Mark, Luke). {2}Does this appear in the  
plural verb, “**we know not** *where they  
have laid Him*,” below? This is not, as  
Meyer says, precluded by the use of “*I  
know not*” in ver. 13. Mary there speaks  
in her own person, which she might do, however   
accompanied. Still, probably not. She  
perhaps uses the plural, as involving all the  
disciples in her own feeling of ignorance and  
of consequent sorrow. So Meyer: and it  
is more natural to take it thus. One thing  
we may conclude for certain, that *she*, for  
some reason, *did not see* the vision related  
in the three other Gospels.   
  
**3.**] St.  
Luke, ver. 12, speaks only of *Peter’s* going.  
  
  
**4—8.**] {4} Full of most interesting and  
characteristic detail. John, probably the  
younger, outruns Peter;—{5}but when there,  
reverently (not *for fear of pollution*, as  
some have thought) abstains from entering   
the sepulchre. {6}The ardent and impetuous   
Peter goes directly in—John follows—and *believes*. What can exceed the inner  
truth of this description? And what is  
*not* related is as full of truth as that  
which is. For, vv. 6, 7, we seem to hear  
the very voice of Peter describing to his  
companion the inner state of the tomb.  
  
{7} On **the napkin**, see ch. xi. 44 and  
note.   
  
{6} **seeth** represents the original  
word used of the cursory glance of John,  
who did not go in,—**beholdeth**, that which  
describes the exhaustive gaze of Peter, who  
did. Notice also that John, when he  
stooped and looked in, saw only the *linen  
clothes*, which seem to have been lying  
where the Feet were, nearer the entrance,  
whereas Peter, on going in, saw the *napkin*,  
which was perhaps deposited further in,  
near the place of the Head.   
  
**8. he  
saw, and believed**] Nothing is said of  
Peter—did he *believe* too? I think *not*;  
—and that John modestly suppresses it.  
But *what* did John believe? Was it merely,  
*that the Body had been taken away, as  
Mary had reported* (Bengel and others) ?  
Surely not; the facts which he saw would  
prevent this conclusion: nor does John  
so use the word **believe**. He believed  
*that Jesus was risen from the dead*. He  
received into his mind, embraced with his  
assent, THE FACT OF THE RESURRECTION,   
for the first time. He did this, on  
the *ocular testimony before him* ; for as  
yet neither of them *knew the Scripture*,  
so as to be previously convinced of the  
certainty that it would be so. But (see  
above) Peter does not seem to have as yet  
received this fact;—accounting probably  
for what he saw as Mary had done. Lampe  
beautifully says, ‘We conclude that from  
this moment, in the gloom of the sepulchre,  
the mind of John was enlightened by saving  
faith in the Resurrection of Jesus, as with