

The men who were thus arguing were very evidently Christ's enemies. They refer at once to the miracle which had led to open rupture between him and the Pharisees. **Groaning.** See note of verse 33. **The grave.** A private burying-place, which shows that the family was well-to-do. **Stone lay upon it.** Rather, "against it." A circular stone rolled against the entrance to keep wild beasts away.

39. Take ye away the stone. He could have caused it to roll away by a word, but he chose to exercise their faith and make them, by partaking in the work, believe in the miracle more thoroughly. (5) *We cannot raise those who are dead in sin, but we can remove the hinderances which keep Christ from them.* **By this time he stinketh.** She may have thought that he desired as a friend to look upon the face of the dead, and reminds him that this would not be consoling, but rather repulsive, for corruption had already begun its work. Incidentally, her words prove the certainty of Lazarus's death, and thereby make the miracle more manifest.

40. Said I not unto thee. Perhaps this is a reference to the message sent to the sisters in verse 4; perhaps to some unrecorded utterance of Jesus. **If thou wouldest believe, thou shouldest see.** Lazarus was dependent upon the faith of the sisters. Had they not possessed the heart of faith, a willingness to believe Christ, the miracle would not have taken place. (6) *Faith is spiritual insight, and he who believes sees.* **The glory of God.** That is, a miracle which by revealing God's power discloses his glory.

41. Jesus lifted up his eyes. A natural and expressive attitude of prayer. **Father, I thank thee that thou hast heard.** In this prayer there seems to be a reference to some previous prayer, perhaps on the way to Bethany, culminating in the "groaning" before the sepulcher (verse 33). (7) *There can be no great spiritual triumph without a spiritual struggle.*

42. I knew that thou hearest me always.

Would that we might realize that this is as true with us as it was with him! (8) *No true prayer remains unheard or unanswered.* Even when to "our blindfold eye" the answer seems denied, the true and better answer is always given. **Because of the people which stand by.** The thanks were uttered publicly for the people's sake, not for God's; because God knew what was in the heart of his Son, while the people needed to have their thoughts turned from the event at that moment to take place to God who was about to effect the miracle. **May believe that thou hast sent me.** He said this before the miracle, showing an absolute confidence in his own power to work the miracle, and a revelation of his purpose in working it; which was to show to men that he came with a divine authority.

43. He cried with a loud voice. He could have called the dead man forth in a whisper, or by an act of his will without a spoken word; but he wished to show to all present—among whom were many unbelievers—that the power dwelt in himself. **Lazarus, come forth.** Literally, "Lazarus, hither! out!" There is no verb in the original.

44. He that was dead came forth. Prompt to obey the call of Christ, as the dead will obey it on the resurrection morning. **Bound hand and foot.** The body was wrapped round and round with long strips of cloth, the **grave-clothes**, the arms being pinioned to the side, and the feet tied together, so that there is reason in the ancient opinion that the coming forth of Lazarus was "a miracle within a miracle." **Face was bound about.** A cloth was wrapped around the face, but it is not certain whether it covered it. **Loose him, and let him go.** This command broke the spell upon those around by giving them something to do. The gospel answers no question about the condition of Lazarus during "those four days," and thus shows its truthfulness, for a fabricator would have invented many stories.

CAMBRIDGE NOTES.

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This miracle, which seems to us the very climax of the Lord's works, is never alluded to by the three earlier gospels. The omission has perplexed apologists and elated the opponents of the supernatural, but with very small reason after all. "The dead are raised" was a description of the Lord's beneficent activity, which doubtless included many such works of power. Yet we have only three recorded, the raising of Jairus's daughter appearing in all the synoptists, while Luke alone narrates the most moving of them all, wrought upon the widow's son at Nain. The selection befits the different objects of the evangelists. The miracle of Nain portrays the Son of

man who "went about doing good" as perfectly as that of Bethany portrays the Son of God in the plenitude of his majesty and might. And when we add that the synoptists deliberately confine themselves to the Galilean ministry up to the time of the triumphal entry, the difficulty is completely removed. We can afford to smile at the brilliant discovery that the story is evolved out of Luke 16, 31, the name Lazarus being preserved to show that the declaration made in the parable was realized in fact. Of course, we shall note how telling a comment on that declaration is contained in the sequel of this miracle.

Verse 21. The behavior of the two sisters in