essentially **God**, inasmuch as **He is the Son  
of God.** The deeper aim of this argu-  
ment is, to shew them that the idea of *man  
and God being one,* was not alien from  
their Old Testament spirit, but set forth  
there in types and shadows of Him, the real  
God-Man. Observe **ye,** set in empha-  
tic contrast to the authority of Scripture,  
—as “*he whom the Father sanctified*”...  
is to “*them to whom the word of God came*”  
above.

**37, 38.]** {37} Having put the  
charge of *blasphemy* aside, our Lord again  
has recourse to the testimony of *His works,*  
at which He hinted ver. 32; and here, to  
their *character*, as admitted by them in  
ver. 33. ‘If they bear not the character  
of the Father, believe Me not: but if they  
do (which even yourselves admit), though  
ye may hate and disbelieve Me, recognize  
the unquestionable testimony of the works;—that ye may be led on to the higher faith of the unity of Myself and the Father.’

{38} **that ye may perceive and know]**  
The former of these is the introductory act,  
the latter the abiding state, of the know-  
ledge spoken of. See further in the notes  
in my Greek Test.

**39.]** The attempt to stone Him seems to have been  
abandoned, but (see ch. vii. 30) they tried  
again to take Him into custody: and, as  
before, He (miraculously?) withdrew Him-  
self from them.

**40—42.]** *Jesus departs to Bethany be-  
yond Jordan, and is there believed on by  
many.*

**40.]** On Bethany beyond Jor-  
dan, see ch. i. 28 and note.

**41.]** The  
locality reminds them of John and his testimony. The remark seems to have a  
double tendency:—to relate their now  
confirmed persuasion, that though John  
did not fulfil their expectations by shewing  
a sign or working miracles, yet he was a  
*true* prophet, and really, as he professed,  
the forerunner of this Person, who in con-  
sequence must be, what John had declared  
Him to be, the Messiah. And (ver. 42)  
the result followed;—*many believed on  
Him.* “The word **John** repeated ver. 42,  
belongs to the simplicity of the speech,  
which is reproduced literally as spoken, and.  
expresses the honour paid by the people to  
the holy man whose memory still lived  
among them.” Meyer.

**CHAP. XI., XII.]** JESUS, DELIVERED TO DEATH, THE RESURRECTION, AND THE  
LIFE, AND THE JUDGMENT.

**XI. 1—44.]** *The raising of Lazarus.* On the  
omission of this, the chief of our Lord’s  
miracles, by the three other Evangelists,  
see the Introduction, ch. i. § v. 1.

**1. But]** This conjunction here is not merely  
a word of passage to another subject, but  
expresses a contrast to the sojourn in  
Peræa, and thus conveys the reason why  
our Lord’s retirement (see ch. x. 40) was  
broken in upon.

Bethany is designated  
as *‘the village of Martha and Mary,’*  
to distinguish it from that Bethany be-  
yond Jordan, which has just been alluded  
to (not named, perhaps to avoid the con-  
fusion), ch. x. 40. Mary and Martha are  
mentioned as already well known from the  
current apostolic teaching (sec Introduction,  
chap. v. § ii, 11).

**2.]** Another