

the sisters' sorrow. *Jesus wept*; literally, "burst into tears". His feelings of tender compassion and love overpowered Him. A marvelous picture! (Compare Luke 19:41.) "This holy grief of Christ consecrates all our sinless earthly sorrows as we stand by the open grave." (Reith.)

II. Jesus' Promise, 36-40.

Vs. 36, 37. *The Jews*. Apparently, by this time a larger company had gathered. *How he loved him!* A lasting testimony to the character and disposition of Lazarus, which had won such love. *Could not this man, etc.?* It was natural for those who were acquainted with the cure of the blind man to show surprise that Jesus had not, by an exercise of His miraculous power, healed Lazarus of his deadly sickness. (See also HOME STUDY QUARTERLY.)

V. 38. *Jesus . . . again groaning in himself*; the same word as in v. 33. His profound emotion is once more intensified, as He draws near the grave of His much beloved friend. The scene reminds us of the deep reality of Hebrews 2:17. *The grave . . . a cave . . . a stone . . . upon it*. The cave may have been natural (Gen. 23:9), but was more probably hollowed out of the rock, like that tomb in the garden of Joseph of Arimathea in which the body of the Lord was afterwards laid (see Matt. 27:60).

Vs. 39, 40. *Take ye away the stone*. Jesus spoke in a tone of authority. The words must have roused some expectation. They were also, in some measure, a test of obedience, an element on which Jesus laid great emphasis in doing His mighty works. *Martha, the sister . . . saith*. She seems to think that Jesus simply desires a last look at His dead friend. The description of her as "the sister of him that was dead", indicates her tender shrinking from the exposure of the change death must have wrought. *Said I not . . . see the glory of God?* He had not used these actual words, but He had appealed to her to put her confidence in His great promise, "I am the Resurrection and the Life", v. 25. In Him, as such, the glory of God, His visible power, is about to be revealed in the conquering of death. He seeks again to rouse her faith in Him.

III. Jesus' Power, 41-44.

Vs. 41, 42. *Father*; the name which most truly expresses Jesus' relation to God: perfect love. *I thank thee . . . thou hast heard me*. His prayer had been offered already, perhaps during the two days in Perea, v. 6. He knew that His Father was in closest sympathy with His desire. So He gives thanks for the answer to His earnest prayer before that answer has become a fact. His thanksgiving was really "a proclamation of fellowship with God" (Westcott). *I knew that thou hearest me always*. There was a perfect understanding between them, so that Jesus' prayers and the will of God never clashed. *Because of the people . . . that they may believe, etc.* He wished to make clear to the people that the power by which He worked was the power of God.

Vs. 43, 44. *A loud voice*; a tone of authority, which all could understand. There was no faltering in it. *Lazarus, come forth*. He deals directly with the dead man, "whatever servants of the divine will may be charged with giving effect to it" (Reith). *He . . . came forth, bound hand and foot*. His limbs were swathed with bandages, perhaps each separately. *Loose him, and let him go*. No useless details are told. Even the feelings of Lazarus in this extraordinary experience are not referred to.

Many of the Jews who had seen the raising of Lazarus, believed on Jesus. But when His bitter enemies, the Pharisees, heard of it, their opposition to Him was intensified. They held a council with the chief priests, at which Caiaphas, the high priest, declared that it was necessary for the good of the nation that Jesus should die. Hearing of this, Jesus lived for a time in the solitary region about Ephraim, while His enemies sought an opportunity to take Him, vs. 45-57.

Light from the East

CAVE—The underground currents of water, charged with carbonic acid, tend to dissolve the soft limestone, through the seams of which they run. The sand and stones carried along by the water also wear the rock away. An earthquake shock, or a change of the surface level, often compels the water