

"Jews which came with her" aroused his fiery indignation. For one was sincere; the other false. **Groaned in the spirit.** Better, "was angered in spirit." These Jews were his enemies, and he hated to see their hypocritical or sentimental tears mingled with the heartfelt tears of his loving friends. **Was troubled.** Rather, "he troubled himself." That is, he agitated himself. Probably he trembled from head to foot with emotions he could not repress.

34, 35. They said. "They" are the sisters. **Jesus wept.** That is, shed tears. (2) *Jesus sympathizes with all who suffer.* He always relieves suffering just so far as relief is good for the sufferers.

37, 38. Opened the eyes of the blind. 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 on verse 33. **The grave.** A private burying place, which would seem to show 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. (3) *We cannot raise those who are dead in sin, but we can remove hindrances 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 therefore 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 utterances 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. (4) *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). (5) *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. (6) *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 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 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.** It appears to have been the Jewish custom to wrap the dead comparatively loosely in a winding sheet, which would have impeded, though not prevented, arising and walking. **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.

INDUCTIVE NOTES.

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It is assumed that the reader has carefully read the preceding twenty-nine verses.

Verse 30. Now Jesus was not yet come into the village, but was still in the place where Martha met him. This was a brief

halt in the journey from Bethabara (John 10. 40) to Bethany. He tarried expecting the bereaved family to come to him so that he could talk with them alone. They came, but the Jews followed and interfered with the privacy. They cannot be