plotted **that they might slay Him** (not,  
*how* they might slay Him).

**54.]** Observe the word **Jews** here, used as designating the official body. He was still  
among *Jews* at Ephraim. This city is  
mentioned 2 Chron. xiii. 19 in connexion  
with Bethel, as also by Josephus. It was  
near to the wilderness, i.e. to the desert of  
Judah. Its situation is at present unknown. Robinson supposes it to be the  
same with Ophrah (Josh. xviii. 23: 1 Sam.  
xiii. 17: not Judg. vi. 11, 24; viii. 27)  
and Ephron of the O.T. (2 Chron. xiii. 19), and the modern et-Taiyibeh, twenty Roman  
miles from Jerusalem.

**55.]** The  
words, **the country,** do not mean *that  
country,* spoken of in the last verse, but,  
*the country generally.* They went up thus  
early, that they might have time to purify  
themselves from any Levitical uncleanness,  
that they might be able to keep the P:  
over; see Num. ix. 10: 2 Chron. xxx. 17: Acts xxi. 24, 26;  
xxiv. 18.

**57.]** The  
verse depends on the insertion or omission of the “*both*” before  
“*the chief priests.*” *Without* it, the verse  
is merely an explanation of the people’s  
question, which was asked in consequence  
of the order having been issued by the  
chief priests &c.: *with* it, it would mean,  
‘And besides, the chief priests’ &c.;  
i.e. ‘not only did the people question,  
but’ &c. The former is in my view most probable; for the command having been  
given would satisfactorily account for the  
questioning, and not be stated merely as  
co-ordinate with it.

**CHAP. XII. 1—36.]** PROPHETIC ANTICIPATIONS OF THE LORD’S GLORIFICATION BY DEATH.

**1—11.]** The arrival,  
and anointing, at Bethany, according to  
the ordinary sense of the words, **six days  
before the passover,** was on the *eighth* of  
the month Nisan, if the passover was on  
the fourteenth. That day was a Sabbath;  
but this makes no difficulty, as we know  
not from what point our Lord came, or  
whether He arrived at the commencement  
of the Sabbath, i.e. sunset,—or a little  
after, on Friday evening, from Jericho.

**2. they made him a supper]**  
It is not said *who.* It was, from Matthew  
and Mark, in the house of *Simon the leper.*  
From Lazarus being there, and Martha  
serving, he may have been a near relative  
of theirs. See notes on Matthew.

Lazarus is mentioned throughout the incident, as forming an element in the  
unfolding of the hatred of the Jews which  
issued in the Lord’s death: notice the  
climax, from mere connecting mention in  
ver. 1, then nearer connexion in ver. 2,—  
to his being the cause of the Jews flocking  
to Bethany in ver. 9,—and the joint object