*died, shall live:”* in the second, that he  
“*living and believing, shall never die.*”  
Olshausen’s remark, that *living* and *dying*,  
in the second clause, must *both* be physical,  
*if one is,* is wrong; the antithesis consisting, in both clauses, in the reciprocation  
of the two senses, physical and spiritual;  
and serving in the latter clause, as a key  
hereafter to the condition of Lazarus,  
when *raised* from the dead.

There can hardly be any reference in ver. 26 to  
*the state of the living faithful at the  
Lord’s coming* (1 Cor. xv. 51),—for  
although the Apostle there, speaking of  
believers primarily and especially, uses the  
first person,—the saying would he equally  
true of unbelievers, on whose bodies the  
change from *the corruptible* to *the incorruptible* will equally pass, and of whom the “*shall never die*” here would be equally  
true,—whereas the saying is one setting  
forth an exclusive privilege of the man  
*that liveth and believeth on me.* Besides,  
such an interpretation would set aside all  
reference to Lazarus, or to present circumstances.

**27.]** Her confession, though embracing the great central point  
of the truth in the last verse, does not  
enter fully into it. Nor does she (ver. 40)  
seem to have adequately apprehended its  
meaning. “That He spoke great things  
about Himself, she knew: but in what  
sense He spoke them, she did not know:  
and therefore when asked one thing, she  
replies another.” Euthymius.

**I**—emphatic: I for my part: and the word  
**believe** is in the original in the perfect  
tense, “*have believed and continue to  
believe:*” i.e. ‘*have convinced myself,  
and firmly believe*.’

**28.]** Her calling  
her sister is characteristic of one who (as in  
Luke x. 40) had not been much habituated  
herself to listen to his instructions, but  
knew this to be the delight of Mary.  
Besides this, she evidently has hopes  
raised, though of a very faint and indefinite kind.

**secretly]** “Lest the Jews  
who were present should know it, and  
should perhaps give information against  
Him to those who were conspiring against  
His life.” Euthymius. This fear was  
realized (ver. 46).

**calleth thee]**  
This is not recorded. Stier thinks that  
the Lord had not actually asked for her,  
but that Martha sees such an especial fitness for her hearing in the words of vv.  
25, 26, that she uses this expression. But  
is it not somewhat too plainly asserted, to  
mean only *calling by inference?* Surely,  
we must regard Martha’s words as proving  
it to have been a fact.

**31.] to weep  
there**—as is the custom even now in the  
East: see an affecting account in Lamartine’s Pilgrimage to the Holy Land, English translation, vol. ii. pp. 76—78.

**32.]** The words of Mary are fewer, and her  
action more impassioned, than those of her  
sister: she was perhaps interrupted by the