568 ST. JOHN. XI. 54—57.   
   
 ech, iv. 3: put him to death. 5 Jesus \*therefore walked no more   
 vii. openly among the Jews; but went thence unto a country   
 - near to the wilderness, into a city called ‘Ephraim,   
 and there continued with his disciples. 55 @And the   
 Jews’ passover was nigh at hand: and many went out   
 of the country up to Jerusalem before the passover, to   
 purify themselves. 56>Then sought they for Jesus, and   
 spake among themselves, as they stood in the temple,   
 heh. vil. What think ye, that he will not come to the feast?   
 57 Now [" 4oth] the chief priests and the Pharisees had   
 given a commandment, that, if any man knew where he   
 were, he should shew it, that they might take him.   
 XII. 1 Then Jesus six days before the passover came to   
 Bethany, \*where Lazarus was [% which had been dead],   
 whom Y fe raised from the dead. ? 4 There they made him   
 a supper; and Martha served: but Lazarus was one of   
   
   
 a ch, 1, 43.   
   
   
   
 U omitted by the most ancient authorities.   
 X omitted by several ancient authorities.   
   
 Y read, Jesus.   
 % vender, So they made him a supper there.   
   
 plotted that they might slay Him (not, but’ &e. The former is in my view most,   
 how they might slay Him). 54.) Ob- probable; for the command having been   
 serve the word Jews here, used as desig- given would satisfactorily for the   
 nating the official body. He was still questioning, and not be stated merely as   
 amoug Jews at Ephr: This city is co-ordinate with it.   
 mentioned 2 Chron, xiii. in connexion Cuav. XII. 1—36.] Prorneric anqi-   
 with Bethel, as also by Josephus. It was CIPATIONS OF THE LoRD’s GLORIFICA-   
 near to the wilderness, i.e. to the desert TION BY DEATH. 1—11.] The arrival,   
 Judah. Its situation is at present un- and anointing, at Bethany, according to   
 known. Robinson supposes it to be the the ordinary sense of the words, six days   
 same with Ophrah (Josh. xviii. 23: 1 Sam. before the passover, was on the eighth of   
 xiii, 17: not Judg. vi. 11, 24; 27) the month Nisan, if the passover was on   
 and Ephron of the O. T. (2 Chron. xii the fourteenth. That day was a Sabbath ;   
 and the modern et-Taiyibeh, twenty Roman but this makes no difficulty, we know   
 miles from Jerusalem. 55.) The not from what point our Lord came, or   
 words, the country, do not mean that whether He arrived at the commencement   
 country, spoken of in the last verse, but, of the Sabbath, i.e. sunset,—or a little   
 the country generally. ‘They went up thus after, on Friday evening, from Jericho.   
 early, that they might have time to purify they made him a supper]   
 themselves from any Levitical uncleanness, It is not said who. It was, from Matthew   
 that they might be able to keep the P: and Mark, in the house of Simon the leper.   
 over ; see Num. 10: 2 Chron. xxx. 17: From Lazarns being there, and Martha   
 3 xxiv. 57.] The serving, he may have been a near relative   
 verse depends on the inser- i See notes on Matthew.   
 tion or omission of the “both” before inentioned throughout the in-   
 “the chief priests.” Without it, the verse cident, as forming anu element in the.   
 is merely an explanation of the people’s unfolding of the hatred of the Jews which   
 question, which was asked in consequence issued in the Lord’s death: notice the   
 of the order having been issued by the climax, from mere connecting mention in   
 chief priests &c.: with it, it would mean, ver. 1, then nearer connexion in ver. 2,—   
 “And besides, the chief priests’ &e. ; to his being the cause of the Jews flocking   
 i.e. ‘not only did the people question, to Bethany in ver. 9,—and the joint object