

thoroughly oriental, and others thoroughly feminine, but we must regard it as thoroughly human. **Lord, if thou hadst been here, my brother had not died.** Chrysostom notices how much of heavenly wisdom there was in the subdued sorrow of both these holy women—a perfect reverence for a Teacher whose nature and power they did not yet fully understand. True Christian faith is sure that the overthrows and agonies of life are as really parts of God's benign providence as its smiles and prosperities and sunshine.

33. When Jesus therefore saw her weeping. "Passionately lamenting." But in verse 33, where we are told that Jesus wept, silent tears are indicated. **He groaned in the spirit.** Dr. Marvin R. Vincent calls attention to the word here translated "groaned." It occurs three times elsewhere (Matt. 9. 30; Mark 1. 43); and 14. 5; and "in every case it expresses remonstrance and displeasure. It is not plain whether our Lord's indignation was at the hypocrisy of the Jews, or at their unbelief, or at the sisters' misapprehension, or at the temporary triumph of Satan, who had power over death." Perhaps there is a measure of truth in each of these explanations. **Was troubled.** "Troubled himself;" showed his deep emotion to the bystanders.

35. Jesus wept. Silently shed tears. (See note on verse 33.) When our Lord lamented over the fall of Jerusalem, as he descended the Mount of Olives, we are told that he wept aloud.

36. Said the Jews. "Some of them," as we shall see from the next verse. The clique which is forming to bring about the destruction of Jesus is henceforth referred to as "the Jews." This use of the phrase "the Jews" strikes one oddly, as if in a story of Toronto or Montreal a set of the heroes and heroines were called "the Canadians." The explanation is twofold: 1. John was a Galilean, and could hardly help making running comment on the difference between our Lord's reception in "Jewry" and among the Galilean hills. 2. This book was almost certainly written after the other gospels, and for readers who did not well understand Jewish prejudices and rancors. **Behold how he loved him.** "See how he used to love him." Or, as Dr. Watkins phrases it, "How he must have loved him in his life, when he thus sorrows for his death."

37. But some of them were not as charitable as the speakers of verse 36. They foresee that this miracle will greatly add to the power of Jesus with the people; and if, as has been suggested, this saying of the Jews was uttered in hate and ironically, it throws light on the "groaning" of verses 33 and 36.

38. Therefore connects this new manifestation of indignation with what the Jews had just said. **Again groaning in himself.** (See note on verse 33.) **Come to the grave.** Which, as we are immediately told, was not a hole in the ground, but a sepulcher, a **cave**, probably a chamber or cell cut out of the rock, like the place in which his own body was shortly to be laid. This ownership of a private burying place indicates family wealth.

39. Take ye away the stone. He who could call the dead to life might well himself have rolled away the stone. That he depended on human help suggests God's method in the salvation of the world. It helped the helpers to increased faith, and, as Dr. Gobin has beautifully said, it brought noble testimony to the reality and manner of this miracle; for in later years, doubtless, certain Christians of Bethany were able to say, "I helped to roll the stone away from the door of that tomb." It is always a Christian duty and privilege to remove hindrances from before the Saviour. **By this time, etc.** Martha's faith in the Lord was not strong enough to expect an immediate resurrection, and her sisterly feeling shrank from anything that would make her beloved brother repulsive to the senses of others. The Jews wrapped the remains of their loved ones in perfumes, but they did not embalm after the manner of the Egyptians. **He hath been dead four days.** Our Lord did not start on his journey to Bethany at once after hearing of Lazarus's illness, and two days would be required for his journey.

40. Said I not unto thee. We have no previous record of these words, but they are in full harmony with our Lord's teaching. (See Mark 9. 23.) **The glory of God.** (See verse 4, where our Lord says, "This sickness is not unto death [that is, although Lazarus may die he shall be raised to life again], but for the glory of God, that the Son of God might be glorified thereby"—words that speak of the glory of the Father and the Son as the same.)

41. Father, I thank thee that thou hast heard me. Words of gratitude which every one of us would utter every morning and evening of our lives if we were only as conscious as was our Lord of the immediate presence and power of the divine Father.

42. I knew that thou hearest me always. Quite aside from the mysterious need of prayer which our Lord felt, and which we may reverently inquire into, but must find it difficult to explain, we see from these words that "he prayed for our example (Heb. 5. 7), and also to instruct those who stood by" concerning his mission.