19—32. ST. JOHN.   
   
   
 8 never die. Believest thou this ? 7 She saith unto him,   
 Yea, Lord: °I believe that thou art the Christ, the Son of °™\*   
 God, which } should come into the world. \*8 And when she vi. 69.   
   
 had so said, she went her way, and called Mary her sister   
 secretly, saying, The Master is come, and calleth [for]   
 thee. 29 As soon as she heard that, she arose quickly, and   
 came unto him. 30 Now Jesus was not yet come into the   
   
 town, but was in that place where Martha met him   
 31 pThe Jews then which were with her in the house, and pver.i9.   
 k comforted her, when they saw Mary, that she rose up   
 hastily and went out, followed her, ! saying, She goeth   
 unto the grave to weep there. %2™ Then when Mary was   
 come where Jesus was, and saw him, [isde] fell down at   
 his fect, saying unto him, 4 Lord, if thou hadst been here, qver.21.   
   
   
   
 & or, not die for evermore.   
 } render, is to come. t omit.   
 XK render, were comforting,   
 1 Many of our ancient authorities read, thinking.   
 ™ render, Mary therefore, when she came.   
   
   
 lied, shall live: in the second, that he replies another.” Euthymius. I—en-   
 “living and believing, shall never die.” phatic: I for my part: and the word   
 Olshausen’s remark, that diving and dying, believe is in the original in the perfect   
 in the seeond clause, must both be physical, tense, “have believed and continue to   
 if one is, is the antithesis consist- believe :” i. e. ‘have convinced myself,   
 ing, in both clauses, in the reeiproeation and firmly believe? 28.) Her calling   
 of the two senses, physieal and spiritual ; her sister is of one who (as in   
 and serving in the latter clause, as a key Luke x. 40) had not been much habituated   
 hereafter to the condition of Lazarus, herself to listen to his instructions, but   
 when raised from the dead. There knew this to be the delight of Mary.   
 ean hardly be any reference in ver. 26 to Besides this, she evidently has hopes   
 the state of the living faithful at the raised, though of a very faint and indefi-   
 Lord’s coming (1 Cor. xv. 51),—for nite kind, secretly] “Lest the Jews   
 although the Apostle there, speaking of who were present should know it, and   
 believers primarily and especially, uses the should perhaps give information against   
 first saying would he equally Him to those who were conspiring against   
 true of unbelievers, on whose bodies the His life’? Euthymius. This fear was   
 change from the corruptible to the incor- realized (ver. 46). ealleth thee]   
 ruptible will equally pass, of whom the This is not recorded. Stier thinks that   
 “shall never die” here would be equally the Lord had not actually asked for her,   
 true,—whereas the saying is one setting but that Martha sees such an especial fit-   
 forth an exclusive privilege of the man ness for her hearing in the words of vv.   
 that liveth and believeth on me. Besides, 25, 26, that she uses this expression. But   
 such an interpretation would set aside all is it not somewhat too plainly asserted, to   
 refereuce to Lazarus, or to present cir- mean only calling by inference? Surely,   
 cumstances. 27.) Her confession, we must regard Martha’s words as proving   
 though embracing the great central point it to have been a fact. 31.] to weep   
 of the truth in the last verse, does not there—as is the custom even now in the   
 enter fully into it. Nor does she (ver. 40) Fast: see an affecting account in Lamar-   
 seem to have adequately apprehended its tine’s Pilgrimage to the Holy Land, Eng-   
 meaning. “That He spoke great things lish translation, vol. pp. 76—78.   
 about Himself, she knew: but in what 32.) The words of Mary are fewer, and her   
 sense He spoke them, she did not know: aetion more impassioned, than those of her   
 and therefore when asked one thing, she sister: she was perhaps interrupted by the