

an intensified form, which often means "to put to death" (Matt. 26: 35; Acts 21: 13; 25: 11; Rom. 5: 6, 7, 8; Heb. 11: 37). "To her vivid imagination her brother had succumbed to an enemy who would have been powerless in the presence of Jesus. The position of the pronoun 'my' in the Greek is touchingly emphatic, and suggests that a part of herself, as it were, is gone." (Godet.)

II. JESUS WEeping. 33. He groaned in spirit. R. V. margin, "was moved with indignation in the spirit" — The spirit here referred to is our Lord's own mind and heart. His emotions were deeply stirred. What was the object of his "indignation"? (1) "The insincere wailing, etc., of the mourners, which so painfully contrasted with the real grief of the sisters." (Meyer.) But they were only doing what their race and time considered proper; and doubtless there was much true grief among them. (See verse 45, and compare verse 38.) (2) "At the unbelief of the Jews." (Compare verse 38.) (Wordsworth.) But this had not yet shewn itself, and the sisters were not unbelieving. (3) "He suppressed his own rising emotions by a strong effort of will." (Alford.) This does not come up to the meaning of the word. (4) "In the whole scene he sees a miniature of human suffering caused by sin, and is moved with a holy indignation at sin." (Schaff.) But why was he not so moved by other death scenes? There must be something peculiar to this occasion calling forth such feelings. (5) We prefer Godet's view. He is similarly troubled at Judas' treachery (ch. 12: 2; 13: 21.) He knows that to raise Lazarus is to sign his own death warrant. He is about to perform the miracle which will set in motion the train of causes leading to the cross. The most glorious of his miracles, in which he pre-eminently stands forth as the Lord and Giver of Life, will exasperate his enemies and bring about his sufferings and death. Was troubled—means that his agitation of soul was shewn in movements of his face and body.

34. Where have ye laid him—A courteous hint that they should all repair to the grave. "He who could raise him up could also know where he was, yet he chose to lead them to the grave by inducing them to point the way." (Barnes.) Note the graphic simplicity of the whole narrative, and the absence of any attempt at display.

35. Jesus wept—The word implies that he wept silently, not as the others with clamorous wailing. "A calm and gentle grief." (Godet.) "The tense of the verb indicates that he began to weep, burst into tears." (Kendrick.) In Luke 19: 41 Jesus weeps out aloud, and his lamentations are given. This is the shortest verse in the Bible, and one of the most precious. It reveals to us the loving tenderness of Jesus, and hallows our human grief as we stand by the closed tomb. "The Word was made *flesh*." "One does not raise the dead with a heart of stone." (Hengsten-

berg.) These tears reveal to us the heart of God, "the bowels of compassion of the Almighty and Eternal, condescending to appear as we are capable of receiving it, in the form of human nature." (Newman.) (Heb. 4: 15, 16.) Refer also to those other tears in Gethsemane (Luke 22: 44).

36—These were the words of friendly Jews. They repeated the words over and over again to one another as they went to the sepulchre.

37. But some of them—These were sneering enemies, who didn't believe that he had ever really opened a blind man's eyes. The reference to his last and most noted miracle in Jerusalem comes naturally from these Jerusalem Jews. One would have thought that some of them had heard of the raising of Jairus' daughter and the son of the widow of Nain. These malicious words again arouse the indignant emotions of Jesus. He knows that the speakers will be the first agents in bringing about the final crisis.

38—Compare verse 33. A cave—The sepulchres of the rich were either natural or artificial caverns in the rock. The door was often a circular stone that could be rolled away like a wheel.

III. JESUS PRAYING. 39. Take ye away the stone—He will not do by a miracle what they can do for themselves. He wishes the faith and obedience of his friends. Four days—He must have died soon after the messenger was sent to Jesus (verse 3). It was the custom of the Jews to wrap the dead body in spices without cutting it in any way as the Egyptians did. Martha's words prove that Lazarus was really dead, and that she had no expectation that Jesus was going to raise him up. She may have thought that Jesus only wanted to take a look at the face of his deceased friend, and her practical mind at once saw the objection to this.

40. The glory of God—He had said this to his disciples (verse 4), and he had doubtless repeated it to Martha. "The glory of God" means some manifestation of the glorious attributes of God. Here it was his power and compassion as exercised by Christ.

41. Lifted up his eyes—(Ps. 123: 1). A natural expression of worship. See ch. 17: 1. That thou hast heard me—He gives thanks for the miracle as if it had been already wrought. There would have been no opportunity for these solemn and impressive words afterwards amid the excitement of Lazarus' return to life. Jesus' prayers in regard to it were about to be answered.

42. I knew—There was nothing unusual in the Father hearing him, but he utters aloud this thanksgiving that the Jews may perceive that he is really God's Beloved Son.

IV. JESUS RESTORING. 43. Lazarus, come forth—lit. "Lazarus, hither, out." He, by a word, restores completely to health, bids the heart throb once more, and recalling the soul from Hades, re-enthrones it in the busy