why did he do this? *To teach them humility.*

#### The Church Catechism

36. What is the indirect witness of the Spirit? The indirect witness of the Spirit is the assurance which we have from the consciousness of the fruit of the Spirit in our heart, and life.
- 2 Corinthians 1. 12.



# Primary Teachers' Department

## Primary Paragraphs

O, SING the blessed story!  
The Lord of life and glory!  
Is risen, as he said—  
Is risen from the dead!

—Mary A. Lathbury.

**THE GLAD EASTER.** The teacher of little children should make much of the opportunity Easter brings to teach the glory, the sacredness, the sweetness of the life purchased for us through the resurrection of our Lord.

**PREPARE THE EASTER LESSON.** A bulb planted early enough to make sure of a plant by Easter may be kept in the class room. A cocoon is a beautiful and impressive symbol. Let the children know that you are looking toward Easter, with its beautiful lessons, not only as a festival time, but as a season of new life. Seek for a new Easter song which makes this prominent, and ask often of the dear Father, both at home and in the class, that new life and love from Jesus, the Lord of life, may come into the little hearts at this beautiful season.

**THE EASTER STORY.** Let no symbol teaching, however beautiful and appropriate, crowd out the clear, simple, old, but ever-new story of the resurrection. However familiar it may be, study it with fervent desire to find some fresh channel through which to convey to each little soul the profound truth that Jesus is the Life-giver and the one Saviour from death. Study to make the life thought so prominent and real as quite to overshadow the thought of physical death. Said a little child who had been taught not to fear death, "Why, it's like taking off a glove. That's the way the Lord takes off the body when he wants us to go to him."

**HOME EVANGELISM.** Many of our little ones come from Christless homes. The primary teacher may send many a word of life into these homes, and who knows "which shall prosper, this or that"? It is ours to do the seed-sowing. God will care for the harvest. There are households from which the Shepherd has taken away a precious lamb, perhaps, during the year. The simple message,

"Praise God, the Shepherd is so sweet,  
Praise God, the country is so fair!  
We can but bring them to his feet,  
We can but joy to leave them there!"

may convey balm to the sore heart. Do not forget at the glad Easter to send some life-giving word to the stricken homes and hearts within your reach.

**OTHER METHODS.** Some primary teachers find it impossible to visit their classes. Such may help to overcome this lack by an occasional letter to the mother, inviting her full sympathy and coöperation; an occasional primary school gathering to which the mothers are invited; a monthly mothers' meeting, if this can be compassed, and always the ministry of the written or printed page. There are few parents who would not welcome the leaflet or card sent by their child's teacher with a request that it be read. Many a word of consolation, of instruction, and of practical help may thus be sent into homes, which even in Christian homes may bear fruit.

**NO ROOM FOR DISCOURAGEMENT.** "In my class," writes a teacher of little children, "is a stolid little boy whom nothing ever seems to move. I've been discouraged over that child many times, feeling that all my teaching fell upon deaf ears. But one day I told the class about some poor children who could have no Christmas cheer but through the help of others, and this indifferent, careless little fellow was the very first to respond. His mother said he couldn't wait to take off his overcoat and cap, after reaching home, before hunting up something for 'those poor children.' I have learned that there is a way to the most (apparently) closed hearts."

## Arbor Day for the Children

THE Sunday school is overdoing the observance of special days. Of course it is commendable to take note of the most important of the great church anniversaries, but it is surely unwise to pay too much attention to all of the lesser ones—especially all those of a secular nature.

However, there is one day whose observance seems especially appropriate to the Primary Department and that is Arbor Day. Little children live so near, so very near to nature's heart that the trees mean more to them than to adults. The minds of the little ones are utterly incapable of comprehending abstract truth; they can have but the slightest comprehension of the plan of salvation, but they can understand what is meant when they are told that God is the Creator of the natural world. They will love the trees all the more when told that God has made them and that man cannot produce even the tiniest of living trees.

Upon this day the teacher might give each child a potted tree, whose growth can be watched at home.

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insurance which we



## International Bible Lessons

### SECOND QUARTER

#### LESSON I—April 2

### JESUS THE GOOD SHEPHERD. John 10.

7-18

**GOLDEN TEXT:** "I am the good shepherd: the good shepherd giveth his life for the sheep." John 10. 11.

#### Primary Notes

BY JULIA H. JOHNSTON



These beautiful lessons are all about Jesus our Lord. Through the entire Quarter our aim should be to make the children think of him, to concentrate their attention upon the Saviour. The motto question for the three months may be, "What think ye of Christ?" Explain to scholars that we treat people as we think about them. If we never think of them at all we pay no attention to them nor to their wishes, do not look at them, and do not try to please them. If we dislike them, in our thoughts, we perhaps try to hurt them; we take pains to show that we do not care for them. It makes a great difference what we think in our hearts about others. It would be strange if a child never thought of his father or mother. If he never did, of course he would never say, "Thank you," never try to please his parents. When children do wrong, and disobey, how often they say, "I didn't think." One dear mother used to answer such words by saying, "But you must think." Now, we ought surely to think first, and most of all, about our very best Friend, Jesus. These lessons will help us to understand, to think about, and remember his great love for everyone of us.

We will write these *Thoughts about Jesus* where we can see them Sunday after Sunday. Let teachers do this upon the blackboard, or with brush and ink upon a sheet of cardboard, or in some other way, but let each thought be preserved and reviewed continually.

Explain this Quarter's plan before beginning the lesson at all. Draw out ideas of pupils as to thoughts. Can we see them? How do we know that we have thoughts? By what we say and do. Can anyone think of thoughts for us? No, we must do our own thinking. Can we choose what things and people we will think about? If we have hearts full of good thoughts will there be room for bad thoughts? Will Jesus help us to think good thoughts?

Teach following hymn verse in connection with these thoughts (tune, "Little Drops of Water"):

Precious thoughts of Jesus  
Fill his Holy Word.  
Lord, may we remember  
That our ears have heard.

*Thought of Jesus, to Impress in This Lesson: Jesus is My Shepherd.* Do not announce this at first, but have it distinctly in mind and lead up to it. For this reason it is now given at the beginning instead of at the end of these Notes.

*Approach to Lesson.* A talk about sheep and lambs, how they live, how much care they need, how helpless and even silly they are, and who takes care of them, knowing each one, calling each by name, watching everyone, and keeping them all safe, leading, feeding, and loving them. Impress the truth that each sheep, each lamb, needs a shepherd, and the shepherd must care for every single one, if the whole flock is to be safe and happy. From the needs and wants of sheep lead up to thought of the character and the care of the shepherd. If he be a good shepherd. Then speak of Jesus as the Shepherd, and "The Good Shepherd" of his people, who are like sheep and lambs, and explain how.

*The Shepherd Lets Us In.* Explain the keeping of sheep in a fold, where they can be safe. Jesus himself lets us into his own fold, which is called his kingdom, which is really his loving heart. And he lets us into the home above, too. A door is a place to get in. Jesus is the One who lets us in.

*The Shepherd Leads and Feeds.* Enlarge upon this thought and show how our souls need strength, as our bodies do.

*The Shepherd Gives His Life.* Illustrate this from life of human shepherd, and from Jesus' life as the Good Shepherd. Teach Golden Text, and then deepen impression, made all through, that each one may say, "Jesus is my Shepherd." It will do no good



to you if he is the Shepherd of another. He must be yours. You must say, "He is mine."

*Thought for Teachers.* Thought and action

must be coupled. Always make teachings practical. If Jesus is my Shepherd I must follow him. Show how children can follow.

## LESSON II—April 9

### THE RAISING OF LAZARUS. John 11. 32-45

GOLDEN TEXT: "Jesus said unto her, I am the resurrection, and the life." John 11. 25.

#### Primary Notes



*Our Thought of Jesus, as Central Truth: Jesus Gives Life to Me.* This is to be illustrated by what life is, how it shows itself, and also by questioning upon the giving of life, as it cannot be bought, nor gained by

anyone. It must come from the Great Giver. The personal character of this life, as given, must be emphasized, and the lesson guided toward this great truth that Jesus gives life to each one.

*Approach to the Lesson.* A little talk about sickness. How does sickness come? What is it to be ill? What do we do when not feeling well? If one is very ill, and does not grow better, then what? Then comes death. No doctor can keep death from coming sometime. When friends are taken away by death, how do we feel? If there should be a little family of three, living happily together, two sisters and a brother, and the brother should be very sick and at last should die, how would the sisters and friends feel? Well, this is exactly what came to pass when Jesus was on the earth, and the three people were dear friends of his.

Tell the story of the home and family of Bethany where Jesus loved to visit, and picture the sorrow there when the dear brother sickened and died. Turn the thoughts quickly away from these sad details, to the fact that in their grief the sisters remembered Jesus and sent for him. He answered their prayer, for he came, and though not at once, it was that he might do something greater than heal sickness. He meant to show his power in a more wonderful way than that. Emphasize the faith which the sisters had, for they believed Jesus could have kept their brother from dying. They thought he could keep life, but he was strong enough to give life.

*Jesus's Love.* Picture the meeting of Jesus and the sisters, and the sad scene of weeping. The sisters and friends could not help crying for sorrow. Then Jesus wept too. He was Lazarus's friend and loved him. He loved the sisters and took their sorrow on his own heart. In his love, he gave them something to do.

Tell of the procession to the grave, the rolling away the stone. They could show the way, they could roll back the stone.

*Jesus's Power.* Tell of Jesus's prayer of thanksgiving, and of his word to the dead man, who came out, at this loving and powerful call of his Lord.

Now there was something else for the friends to do. The white linen clothes, the wraps and bandages used then, had to be unwound and taken off, so that the living man could walk about freely, and thus the friends could do. Whenever there is something we can do, we must not expect Jesus to do it. He leaves it for us.

*The People Believed.* This was what happened after the loving Jesus had shown his great power, in making Lazarus live. Many who saw it, believed that this was the Son of God, for he could give life.

*Thought for Teachers.* Do not try to make children understand death beyond the sad fact which most of them know without our telling. But direct the thought toward life. The life of the soul is love and obedience. The body shows life by what it does, and so does the soul.



## LESSON III—April 16

### THE SUPPER AT BETHANY. John 12. 1-11

GOLDEN TEXT: "She hath done what she could."

Mark 14. 8.

#### Primary Notes



*Our Thought about Christ: Jesus Takes My Love Gift.* The example in the lesson is to lead up to this conclusion, which is to be emphasized by a little talk about gifts, and especially gifts of love. They may not

be worth much in themselves, or they may be worth a great deal. Jesus takes them, whatever they are. There cannot be giving without taking. Love in giving and love in taking must go together. If Jesus will take, we ought to

another. He  
is mine."  
ht and action



bring. We may bring, and this should make us glad.

**Approach to the Lesson.** With the thought of bringing acceptable gifts to the Saviour, let us approach this lesson with a little story. Alice wished to make her mother's birthday happy. She thought it better to do this by giving something of her very own, rather than by asking for money to buy something. This would not be Alice's real giving, you know. She had a little box of handkerchiefs which she admired greatly. She took one, with the prettiest border, and wrote a loving letter and gave both to mother. Was mother pleased? She did not need the handkerchief. Indeed, it was rather small for her anyway. But because it was her little girl's love gift she was very happy over it. She knew it cost Alice something to give away part of what she cared for most. By doing this she had shown her love.

Now Jesus looks into our hearts when we bring him anything, and if he sees love there he takes the gift, no matter what it is. He does not need our little things—our bits of money, our going without things, but he loves all these, because they show love.

The story of to-day shows how much one woman loved, and what she gave.

**Mary's Gift.** This story centers about Mary, and she should be made prominent. It was of her that the words of the Golden Text were written. Tell of the supper, and of those who were there. Picture the coming of Mary to the Saviour's feet with her love offering. Lead the children to think of what was in her heart first, and what filled it as she came. The gift was costly—but not too costly to bring to Jesus. It was so sweet that the house was filled with the smell. People could not help knowing about this gift, though Mary said not a word. The ointment was so sweet it could not help making itself known by its perfume. But love is sweeter than anything in this world. Love in the heart makes any gift sweet, no matter whether it cost much or little. It may be little and yet cost much in giving, as Mary's gift did. It did not cost money, but it cost the giving up of what she cared for. Because she loved much she did it. Because Mary loved much she gave all she could. She gave away her ointment, but she took away some of the sweetness in her hair as she wiped the Saviour's feet.

**Jesus Taking the Gift.** Show how lovingly Jesus received Mary's offering, though Judas and others grumbled about its cost and waste.

If Jesus took this gift so kindly long ago, and is still the same, he will take our love gifts. We may each say, "Jesus takes my love gift."

**Thought for Teachers.** Beloved, make this lesson concrete by showing definitely what love gifts children can bring. Here is a chance to

emphasize missionary work, benevolent and church work, and daily love.



### LESSON IV—April 23

#### EASTER LESSON. Luke 24. 1-12

GOLDEN TEXT: "He is risen from the dead." Matt. 28. 7.

#### Primary Notes

**Our Thought of Christ: Jesus is My Risen Saviour.** Let all the joyousness of Easter Day be centered about this thought of the Personal Saviour, My Saviour, risen from the dead.



**Approach to the Lesson.** There was once a strange man, whom you will surely think was crazy. He said that he loved flowers and birds and wished to be with them. So he went out into a wild place where

no trees grew, nor any grass, nor any green or living thing. There was sand everywhere, with great bare rocks scattered about. There was no water, no shade, nothing but rocks and sand. Could birds and flowers live in such a place? Could the man expect to find songs and sweetness in such a place? Was it not foolish to go there thinking that he would find birds and flowers? Why? Because neither birds nor flowers could live there. It was not the right place to look for them. The man should have known better. He had heard where the birds and flowers were, and was much to blame for going to the wrong place.

This wonderful lesson tells us of some people, very loving and very good, who wished to find a dear friend, but went to the wrong place to look for Him.

**The Spice Bearers.** Tell of the tender-hearted women of Galilee, who loved Jesus so much, that after he was put to death and laid away in Joseph's tomb, they went home and made ready sweet spices to put about His precious body. It was the only way they could think of to show love.

These sweet-smelling spices that people used

## LESSON V—(April 30)

## JESUS WASHING THE DISCIPLES' FEET

John 13. 1-14

GOLDEN TEXT: "By love serve one another."  
Gal. 5. 13.

## Primary Notes

*Our Thought of Christ:  
Jesus is My Pattern.*

The idea of imitation must be strongly brought out in impressing this practical thought. What is a pattern? What is it for? How can we use it best? By following closely. If we do not keep close to the pattern the dress will not fit, the picture will be spoiled. If we try to change a good pattern we make a mistake. Keep this thought of Jesus the Pattern throughout the lesson, and impress it continuously, but most deeply at the close. In the development of the lesson make Jesus's example as beautiful, loving, unselfish, and helpful as you can. Then influence young hearts to follow such divine example.

*Approach to the Lesson.* Mary was a big girl, and had learned to sew. She thought now she might make herself a dress. Mother gave her a pattern that was just right, and Mary cut out the pretty stuff. But when she put the pieces together and tried on the dress it did not fit. She had not noticed the directions on the pattern, and had not cut out her frock like it at all. If she had been careful and tried harder she would not have made such mistakes. It was not the fault of the pattern, but Mary's fault, that the mistakes were made.

A pattern is something to follow. There are many kinds of patterns. A teacher may be a good pattern to follow. A boy may study and behave as teacher does, and then he is taking teacher for a pattern.

Jesus is our Pattern, and shows us what to do. We should make our lives like Jesus's life, and that will be following the best Pattern.

*The Lesson.* First, tell at what time the incident happened. It was at that last supper with his disciples, just before Jesus was put to death. You would think that the Saviour, on that sad night, would have enough on his heart without thinking of what he could do for his friends. But he loved them so that he wished to help them in every way. He did not think of himself. In that, too, he was a good Pattern.

Second, describe the service of Jesus as he took the towel, the basin, and the water and

long ago, were precious and costly. Bearing their sweet gifts for the dead body, these spice-bearers started in the early dawn of the day, and came to Jesus's tomb. They wondered, on the way, who would roll away the great stone, but when they came to the place, the stone was rolled away. They need not have been troubled about it at all. But when they went into the rocky cave of the tomb in the garden, they found not the body of the Lord Jesus. This troubled them much and they wondered how this strange thing could be.

*The Angels' Message.* Then two men in shining garments stood by the women as they waited, in trouble and fear, and asked them, "Why seek ye the living among the dead?" Surely the place to find a living man was not in the grave. Why should they look for Him there, who was risen as he said? "He is not here," the angels told them. "Remember," they said, "how he spake unto you when he was yet in Galilee." O, they had forgotten or had not understood and believed what Jesus said. Now the angels bade them remember that their Lord had told them that he was to die and rise again. Then they remembered. It all came back. They did not look longer for Jesus there, but hurried away to tell the rest that Jesus had risen. It seemed too strange to the others to believe. They thought the women must be mistaken. They too had forgotten, or did not believe the Lord himself. Then Peter ran to the place and stooping down saw the empty tomb, the folded linen clothes, and went away wondering.

It was true as the angels said. "He is risen from the dead." Teach Text, and lead to the Thought, "Jesus is My Risen Saviour." What could a dead Christ do for me? Nothing. What can the living Lord do? Everything.

*Thought for Teachers.* Make much of the Easter story. There will be some in the class to whom it is not yet familiar. Illustrations are excellent—seeds, bulbs, cocoons, butterflies, the resurrection plant, but they are meant for the arrest of attention and the illustration of the truth, and not to take the place of it.



Make the blessed story itself familiar and vivid as the supreme effort of the hour.

washed the disciples' feet. Only the lowest servants used to do this.

Third, give the meaning of what Jesus did. It was to show his disciples how they must love each other and be willing to serve one another, for love's sake.

*Thought for Teachers.* Let us remember, dearly beloved, that as under-shepherds, caring for the lambs, we are, in a sense, patterns too, and must set an example before the little flock. The very way in which little coats and bonnets are cared for and little overshoes put on may show our love, and our "Please" and "Thank you" should never be omitted.



### Whisper Songs for April

#### FIRST LESSON

TENDER Shepherd of thy lambs,  
Let thy voice forever guide us.  
Let us never stray away  
From the Friend who walks beside us.

#### SECOND LESSON

Jesus, life and light of men,  
Light the night, the tomb, the prison,  
Stand beside thy fallen ones,  
Let them stand among the risen.

#### THIRD LESSON

Jesus, Father, Brother, Friend;  
What have little ones to bring thee?  
We have each a heart of love;  
We have each a song to sing thee.

#### FOURTH LESSON

Rise, Redeemer, in our hearts,  
Rise to set in darkness never;  
Rise and reign till sin and death  
From thy world shall pass forever.

#### FIFTH LESSON

Jesus, let thy humble mind  
Keep me always meek and lowly,  
Loving thee with all my heart,  
Serving all with purpose holy

### Order of Service

FOR THE PRIMARY DEPARTMENT

#### Second Quarter

**PRAISE SERVICE.** (All repeat, slowly and seriously, after teacher.)

"Like a shepherd Jesus will guard his children.  
In his arms he carries them all the day long;  
Praise him! praise him! tell of his excellent  
greatness,

Praise him! praise him! ever in joyful song."

**SINGING.** A joyful song of praise.

*Teacher.* O God, thou art my God,

*Class.* Early will I seek thee.

*T.* O thou that hearest prayer.

*C.* Unto thee shall all flesh come.

*T.* I will lift up mine eyes unto the hills,

*C.* Whence cometh my help.

**PRAYER,** closing with the Lord's Prayer by all.

**SINGING.**

"O that with yonder sacred throng,  
We at his feet may fall!  
We'll join the everlasting song,  
And crown him Lord of all."

**GIVING SERVICE.**

*Teacher.* How does God want us to give to him?

*Class.* Cheerfully, freely, lovingly.

*T.* Why should we love to give to God?

*C.* Because he gave his Son to us.

*T.* Does Jesus know what gifts we have brought him to-day?

All. "Jesus sat beside the treasury,  
Saw the pennies as they came,  
Knew the hearts that loved to bring  
them  
For the sake of his dear name."

**OFFERING,** followed by simple prayer of consecration.

**BIRTHDAY OFFERING,** followed by song or recitation.

**ADDITIONAL LESSON** (five minutes).

**BRIEF REVIEW.**

**MOTION EXERCISE, OR SONG.** (As a preparation for the sustained attention desired to the lesson teaching, some physical change should be given the class. A marching song may be sung, while windows are thrown open. "We will all rise up together." may be repeated twice, or some bright motion song, sung by the class standing; any of these will produce an excellent effect.)

**LESSON TEACHING.** (Review briefly, teach new lesson, and close with echo prayer.)

**CLOSING EXERCISE.**

*T.* "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee."

*C.* "The Lord watch between me and thee, when we are absent one from another."