appear. Probably in Peræa, before the  
declaration in ver. 4.

**43.]** Some suppose that the revivification had taken place  
before the previous thanksgiving of our  
Lord,—and that these words were *merely  
a summoning forth.* But this is highly  
improbable. The comparison of ch. v. 25,  
28, which are analogically applicable,  
makes it clear that **they who have heard,  
shall live,** is the physical, as well as the  
spiritual order of things.

To **cry out,***shout aloud,* was not His wont; see Matt.  
xii. 19. This cry signified *that greater  
one,* which all shall hear, ch. v. 28.

**44.]** The word rendered **grave-clothes** is  
explained to mean a sort of band, of rush  
or tow, used to swathe infants, and to bind  
up the dead. It does not appear whether  
the bands were wound about each limb, as  
in the Egyptian mummies, so as merely to  
*impede* motion—or were loosely wrapped  
round both feet and both hands, so as to  
hinder any free movement altogether. The  
latter seems most probable, and has been  
supposed by many. Basil speaks of the  
*bound man coming forth* from the sepulchre, as *a miracle in a miracle:* and  
ancient pictures represent Lazarus gliding  
forth from the tomb, not stepping; which  
apparently is right.

The napkin, or  
handkerchief, appears to have tied up his  
chin.

**let him go,** probably, to his  
home.

**45—57.]** THE DEATH OF JESUS THE  
LIFE OF THE WORLD. *Consequences of  
the miracle. Meeting of the Sanhedrim;  
and final determination, on the prophetic  
intimation of the High Priest, to put Jesus  
to death. He retires to Ephraim.*

**46.]** We must take care rightly to understand this. In the last verse, it is not  
*many of the Jews which had come,* but  
**many of the Jews,** viz. **those which had  
come,** “*many* ... to wit, *those that came.*”  
All these believed on Him (see a similar  
case in ch. viii. 30 ff). Then, *some of  
them,* viz. of those which had come, and  
believed, went, &c. The **but** (see on ver.  
37) certainly shows that this was done with  
a hostile intent: not in *doubt* as to the  
miracle, any more than in the case of the  
blind man, ch. ix., but with a view to stir  
up the rulers yet more against Him. This  
Evangelist is very simple, and at the same  
time very consistent, in his use of particles: almost throughout his Gospel the  
great subject, the manifestation of the  
Glory of Christ, is carried onward by **then**,  
or **therefore**, whereas **but** as generally prefaces the development of the antagonist  
manifestation of hatred and rejection of  
Him. If it seem strange that this hostile  
step should he taken by persons who   
*believed on Jesus,* we at least tind  
in the passage above cited, ch. vii. 30 ff

**48.]** They evidently regarded the  
result of ‘all believing on Him,’ as likely  
to be, that Me would be *set up as king:*  
which would soon bring about the ruin  
here mentioned. Augustine understands