564, ST. JOHN. XI.   
 my brother had not died.   
 83 When Jesus therefore saw   
   
 her weeping, and the Jews also weeping which came with   
 her, he ° groaned in the spirit, and was troubled, %\* and said,   
 Where have ye laid him? They said unto him, Lord,   
 35 Jesus wept. 36 p Then said the Jews,   
 rLukexix.41. Behold and see. loved him ! 37.4 some of them said,   
 Could not this man, \* which opened the eyes of \* the blind,   
   
 sch.ix. 6,   
 have caused 8 that even this man should not have died?   
 38 Jesus therefore again tyroaning in himself cometh to the   
   
 © render, was greatly moved in spirit, and troubled himself.   
 P render, The Jews therefore said. @ render, But.   
 ¥ render, the blind man. 8 render, also that.   
 t render, greatly moved within himself.   
   
 arrival of the Jews: ef. ver. 33. hypocritical tears with the true ones of the   
 33.] In explaining this difficult two bereaved sister. But, not to say how   
 things must be borne in mind: (1) that unworthy this seems of the Person and   
 the word rendered by the A. V. “groaned” occasion, the explanation will find no   
 can bear but one meaning,—the expres- place in ver. 38: for surely the question   
 sion of indignation and rebuke, not of sor- of the Jews in ver. 37 is not enough to   
 row. This has been here acknowledged justify it. Still perhaps, any contribution   
 by all the expositors who have paid any to the solution of this difficult is not   
 attention to the usage of the word. (2) to he summarily rejected. in spirit,   
 That both from the words, “ When Jesus here, corresponds to “ within himself,” ver.   
 saw her weeping,” &c.,—from the expres- 38. Indignation over unbelief, and   
 sion “he troubled himself,” and from ver. sin, and death the fruit of sin, doubtless   
 35,—the feeling in the Lord was clearly lay in the background; but to see it in   
 one of rising sympathy, which vented itself the words (with Olsh., Stier, and Tyeneh)   
 at last in tears. These two things being seems unnatural. troubled himself   
 premised, I think the meaning to be, that is understood by Meyer, and perhaps   
 Jesus, with the tears of sympathy already rightly, as describing an outward motion   
 rising and overcoming His speech, checked of the body,—He shuddered: and so   
 them, so as to be able to speak the words Euthymius, “He trembled, as is usual   
 Sollowing. I would understand the words with those who are thus affected.” Cyril’s   
 as expressing the temporary check given comment is to the same effect: that it was   
 to the flow of His tears,—the effort used to His divinity, rebuking, and in conflict   
 utter the following question. And 1 would with, His human feelings, whieh caused   
 thus divest the self-restraint of all stoical His frame to shudder. 35—38.] Itis   
 and unworthy character, and consider it as probable that the second set of Jews (ver.   
 merely physical, requiring indeed an act 37) spoke with a seoffing and hostile pur-   
 of the will, and a self-troubling,—a ecom- port: for St. John seldom uses but as a   
 plication of feeling,—but implying no de- mere copula, but generally as expressing   
 liberate disapproval of the rising emotion, a contrast: see vv. 46, 49, 51.   
 which indeed immediately after is suffered It is (as Trench remarks) a point of ac-   
 to prevail. What minister has not, when curacy in the narrative, that these dwellers   
 burying the dead in the midst of a weep- in Jerusalem should refer to a miracle so   
 ing family, felt the emotion and made the well known among themselves, rather than   
 eflort here described ? And surely this to the former raisings of the dead in   
 one of the things in which He was made Galilee, of which they probably may have   
 like unto His brethren. ‘Thus Bengel: heard, but naturally would not thoroughly   
 « Jesus for the present austerely repressed believe on rumour only. Again, of raising   
 his tears, and presently, ver. 38, they Lazarus noneof them seem to have thought,   
 broke forth. So much the greater was only of preventing his death. This   
 their power, when they were shed.” second being greatly moved of our Lord   
 Meyer’s explanation deserves mention; I would refer to the same reason as the   
 that onr Lord was indignant at seeing the first. ‘He wept, as allowing nature to   
 Jews, His bitter enemies, mingling their manifest herself: .... there again he re-