33—42, ST. JONN.   
 565   
   
 grave. It was a cave, and a stone lay Yxpon it. 39 Jesus   
 x said, Take ye away the stone. Martha, the sister of   
 him that was dead, saith unto him, Lord, by this time he   
   
 stinketh: for he hath been [¥ ded] four days. 40 Jesus   
 saith unto her, Said I not unto thee, that, if thou wouldest   
 believe, thou shouldest sec the glory of God? 41% Then   
 they took away the stone [\*/rom the place where the dead   
 was laid]. And Jesus lifted up his eyes, and said, Father,   
   
 I thank thee that thou hast heard me. 42.b dad I knew   
   
 that thou hearest me always, but '\* decause of the people ten.xi.s   
   
 U render, against. X render, saith.   
 Y not expressed in the original. 2 render, SO.   
 & omit. > render, Yet.   
 © render, for the sake of the multitude.   
   
 bukes the affections.” Euthymius. Only entrances to these vaults were not built   
 he assigns a didactie purpose, to teach us up,—imerely defended, by a stone being   
 moderation in our tears; I should rather rolled to them, from the jackals and beasts.   
 believe the self-restraint have been ex- of prey. 40.] I can hardly think she   
 ercised as a preparation for what followed. supposed merely that Jesus desired to   
 The caves were generally horizontal, look on the face of the dead;—she ex-   
 natural or artificial,—with reeesses in the pected something was about to be done,   
 sides, where the bodies were laid. There but in her anxiety for decorum (Luke x.   
 is no necessity here for supposing the 40) she was willing to avoid the conse-   
 entrance to have been otherwise than quence of opening the cave, This feeling   
 horizontal, as the word cave would lead Jesus here rebukes, by referring her to the   
 us to believe. Graves were of both kinds : plain duty of simple faith, insisted on by   
 we haye the vertically sunk mentioned Him betore (in verses 25, 26? or in some   
 Luke xi. 44. Compare Isa, xxii. 16; 2 other teaching?) as the condition of be-   
 Chron, xvi. 14; 2 Kings xxiii. 16. holding the glory of God (not merely in   
 Probably, from this cireumstance, from the event about to follow,—for that was   
 ‘the Jews’ coming to condole,—and the seen by many who did not believe,—but   
 costly ointment (ch. xii. 3),—the family in a deeper sense,—that of the unfolding   
 was wealthy. 89.] The corpse had of the Resurrection and the Life in the   
 not been embalmed, but merely ‘wrapped personal being). 41, 42.] In the filial   
 in linen clothes with spices, as manner relation of the Lord Jesus to the Father,   
 of the Jews is to bury,’—see ch. xix. 40, all power is given to Him: the Son ean   
 and yer. 44 below. The expression, the do nothing of Himself:—and during His   
 sister of him that was dead, as Meyer humiliation on earth, these acts of power   
 remarks, notes the natural horror of the were done by Him, not by that glory of   
 sister’s heart at what was about to be His own which He had laid aside, but by   
 done. There is no reason to avoid the the mighty working of the Father in Him,   
 assumption of the plain fact (see below) and in answer to His prayer: the dif-   
 stated in by this time he stinketh. I can- ference between Him and us in this respect   
 not see that any monstrous character (as being, that His prayer was always heard,   
 asserted by Olshausen and Trench) is given —even (Heb. vy. 7) that in Gethsemane.   
 to the miracle by it; any more than such And this, Thou hast heard me, He states   
 a character can be predicated of restoring here for the benefit of the standers-by,   
 the withered hand. tn fact, the very act that they might know the truth of His   
 of death is the beginning of decomposition. repeated assertions of His mission from   
 I have no hesitation, with almost all the the Father. At the same time He guards   
 ancient, and many of the best modern this, ver. 42, from future miseonstruction,   
 Commentators, in assuming her words as as though He had no more power than   
 expressing a fact, and indeed with Stier, men who pray, by I knew that Thow   
 believing them to be spoken not as a sup- hearest me always ;—‘ because Thou and I   
 Gaia but as a (sensible) The are One.’ When He prayed, does not   
 OL, Pe