

**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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ms. 2.11.17
Catena Aurea.

COMMENTARY

ON THE

FOUR GOSPELS,

COLLECTED OUT OF THE

WORKS OF THE FATHERS

BY

S. THOMAS AQUINAS.

VOL. IV. PART II.

ST. JOHN.

OXFORD,

JOHN HENRY PARKER;

J. G. F. AND J. RIVINGTON, LONDON.

MDCCCXLV.

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*, *et sic*, conjunction precedes, to mark the connection with the words preceding. *Lazarus* signifies *helped*. Of all the dead which our Lord raised, he was most helped, for he had lain dead four days, when our Lord raised him to life. AUG. The resurrection of Lazarus is more spoken of than any of our 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*

- Greg. Hom. lxii. 1. *with her hair, whose brother Lazarus was sick.* CHRYS. First we are to observe that this was not the harlot mentioned in Luke, but an honest woman, who treated our Lord with marked reverence. AUG. John here confirms the passage in Luke, where this is said to have taken place in the house of one Simon a Pharisee: Mary had done this act therefore on a former occasion. That she did it again at Bethany is not mentioned in the narrative of Luke, but is in the other three Gospels. AUG. A cruel sickness had seized Lazarus; a wasting fever was eating away the body of the wretched man day by day: his two sisters sat sorrowful at his bedside, grieving for the sick youth continually. They sent to Jesus: *Therefore his sisters sent unto Him, saying, Lord, behold he whom Thou lovest is sick.* AUG. They did not say, Come and heal; they dared not say, Speak the word there, and it shall be done here; but only, *Behold, he whom Thou lovest is sick.* As if to say, It is enough that Thou know it, Thou art not one to love and then to desert whom Thou lovest. CHRYS. They hope to excite Christ's pity by these words, Whom as yet they thought to be a man only. Like the centurion and nobleman, they sent, not went, to Christ; partly from their great faith in Him, for they knew Him intimately, partly because their sorrow kept them at home. THEOPHYL. And because they were women, and it did not become them to leave their home if they could help it. Great devotion and faith is expressed in these words, *Behold, he whom Thou lovest is sick.* Such was their idea of our Lord's power, that they were surprised, that one, whom He loved, could be seized with sickness. AUG. *When Jesus heard that, He said, This sickness is not unto death.* For this death itself was not unto death, but to give occasion for a miracle; whereby men might be brought to believe in Christ, and so escape real death. It was *for the glory of God*, wherein observe that our Lord calls Himself God by implication, thus confounding those heretics who say that the Son of God is not God. For the glory of what God? Hear what follows, *That the Son of God might be glorified thereby*, i. e. by that sickness. CHRYS. *That* here signifies not the cause, but the event. The sickness sprang from natural causes, but He turned it to the glory of God.
- Aug. de Con. Ev. ii. lxxix. Luke 7, 38. Aug. de Verb. Dom. s. liii. Aug. Tr. xlix. 5. Chrys. Hom. lxii. 1. Aug. Tr. xlix. 6. Chrys. Hom. lxii. 1.

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.

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

Chrys.
Hom.
lxii. 1.

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.