arrival of the Jews: cf. ver. 33.

**33.]** In explaining this difficult verse, two  
things must be borne in mind: (1) that  
the word rendered by the A.V. “*groaned*”  
can bear but one meaning,—the expression of *indignation* and *rebuke, not of sorrow.* This has been here acknowledged  
by all the expositors who have paid any  
attention to the usage of the word. (2)  
That both from the words, “*When Jesus  
saw her weeping,*” &c.,—from the expression “*he troubled himself,*” and from ver.  
35,—the feeling in the Lord was clearly  
one of *rising sympathy,* which vented itself  
at last in tears. These two things being  
premised, I think the meaning to be, that  
Jesus, with the tears of sympathy already  
rising and overcoming His speech, *checked  
them, so as to be able to speak the words  
following.* I would understand the words  
as expressing the temporary check given  
to the flow of His tears,—*the effort used to  
utter the following question.* And I would  
thus divest the self-restraint of all stoical  
and unworthy character, and consider it as  
*merely physical,* requiring indeed an act  
of the will, and a self-troubling,—a complication of feeling,—but implying no deliberate disapproval of the rising emotion,  
which indeed immediately after is suffered  
to prevail. What minister has not, when  
burying the dead in the midst of a weeping family, felt the emotion and made the  
effort here described? And surely this was  
one of the things in which He was made  
like unto His brethren. ‘Thus Bengel:  
“Jesus for the present austerely repressed  
his tears, and presently, ver. 38, they  
broke forth. So much the greater was  
their power, when they were shed.”

Meyer’s explanation deserves mention;  
that our Lord was indignant at seeing the  
Jews, His bitter enemies, mingling their hypocritical tears with the true ones of the  
bereaved sister. But, not to say how  
unworthy this seems of the Person and  
occasion, the explanation will find no  
place in ver. 38: for surely the question  
of the Jews in ver. 37 is not enough to  
justify it. Still perhaps, any contribution  
to the solution of this difficult word is not  
to he summarily rejected.

**in spirit,**  
here, corresponds to “*within himself*,” ver.  
38.

Indignation over unbelief, and  
sin, and death the fruit of sin, doubtless  
lay in the background; but to see it *in  
the words* (with Olsh., Stier, and Trench)  
seems unnatural.

**troubled himself**  
is understood by Meyer, and perhaps  
rightly, as describing an outward motion  
of the body,**—He shuddered:** and so  
Euthymius, “He trembled, as is usual  
with those who are thus affected.” Cyril’s  
comment is to the same effect: that it was  
His divinity, rebuking, and in conflict  
with, His human feelings, which caused  
His frame to shudder.

**35—38.]** {37} It is probable that the second set of Jews (ver.  
37) spoke with a scoffing and hostile purport: for St. John seldom uses **but** as a mere copula, but generally as expressing  
a contrast: see vv. 46, 49, 51.

It is (as Trench remarks) a point of accuracy in the narrative, that these dwellers in Jerusalem should refer to a miracle so  
well known among themselves, rather than  
to the former raisings of the dead in  
Galilee, of which they probably may have  
heard, but naturally would not thoroughly  
believe on rumour only. Again, of *raising*  
Lazarus none of them seem to have thought,  
only of preventing his death.

{36} This second *being greatly moved* of our Lord  
I would refer to the same reason as the  
first. {35} “He wept, as allowing nature to  
manifest herself: .... there again he