566 ST. JOHN. XI.   
   
 which stand by I said it, that they 4 may believe that thou   
 hast sent me. 43 And when he thus had spoken, he & eried   
   
 with a loud voice, Lazarus, come forth. 4 And fhe that   
 was dead eame forth, bound hand and foot with grave-   
 clothes: and “his face was bound about with a napkin.   
 uch. xx.7.   
 Jesus saith unto them, Loose him, and let him go.   
 43 8 Then many of the Jews, » which came to Mary, \*and   
 had seen the things which i Jesus did, believed on him.   
 46 But some of them went their ways to the Pharisees,   
 and told them what things Jesus had done.   
 gathered the chief priests and the Pharisees 47 council,   
 and said, \*What !do we? for this man doeth many   
 48 If we let him thus alone, all men will believe   
 ach, xii.   
 Acts iv. miracles.   
   
 on him: and the Romans shall come and take away both   
   
 4 render, might. © better, cried out.   
 f tetter, the dead man. & render, Many therefore.   
 h vender, those whieh had come. i read, he.   
 ¥ render, Therefore. 1 ender, are we doing, seeing that.   
   
 appear. Probably in Perea, before the the miracle. Meeting of the Sanhedrim ;   
 declaration in ver. 4. 43.] Some sup- and final determination, on the prophetic   
 pose.that the revivification taken place intimation of the High to put Jesus   
 before the previous thanksgiving of our to death. He retires to Ephraim.   
 Lord,—and that these words were merely 46.] We must take care rightly to under-   
 a summoning forth. But this is highly stand this. In the last verse, it is not   
 improbable. The comparison of ch. v. 25, many of the Jews which had come, but   
 28, which are analogically applicable, many of the Jews, viz. those which had   
 makes it clear that they who have heard, come, “many .. . to wit, that came.”   
 shall. live, the physical, as well as the All these believed on Him (see a similar   
 spiritual order of things. To cry out, case in ch. viii. 30 ff). Then, some of   
 shout aloud, was not His wont ; see Matt. them, viz. of those which had come, and   
 xii. 19. This cry signified thet greater believed, went, &c. The but (see on ver.   
 one, which all shall hear, ch. v. 28. 37) certainly shows that this was done with   
 44.) The word rendered grave-clothes is a hostile intent: not in doubt as to the   
 explained to mean a sort of band, of rush miracle, any more than in the case of the   
 or tow, used to swathe infants, and to bind blind man, ch. ix., but with a view to stir   
 up the dead. It does not appear'whether up the rulers yet more against Him. This   
 the bands were wound about each limb, as Evangelist is very simple, and at the same   
 in the Egyptian mummies, so as merely to time very consistent, in his use of par-   
 impede motion—or were loosely wrapped ticles : almost throughout his Gospel the   
 yound both feet and both hands, so as to great subject, the manifestation of the   
 hinder any free movement altogether. The Glory of Christ, is onward by then,   
 Jatter! seems most probable, and has been or therefore, whereas but as generally pre-   
 supposed by many. Basil speaks of the faces the development of the antagonist   
 bound man coming forth from the sepul- manifestation of hatred and rejection of:   
 chre, as a miracle in a miracle: and Him. If it seem strange that this hostile   
 ancient pictures represent Lazarus gliding step should he taken by persons who &   
 forth from the tomb, not stepping ; which lieved on Jesus, we at least tind   
 apparently is right. The napkin, or in the passage above cited, ch. vii. ff   
 handkerchief, appears to have tied up his 48.) They evidently regarded the   
 chin. let him go, probably, to his result of ‘all believing on Him,’ as likely   
 home. to be, that Me would be set up as king:   
 45—57.] THE pEarn or JESUS THE which would soon bring about the ruin   
 LIFE OF THE WORLD. Consequences of here mentioned. Augustine understands