rebukes the affections.” Euthymius. Only  
he assigns a *didactic* purpose, *to teach us  
moderation in our tears;* I should rather  
believe the self-restraint to have been exercised as a preparation for what followed.

{38} The caves were generally horizontal,  
natural or artificial,—with recesses in the  
sides, where the bodies were laid. There  
is no necessity here for supposing the  
entrance to have been otherwise than  
horizontal, as the word *cave* would lead  
us to believe. Graves were of both kinds:  
we have the vertically sunk mentioned  
Luke xi. 44. Compare Isa. xxii. 16; 2  
Chron. xvi. 14; 2 Kings xxiii. 16.

{38} Probably, from this circumstance, as from  
‘the Jews’ coming to condole,—and the  
costly ointment (ch. xii. 3),—the family  
was wealthy.

**39.]** The corpse had  
not been embalmed, but merely ‘wrapped  
in linen clothes with spices, as the manner  
of the Jews is to bury,’—see ch. xix. 40,  
and ver. 44 below. The expression, **the  
sister of him that was dead,** as Meyer  
remarks, notes the natural horror of the  
*sister’s heart* at what was about to be  
done.

There is no reason to avoid the  
assumption of the plain fact (see below)  
stated in **by this time he stinketh.** I cannot see that any monstrous character (as asserted by Olshausen and Trench) is given to the miracle by it; any more than such  
a character can be predicated of *restoring  
the withered hand.* In fact, the very *act*  
of death is the beginning of decomposition.  
I have no hesitation, with almost all the  
ancient, and many of the best modern  
Commentators, in assuming her words as  
*expressing a fact,* and indeed with Stier,  
believing them to be spoken *not as a supposition,* but *as a* (sensible) *fact.* The entrances to these vaults were not *built  
up*,—merely defended, by a stone being  
rolled to them, from the jackals and beasts.  
of prey.

**40.]** I can hardly think she  
supposed merely that Jesus desired to  
*look on the face of the dead;*—she expected *something* was about to be done,  
but in her anxiety for decorum (Luke x.  
40) she was willing to avoid the consequence of opening the cave, This feeling  
Jesus here rebukes, by referring her to the  
plain duty of simple faith, insisted on by  
Him before (in verses 25, 26? or in some  
other teaching?) as the condition of beholding the glory of God (not merely in  
the event about to follow,—for that was  
seen by many who did not believe,—but  
in a deeper sense,—that of the unfolding  
of the *Resurrection and the Life* in the  
personal being).

**41, 42.] {41}** In the filial  
relation of the Lord Jesus to the Father,  
all power is *given* to Him: the Son can  
do nothing of Himself:—and during His  
humiliation on earth, these acts of power  
were done by Him, not by that glory of  
His own which He had laid aside, but by  
the mighty working of the Father *in Him,*and in answer to His prayer: the difference between Him and us in this respect being, that His prayer *was always heard,*—even (Heb. v. 7) that in Gethsemane. And this, **Thou hast heard me,** He states  
here for the benefit of the standers-by,  
that they might know the truth of His  
repeated assertions of His mission from  
the Father. {42} At the same time He guards  
this, ver. 42, from future misconstruction,  
as though He had no more power than  
*men* who pray, by **I knew that Thow  
hearest me always**;—‘because Thou and I  
are One.’

*When* He prayed, does not