

your will; Christ was troubled because he willed it."

**34. Where.** W. notes that this is the only recorded instance in this gospel of the Lord asking for information. The question is addressed to the sisters.

**35.** In Luke 19, 41, he is said to have "lamented" (the word of verses 31 and 33) over the apostate Holy City. Here he sheds tears of sympathy for the friends whom he will soon fill with unspeakable joy.

**36.** After his manner, St. John depicts the division among the class opposed to Jesus, some moved to sympathy with a new revelation of his character, others by the same force stirred to keener hostility.

**37.** It seems most probable that these were caviling at the first miracle through the apparent powerlessness of Jesus to work a less wonderful miracle in healing his friend's sickness.

**38. Therefore.** His indignation was moved afresh at the desperate perversity of men who in his works could see nothing but material for sneering.

**In himself.** Answering to the **in spirit**, above, much like Luke 9, 25, compared with Matt. 16, 26.

**Cave.** Most well-to-do people possessed these family tombs. They had to be at least fifty cubits away from the boundary of a town or village, and as the locality permitted were natural caves or rock-hewn or built with masonry; generally a garden surrounded the mouth, which was closed by a heavy stone to keep off wild beasts. The stone in this case was "upon it;" in our Lord's sepulcher the door was apparently vertical and the stone rolled up against it. See Mark 15, 46.

**39. The sister.** And therefore the natural person to protest. She seems to have lost her faith in the Lord's promise. No idea of a resurrection has yet crossed her mind. We cannot assert that she was wrong in the supposition which made her shrink instinctively from the idea of opening the tomb. Trench compares the beautiful passage in Homer, where Apollo preserves from decay the corpse of Hector till it can be claimed from Achilles by the hero's sorrowing father, Priam. It is not an unnatural conjecture that similarly he whom the God-man raised up "saw no corruption."

**Four days.** Lazarus died apparently very soon after the messenger left for Bethany in Perea (chap. 10, 40). One day was spent on the journey, and another on that of our Lord and the twelve; the remaining two Jesus deliberately spent in Perea, finishing the work he was engaged in, that his bereaved friends might learn the lessons of bereavement before he came to teach them and the world the lesson which should change the whole meaning of death. The rabbis used to say that the soul of a dead man hovered round the body for three days—a doctrine borrowed from

Parsecism—after which, seeing the features marred, it fled away.

**40.** The words were spoken to the messenger three days before (verse 4). No mention is there made of the all-important condition. But faith is the universal condition of the Lord's highest gifts, and is always to be understood even if unmentioned. "The glory of God" is here as ever the revelation of the Son as he is.

**41. So.** They showed in silent obedience the faith without which the quickening word must have remained unspoken. **I thank thee.** What an eloquent contrast between this prayer and the entreaties by which Elijah and Elisha won back the souls of the dead! The prayer is to open other minds, a thanksgiving for that unceasing communion of Father and Son by which the Son has "life in himself" to bestow on men. There had been a special prayer concerning Lazarus—the tense of "heardst" shows this—but the restored life was both the gift of the Son in his own right, and the gift of the Father in answer to his prayer. The same mystery, one we need not try to fathom, met us in chap. 5, 19-30.

**42. I. Emphatic. Multitude.** A word used by St. John to denote the friendly "masses," as opposed to the hostile "classes." It does not describe the "Jews," but a crowd which had gathered round, mostly, no doubt, from Bethany, but also including probably many who had followed Jesus from Perea.

**43.** We may imagine a solemn pause between the words of praise and the triumphant shout with which the Conqueror of death proclaimed his will. Not long afterward another mighty cry burst from him (Matt. 27, 50; John 19, 30), telling that the same triumph was complete. **Come.** "Hither!" "come to me."

**44. Bound.** Each limb separately. Such we know was the Egyptian custom. The body lay in a niche hollowed out in the side of the cave. Similar niches round the cave very probably held other sleeping forms, which stirred not in their slumber as that voice rang through the world of spirits. The message was not for them. **Napkin.** Comp. chap. 20, 7. **Jesus saith.** We may well believe no other voice broke the awed stillness. On him alone the evangelist would fix attention, and though there is so much we should like to know "something sealed the lips of" St. John. For some exquisite speculations see Tennyson's *In Memoriam*, 31 and 32, and especially Browning's sublime *Epistle of Karshish*.

### The Lesson Council.

**Question 1.** What cause can be given for the remarkable manifestation of emotion by Jesus at the tomb of Lazarus?

In this grief of the Son of God there is manifest