ST. JOHN. 561   
 3—18.   
   
 These things said he: and after that he saith unto   
 them, Our friend Lazarus "\* sleepeth: but I go, that I may »SePeut-   
 awake him out of sleep. 2 Then said his disciples, Lord, xxxi.   
 if he t sleep, he \* shall do well. 13 Howbeit Jesus spake of Dan.   
 Matt.   
 his death: but they thought that he \* had spoken of taking ‘Acts   
 of rest in sleep. 14'Then said ¥ Jesus unto them plainly, 1 Cor. 18,   
 al.   
 Lazarus is dead. 15 And Iam glad for your sakes that I   
 was not there, to the intent ye may believe; nevertheless   
 let us go unto him. 16 z Then said Thomas, which is called   
   
 Didymus, unto his fellowdiseiples, Let us also go, that we   
 may die with him. 178 Then when Jesus came, he found   
 that he had lain in the grave four days already. 18 Now   
   
 Bethany was nigh unto Jerusalem, about fifteen furlongs   
 t render, is fallen asleep. U vender, will recover.   
 X render, was speaking. Y render, Jesus therefore.   
 Z render, Therefore. 4 render, When therefore.   
   
 inference) ye too are safe, walking in this crisis, think that his recovery will pro-   
 light, which light to you is Myself,—walk- bably be the result. 15.] “Notice   
 ing with Me:—whosoever walks without that Jesus rejoices not over the sad event   
 this light,—without Me,— without the light itself, but that He was not there, which   
 of the divine purpose illumining the path might prove salutary to the disciples’   
 of duty, stumbles,—because he has no light faith.” Meyer. The intent, [that] ye may   
 in him.’ In him, for ‘the light of the body believe, is not to be taken as the great end   
 is the eye,’ and the light must be én ws in of the miracle (expressed in ver. 4), but   
 order to guide us. Shut it out by blinding the end as regarded them. nevertheless   
 the eyes, and we are in darkness. So too breaks off the discourse, implying that   
 of spiritual The twelve-hour enough had been said. 16.) The   
 division of the day was common among the meaning of Thomas, in the Aramaic, which   
 Jews by this time, being probably bor- was the dialect of the country, is the same   
 rowed from Babylon. As the day in Pales- as that of the Latin Didymus, viz. a twin.   
 tine varied in length from 14h. 12m. in The remark means, Let us also go   
 summer to 9h. 48m. in winter, these hours (with our Master), that we may die with   
 must also have varied considerably in him (not, with Lazarus, as Grot.). This is   
 length at the different seasons. I may in exact accord with the character of   
 remark that this verse refutes the fancy of Thomas, as shewn in ch. xiv. 5; xx. 25;—   
 Townson and others, that St. John adopts ever ready to take the dark view, but deeply   
 the so-called Asiatic method of reckoning attached to his Lord. 17.) Jesus re-   
 time: see on ch. i. 40; iv. 6, al. mained two days after the receipt of the   
 11.] The special reason for going, which message: one day the journey would oc-   
 the disciples appear not to have borne in cupy: so that Lazarus must have died on   
 mind, having probably supposed from ver. 4 the day of the messenger’s being sent, and   
 that Lazarus would recover. Our have been buried that evening, according   
 friend] Bengel notices, with what con- to Jewish custom: see ver. 39, and Acts   
 descension our Lord shares the friendship v.6—10. 18.] The geographical no-   
 with His disciples. And the word our tice is given, to account for the occur-   
 gives a reason why they should go too. rence detailed in the next verse. A fur-   
 This term, is fallen asleep, might long or stadium, was } of a Roman mile.   
 have recalled to three at least of the dis- Meyer remarks, that the use of   
 ciples that other saying, Matt.ix.24. But the past tense, was nigh, does not neces-   
 the former expression, “is not wnto death,” sarily imply that the places no longer   
 had not been understood,—and that error existed when the Apostle wrote, but may   
 ruled in their minds. 12. if he is arise from the word occurring in context:   
 fallen asleep] They evidently understand with a history which is past. But sccing,   
 the sleep announced to them by Jesns as that S¢. John alone uses this form of desig-   
 a physical fact, a token of a favourable nation (compare ch. xviii. 1; xix. and.