

**CATENA AUREA: COMMENTARY  
ON THE FOUR GOSPELS,  
COLLECTED OUT  
OF THE WORKS OF THE FATHERS,  
VOL. IV, PART II PP. 370-631**

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**S. THOMAS AQUINAS**

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**Catena Aurea.**

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COMMENTARY

ON THE

FOUR GOSPELS,

COLLECTED OUT OF THE

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BY

S. THOMAS AQUINAS.

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VOL. IV. PART II.

ST. JOHN.

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### ADVERTISEMENT.

THE following Compilation not being admissible into the Library of the Fathers from the date of some few of the authors introduced into it, the Editors of the latter work have been led to publish it in a separate form, being assured that those who have subscribed to their Translations of the entire Treatises of the ancient Catholic divines, will not feel less interest, or find less benefit, in the use of so very judicious and beautiful a selection from them. The Editors refer to the Preface for some account of the natural and characteristic excellences of the work, which will be found as useful in the private study of the Gospels, as it is well adapted for family reading, and full of thought for those who are engaged in religious instruction.

## CHAP. XI.

1. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

BEDE. After our Lord had departed to the other side of Jordan, non occ. it happened that Lazarus fell sick: *A certain man was sick, named Lazarus, of Bethany.* In some copies the copulative *et*, de vii. conjunction precedes, to mark the connection with the words non a certain preceding. *Lazarus* signifies *helped*. Of all the dead which man. our Lord raised, he was most helped, for he had lain dead four days, when our Lord raised him to life. AUG. The Aug. resurrection of Lazarus is more spoken of than any of our Tr. xlix. Lord's miracles. But if we bear in mind who He was who wrought this miracle, we shall feel not so much of wonder, as of delight. He who made the man, raised the man; and it is a greater thing to create a man, than to revive him. Lazarus was sick at Bethany, *the town of Mary and her sister Martha.* The place was near Jerusalem. ALCUIN. And as there were many women of this name, He distinguishes her by her well-known act: *It was that Mary which anointed the Lord with ointment, and wiped His feet*





*Now Jesus loved Martha, and her sister, and Lazarus.*

AUG. He is sick, they sorrowful, all beloved. Wherefore they had hope, for they were beloved by Him Who is the Comforter of the sorrowful, and the Healer of the sick. CHRYS. Wherein the Evangelist instructs us not to be sad, if sickness ever falls upon good men, and friends of God.

Aug.  
Tr. xlix.  
7.  
Chrys.  
Hom.  
lxii.  
non occ.  
v. lxii. 3.

6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7. Then after that saith he to his disciples, Let us go into Judæa again.

8. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because there is no light in him.

ALCUIN. Our Lord heard of the sickness of Lazarus, but suffered four days to pass before He cured it; that the recovery might be a more wonderful one. *When He had heard therefore that he was sick, He abode two days still in the place where He was.* CHRYS. To give time for his death and burial, that they might say, *he stinketh*, and none doubt that it was death, and not a trance, from which he was raised.

Chrys.  
Hom.  
lxii. 1.

*Then after that saith He to His disciples, Let us go into Judæa again.* AUG. Where He had just escaped being stoned; for this was the cause of His leaving. He left indeed as man: He left in weakness, but He returns in power. CHRYS. He had not as yet told His disciples where He was going; but now He tells them, in order to prepare them beforehand, for they are in great alarm, when they hear of it: *His disciples say unto Him, Master, the Jews sought to stone Thee, and goest Thou thither again?* They feared both

Aug.  
Tr. xlix.  
7.  
Chrys.  
Hom.  
lxii. 1.

Aug.  
Tr. xlix.  
8.

for Him, and for themselves; for they were not yet confirmed in faith. AUG. When men presumed to give advice to God, disciples to their Master, our Lord rebuked them: *Jesus answered, Are there not twelve hours in the day?* He shewed Himself to be the day, by appointing twelve disciples: i. e. reckoning Matthias in the place of Judas, and passing over the latter altogether. The hours are lightened by the day; that by the preaching of the hours, the world may believe on the day. Follow Me then, saith our Lord, if ye wish not to stumble: *If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night he stumbleth, because there is no light in him.* CHRYS. As if to say, The upright need fear no evil: the wicked only have cause to fear. We have done nothing worthy of death, and therefore are in no danger. Or, If any one seeth this world's light, he is safe; much more he who is with Me. THEOPHYL. Some understand the day to be the time preceding the Passion, the night to be the Passion. In this sense, *while it is day*, would mean, before My Passion; Ye will not stumble before My Passion, because the Jews will not persecute you; but when the night, i. e. My Passion, cometh, then shall ye be beset with darkness and difficulties.

Chrys.  
Hom.  
lxii. 1.

11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12. Then said his disciples, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14. Then said Jesus unto them plainly, Lazarus is dead.

15. And I am glad for your sakes I was not there, to the intent ye may believe; nevertheless let us go unto him.

16. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

CHRYS. After He has comforted His disciples in one way, <sup>Chrys. Hom. lxxii. 1.</sup> He comforts them in another, by telling them that they were not going to Jerusalem, but to Bethany: *These things saith He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep:* as if to say, I am not going to dispute again with the Jews, but to awaken our friend. *Our friend,* He says, to shew how strongly they were bound to go. <sup>Aug. Tr. xlix. c. 9.</sup> AUG. It was really true that He was sleeping. To our Lord, he was sleeping; to men who could not raise him again, he was dead. Our Lord awoke him with as much ease from his grave, as thou awakest a sleeper from his bed. He calls him then asleep, with reference to His own power, as the Apostle saith, <sup>1 Thes. 4, 13.</sup> *But I would not have you to be ignorant, concerning them which are asleep.* *Asleep,* He says, because He is speaking of their resurrection which was to be. But as it matters to those who sleep and wake again daily, what they see in their sleep, some having pleasaut dreams, others painful ones, so it is in death; every one sleeps and rises again with his own account\*.

CHRYS. The disciples however wished to prevent Him <sup>Chrys. Hom. lxxii. 1.</sup> going to Judæa: *Then said His disciples, Lord, if he sleep, he shall do well.* Sleep is a good sign in sickness. And therefore if he sleep, say they, what need to go and awake him. <sup>Aug. Tr. xlix. 11.</sup> AUG. The disciples replied, as they understood Him: *Howbeit Jesus spake of his death; but they thought that He had spoken of taking rest in sleep.* <sup>Chrys. Hom. lxxii. 11.</sup> CHRYS. But if any one say, that the disciples could not but have known that our Lord meant Lazarus's death, when He said, *that I may awake him;* because it would have been absurd to have gone such a distance merely to awake Lazarus out of sleep; we answer, that our Lord's words were a kind of enigma to the disciples, here as elsewhere often. <sup>Aug. Tr. xlix. 11.</sup> AUG. He then declares His meaning openly: *Then said Jesus unto them plainly, Lazarus is dead.* <sup>Chrys. Hom. lxxii. 2.</sup> CHRYS. But He does not add here, *I go that I may awake him.* He did not wish to anticipate the miracle by talking of it; a hint to us to shun vain glory, and abstain from empty promises.

<sup>Aug. Tr. xlix. 11.</sup> AUG. He had been sent for to restore Lazarus from sick-

\* cum causâ suâ dormit, cum causâ suâ surgit.