inference) ye too are safe, walking in this  
light, which light to you is Myself,—walking with Me:{10}—whosoever walks without  
this light,—without Me,—without the light  
of the divine purpose illumining the path  
of duty, stumbles,—because he has no light  
in him.’ **In him,** for ‘the light of the body  
is the eye,’ and the light must be *in us* in  
order to guide us. Shut it out by blinding  
the eyes, and we are in darkness. So too  
of spiritual light.

{9} The twelve-hour  
division of the day was common among the  
Jews by this time, being probably borrowed from Babylon. As the day in Palestine varied in length from 14h. 12m. in  
summer to 9h. 48m. in winter, these hours  
must also have varied considerably in  
length at the different seasons. I may  
remark that this verse refutes the fancy of  
Townson and others, that St. John adopts  
the so-called Asiatic method of reckoning  
time: see on ch. i. 40; iv. 6, al.

**11.]** The *special reason* for going, which  
the disciples appear not to have borne in  
mind, having probably supposed from ver. 4  
that Lazarus would recover.

**Our friend]** Bengel notices, with what condescension our Lord shares the friendship  
with His disciples. And the word **our**gives a reason why *they* should go too.

This term, **is fallen asleep,** might  
have recalled to *three at least* of the disciples that other saying, Matt. ix. 24. But  
the former expression, “*is not unto death,*”  
had not been understood,—and that error  
ruled in their minds.

**12. if he is  
fallen asleep]** They evidently understand  
the sleep announced to them by Jesus as  
a physical fact, and a token of a favourable  
crisis, and think that his recovery will probably be the result.

**15.]** “Notice  
that Jesus rejoices not over the sad event  
itself, but that *He was not there,* which  
might prove salutary to the disciples’  
faith.” Meyer. The **intent, [that] ye may  
believe,** is not to be taken as the *great end*of the miracle (expressed in ver. 4), but  
the end as regarded *them.*

**nevertheless**  
breaks off the discourse, implying that  
enough had been said.

**16.]** The  
meaning of **Thomas**, in the Aramaic, which  
was the dialect of the country, is the same  
as that of the Latin *Didymus*, viz. **a twin.**

The remark means, **Let us also go**(with our Master)**, that we may die with  
him** (not, with Lazarus, as Grot.). This is  
in exact accord with the character of  
Thomas, as shewn in ch. xiv. 5; xx. 25;—  
ever ready to take the dark view, but deeply  
attached to his Lord.

**17.]** Jesus remained two days after the receipt of the  
message: one day the journey would occupy: so that Lazarus must have died on  
the day of the messenger’s being sent, and  
have been buried that evening, according  
to Jewish custom: see ver. 39, and Acts  
v.6—10.

**18.]** The geographical notice is given, to account for the occurrence detailed in the next verse. A **furlong** or **stadium,** was ⅛ of a Roman mile.  
Meyer remarks, that the use of  
*the past tense,***was nigh,** does not *necessarily* imply that the places no longer  
existed when the Apostle wrote, but may  
arise from the word occurring in context:  
with a history which is past. But seeing  
that *St. John alone* uses this form of designation (compare ch. xviii. 1; xix. 41), and