reference to a fact which, as our Lord prophesied, was known wherever the Gospel  
was preached. This reference containing,  
as it does, the expression **the Lord** or **our  
Lord,** implying, ‘as we all well know,’—  
is a striking illustration of that prophecy.  
St. John himself relates the occurrence,  
ch. xii. 3, being necessary for the course of  
his narrative.

**3.]** The message (see  
vv. 21, 32) evidently was *to request the  
Lord to come and heal him:* and implies  
that the sickness was of a dangerous kind.

**4.]** The only right understanding  
of this answer, and our Lord’s whole proceeding here is,—that *He knew and foresaw all from the first,*—as well the termination of Lazarus’s sickness and his  
being raised again, as the part which this  
miracle would bear in bringing about the  
close of His own ministry.

**is not  
unto death]** Its *result* as regards Lazarus  
will not be death (see Matt. ix. 24 and  
parallel places, and notes):—but (see ch.  
ii. 11; ix. 3) it has a higher purpose,—the  
glory of God;—the glorification, by its  
means, of the Son of God. And this *glorification—*how was it accomplished? By  
*this miracle leading to His death,*—which  
in St. John’s diction is so frequently implied  
in the word *glorification*. It need hardly  
be remarked, with Olshausen and Trench,  
that the glorifying of the Son of God in  
Lazarus *himself* is subordinately implied.  
Men are not mere tools, but temples, of  
God.

It is doubtful whether these  
words were the answer sent back to the  
sisters, or were said to the disciples. In  
either case, they evidently carried a double  
meaning, as again those in ver. 11.

**5.]** explains he **whom thou lovest** in ver. 3.

**6.] therefore** connects with ver. 4,  
‘Having then said this,—although He  
loved, &c., He abode,’ &c.

In all probability Lazarus *was dead,* when He spoke  
the words ver. 4;—or at all events before  
the messenger returned.

**7.]** The question, why our Lord did not go immediately  
on receiving the message, is not to be answered by any secondary reasons, such as  
the trial of the faith of those concerned, or  
the pressing nature of His own ministry in  
Peræa,—but by referring back to ver. 4,  
—because, for the glory of God, He would  
have the miracle happen as it did and no  
otherwise.

**9, 10.]** Our Lord’s answer  
is first general, vv. 9, 10,—then particular,  
ver. 11.

**{9} Are there not twelve hours  
in the day?]** See on ch. ix. 4, where the  
same thought is expressed. But here it is  
carried further,—‘I have a fixed time  
during which to work, appointed me by my  
Father; during that time I fear no danger,  
I walk in His light, even as the traveller  
in the light of this world by day: and (by