



For the Catholic Church, God's Revelation is found in Sacred Tradition, understood as God's Revealed Word handed down by the Living Teaching Authority established by Christ in the Church. That includes both Written Tradition (Scripture) and Unwritten Tradition received from Christ and handed down Orally by the Apostles and their Successors. The Church founded by Christ on Peter, and only that Church, has been Empowered by Christ to 'Interpret' His Teaching Authoritatively in His Name.

Scripture is *Inspired*; *Inspiration* really means that God Himself is the Chief Author of the Scriptures. He uses a Human Agent, in so marvelous a way that the Human writes what the Holy Spirit wants him to write, does so without Error, yet the Human Writer is Free, and keeps his own Style of Language. It is only because God is *Transcendent that He can do this - insure Freedom from Error, while leaving the Human Free. To say He is Transcendent means that He is above and beyond all our Human Classifications and Categories.*

John was writing his eye-witness account of Jesus some thirty years later than the other three accounts, possibly around 95AD. There had been time for growth, reflection and observation. Many thousands of Christians had by then lost their lives for their faith in the Lord Jesus, both in Rome and in Jerusalem. John himself had been in prison and was now in exile, the last of Jesus' twelve apostles to remain alive.

Considered one of the most important Catholic theologians and Bible commentators, Cornelius à Lapide's, S.J. writings on the Bible, created a Scripture Commentary so complete and scholarly that it was practically the universal commentary in use by Catholics for over 400 years. Fr. Lapide's most excellent commentaries have been widely known for successfully combining piety and practicality. Written during the time of the Counter Reformation, it includes plenty of apologetics. His vast knowledge is only equaled by his piety and holiness.

## **John 11: 1-32**

Douay Rheims Version

*Christ raises Lazarus to life. The rulers resolve to put him to death.*

1. Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister.
2. (And Mary was she that anointed the Lord with ointment and wiped his feet with her hair: whose brother Lazarus was sick.)
3. His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick.
4. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.
5. Now Jesus loved Martha and her sister Mary and Lazarus.

Ver. 31.—*Followed her.* The Providence of God ordained that very many Jews following Mary should see Jesus raising Lazarus, and should therefore be irrefragable witnesses of his being raised from the dead; and should thus believe in Jesus, and bring others to believe likewise.

*Then when Mary was come, &c.* She fell at His feet from reverence and gratitude, inasmuch as once bedewing them with her tears and drying them with her hair, she had heard Him say, *Thy sins are forgiven thee; go in peace* (S. Luke vii. 38). But she says the same thing as her sister Martha, because they had the same sense of grief, the same faith, and therefore the same words; yet she says less than Martha, who was not hindered by tears, had said. (Bede.)

Ver. 32.—There is no commentary given for this verse.

life blessed and eternal in the day of judgment;" to which Christ here chiefly alludes. Wherefore, although it (the body) may die, yet this will be for a short time only, so that death will seem not so much death as sleep and repose; from which it shall awake and arise on the day of judgment.

S. Cyprian (*De Mortalit.*) cites this place and explains: "If we believe in Christ, let us have faith in His words and promises; and since we shall not die for ever, let us come in glad security to Christ, with whom we shall live and reign for ever."

Ver. 26.—*And whosoever liveth and believeth in Me shall never die.* I, as I will raise up the faithful, though dead, to a new and blessed life, so those also who are still alive, who believe in Me, I will keep in life eternal, and I will provide that they shall not die for ever: for although from the debt of nature they shall die for a brief time, yet I will soon raise them up from death to life eternal, so that they shall seem not so much to die as to sleep. Wherefore I am the Resurrection and the Life of all the faithful whether dead or living, because I will bestow upon them eternal life through the resurrection.

*Believest thou this?* Christ requires faith in the Resurrection, not from Lazarus, inasmuch as he was dead, but from his sister Martha, so that she may be at once excited to greater trust in it and hope for it, and therefore may prepare herself for it with greater desire and reverence. So Christ required from the father who begged that his son should be freed from the evil spirit, that he should believe Him to be able to do this (S. Mark ix. 23); and from those who carried the paralytic He required a similar faith (S. Matt. ix. 2).

Ver. 27.—*The Christ, the Son of God, that is, that Son, viz., the true and only Son by nature.* Christ perfected the imperfect faith of Martha, saying, *I am the Resurrection and the Life.* Wherefore she, being thus enlightened by Christ, burst forth into a perfect act of faith, and said: I believe that Thou art Messiah, the true Son of God, and therefore God, the first cause of all life and resurrection. I believe that Thou, as God, art therefore able to raise up and give life to Lazarus and to whomsoever of the dead Thou wilt

Ver. 28.—*And when she had so said, &c. Secretly,* because Mary was surrounded with the Jews who were condoling with her. Martha therefore calls her in private, lest she might excite a tumult of the Jews, if she should call Mary openly and say that Jesus was there. Theophylact says somewhat differently: "The presence of Christ constitutes a calling. For His presence in itself summoned Mary, as love calls the lover to the loved."

Vers. 29, 30.—*As soon as she heard that, &c.* Because Jesus wished to go to the sepulchre of Lazarus, which, according to the manner of the Jews, was outside the village or town: hence He did not wish to enter Bethany, because He would have to quit it again to go to the sepulchre. Therefore He remained outside, and there awaited Mary.

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

7. Then after that, he said to his disciples: Let us go into Judea again.

8. The disciples say to him: Rabbi, the Jews but now sought to stone thee. And goest thou thither again?

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

10. But if he walk in the night, he stumbleth, because the light is not in him.

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

12. His disciples therefore said: Lord, if he sleep, he shall do well.

13. But Jesus spoke of his death: and they thought that he spoke of the repose of sleep.

14. Then therefore Jesus said to them plainly: Lazarus is dead.

15. And I am glad, for your sakes; that I was not there, that you may believe. But, let us go to him.

16. Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with him.

17. Jesus therefore came: and found that he had been four days already in the grave.

18. (Now Bethania was near Jerusalem, about fifteen furlongs off.)

19. And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

20. Martha therefore, as soon as she heard that Jesus was come, went to meet him: but Mary sat at home.

21. Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died.

22. But now also I know that whatsoever thou wilt ask of God, God will give it thee.

23. Jesus saith to her: Thy brother shall rise again.

24. Martha saith to him: I know that he shall rise again, in the resurrection at the last day.

25. Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live:

26. And every one that liveth and believeth in me shall not die for ever. Believest thou this?

27. She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.

28. And when she had said these things, she went and called her sister Mary secretly, saying: The master is come and calleth for thee.

29. She, as soon as she heard this, riseth quickly and cometh to him.

30. For Jesus was not yet come into the town: but he was still in that place where Martha had met him.

31. The Jews therefore, who were with her in the house and comforted her, when they saw Mary, that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there.

32. When Mary therefore was come where Jesus was, seeing him, she fell down at his feet and saith to him. Lord, if thou hadst been here, my brother had not died.

33. Jesus, therefore, when he saw her weeping, and the Jews that were come with her weeping, groaned in the spirit and troubled himself,

34. And said: Where have you laid him? They say to him: Lord, come and see.

35. And Jesus wept.

36. The Jews therefore said: Behold how he loved him.

37. But some of them said: Could not he that opened the eyes of the man born blind have caused that this man should not die?

38. Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it.

39. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh, for he is now of four days.

40. Jesus saith to her: Did not I say to thee that if thou believe, thou shalt see the glory of God?

41. They took therefore the stone away. And Jesus lifting up his eyes, said: Father, I give thee thanks that thou hast heard me.

42. And I knew that thou hearest me always: but because of the people who stand about have I said it, that they may believe that thou hast sent me.

43. When he had said these things, he cried with a loud voice: Lazarus, come forth.

44. And presently he that had been dead came forth, bound feet and hands with winding bands. And his face was bound about with a napkin. Jesus said to them: Loose him and let him go.

45. Many therefore of the Jews, who were come to Mary and Martha and had seen the things that Jesus did, believed in him.

46. But some of them went to the Pharisees and told them the things that Jesus had done.

47. The chief priests, therefore, and the Pharisees gathered a council and said: What do we, for this man doth many miracles?

48. If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation.

49. But one of them, named Caiphas, being the high priest that year, said to them: You know nothing.

50. Neither do you consider that it is expedient for you that one man should die for the people and that the whole nation perish not.

51. And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation.

52. And not only for the nation, but to gather together in one the children of God that were dispersed.

53. From that day therefore they devised to put him to death.

54. Wherefore Jesus walked no more openly among the Jews: but he went into a country near the desert, unto a city that is called Ephrem. And there he abode with his disciples.

55. And the pasch of the Jews was at hand: and many from the country went up to Jerusalem, before the pasch, to purify themselves.

freed through Mordecai, and those by Antiochus through the Maccabees. So He freed David besieged in the cave by Saul, a messenger being sent to Saul that the Philistines were laying waste Judea (1 Sam. xxiii. 24). It is therefore the proper attribute of God to supply the defect of nature, and so also to help the lost and hopeless, according to the saying: "The poor committeth Himself unto Thee; Thou art the helper of the fatherless" (Ps. x. 14).

Ver. 23.—*Jesus saith unto her, Thy brother shall rise again.* Jesus solaces Martha sorrowing for the death of her brother, by a hope of his resurrection, but an ambiguous one, that He might raise her by degrees to faith and hope of so great a miracle as that by which He was soon to raise him, so that she might dispose herself to it, and, as it were, merit it. So Leontius.

Ver. 24.—*Martha saith unto Him, I know, &c.* Christ had said that Lazarus should rise again, not explaining whether now, or in the day of judgment. Martha, then, to elicit an explanation of this ambiguity from the mouth of Christ, adds, *I know that he shall rise again in the day of judgment*; but this will not be any benefit peculiar to him, but the common lot of all men. But if he shall rise before that time, and be raised by Thee now, this will be a singular privilege to him and to us all; and I would that Thou wouldest say the word openly. Learn hence, that the Jews, and especially the Pharisees, believed in the immortality of the soul, and from thence the resurrection of the body; and this appears from 2 Macc. xii. 44, Job xix. 26.

Ver. 25.—*Jesus said unto her, I am the Resurrection and the Life.* I am He who recalls to life, I am He who gives life; by Me both the dead rise and the living live; therefore I am able now, immediately, before the general resurrection, to raise up thy brother from death. Whence S. Augustine: She says, *My brother shall rise again in the last day.* Thou sayest truly; but He by whom he shall then rise is able [to raise him] also now, because He is *the Resurrection and the Life*: that is, Christ saith, "*I am the cause of the Resurrection and Life*, so that all rise again by Me, and no one except by Me can rise." Others explain thus, "I am the resurrection to life," which is an hendiadys. *He that believeth in Me, though he were dead, yet shall he live.*

To Martha asking that the life of the body should be restored to Lazarus, Christ replies more fully, and assigns assuredly life also to the soul; so that his soul should live here a new life by greater grace, and in the future by glory. "The soul shall live," says Augustine, "until the body shall rise again, never afterwards to die!" The sense then is, "Not only thy brother shall rise again by My power, but whosoever is faithful, who believes in Me with a living faith, working by love, *shall live even though he were dead*: as well because his sou1 shall live always by Me a life of love and grace, and of glory in heaven; as because his body shall be raised by Me from death to a

approach of Christ did not allow of any delay. For Christ seems to have been near the house when Martha met Him. Secondly, because Martha wished to confer secretly with Christ, that she might find out from Him whether there were any hope of raising up or helping her brother. Thirdly, because Mary, as I have said, was given to quiet and prayer. Fourthly, because, if she had called out Mary, all the Jews would have followed her, and a tumult would have arisen; they would have contended and disputed with Christ. So Leontius. Finally, her joy at the approach of Christ drew her at once to meet Him, so that she did not think of calling her sister. I prefer to say this, rather than what some suppose, that she desired to deprive her sister of this commendation, viz. [of going to meet] the coming of Christ, for this appears to me too foolish and womanish, and unworthy of so holy a heroine.

Ver. 21.—*Then said Martha unto Jesus, &c.* Because I know Thee to be so powerful, that Thou art able to drive away death, and to love both him and us so well, that Thou wouldest not have permitted him to die. In her grief, says Chrysostom, she silently, but reverently, seems to blame Christ for coming too late. But rather in fact she accuses herself, that she had not sent the messenger sooner to Christ; or generally, she bewails and laments His absence, as we lament a casual absence of the physician, if, while he is absent, death takes place.

Ver. 22.—*But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee.* And consequently, if Thou shouldest beg of God the raising again of Lazarus, although he has been four days in the tomb, God will give it Thee. “She thought,” says Cyril, “that Christ came, not that He might raise up Lazarus, but that He might comfort her and Mary; and therefore she begs of Him that He will raise Lazarus, but indirectly, and with a modest and humble resignation of her will to His.” Whence, as S. Augustine notes, she did not say: But now I pray Thee to raise my brother; for whence should she know whether it were good for her brother to rise again? This only she said, I know that Thou art able; do this, if Thou wilt; but whether Thou wilt do it or not is a matter for Thy judgment, not for my presumption to determine.

Hence learn by way of moral, that God often suffers us to fall into tribulations, and allows them to increase unto the utmost, and then powerfully helps us, that He may show His Omnipotence and providential mercy. Wherefore the faithful Christian must not then despair, but increase in hope, and pray the more earnestly. For when every human help fails, then the Divine help approaches and is very near. For so God helped Abraham when placed in difficulties (Gen. xx.), and Joseph, forgotten in prison (Gen. xli. 14). Also when the Hebrews were oppressed by Pharaoh (Exod. i.), and especially when the same people were everywhere surrounded; on one side by the sea, on the other by the mountains, and elsewhere by the army of Pharaoh. Then He divided the Red Sea and led them safely through, while Pharaoh, pursuing them through the bed of the sea, was overwhelmed with his whole army (Exod. xiv.) So in the time of the Judges, He permitted the same people to be oppressed, now by the Midianites, now by the Moabites, now by the Ammonites, now by the Philistines, that He might bring them to fervent prayer, and to appeal to Him; and when they did this, He sent them Gideon, Ehud, Samson, and other judges to free them. So He freed, by means of Judith, the Jews destined to death by Holofernes, and those by Haman He

56. They sought therefore for Jesus; and they discoursed one with another, standing in the temple: What think you that he is not come to the festival day? And the chief priests and Pharisees had given a commandment that, if any man knew where he was, he should tell, that they might apprehend him.

Ver. 1.—*Lazarus*, a man honourable and rich, and therefore another person than the Lazarus who lay full of sores at the doors of the rich glutton (Luke xvi.)

*Bethany, the town of Mary and her sister Martha*, in which, *i.e.*, they dwelt as honoured residents, and as disciples and hostesses of Christ.

Mystically, Bethany is in the Hebrew the *house of affliction*, according to the Syriac version, and this agrees to the circumstances; for the sickness and death of Lazarus afflicted both him and his sisters.

Secondly, Bethany is *house of obedience*.

Thirdly, Bethany, says Pagninus, is the same as the *house of reply*, or of *the Lord's hearing*, because there Christ heard the prayer of Martha and Mary, interceding for the life of Lazarus.

John passes from what Christ did in the Feast of the Dedication, as appears from x. 22, to the doings of Christ a little before the last Passover, as appears in v. 55; that is, he leaps from December to March: he omits therefore the doings of Christ in January and February, because Luke relates those at length from chapters xv. to xix.

Ver. 2.—*It was Mary who anointed the Lord with ointment, and wiped His feet with her hair* (Luke vii. 37). I have shown that the Mary who twice, or as some say, three times, anointed Christ, was without doubt the same as Mary Magdalene; although some think that there were two, and others three.

*Whose brother Lazarus was sick.* John adds this, to suggest a cause for the raising of Lazarus, namely, that he was the brother of the Magdalene, who was wholly devoted to Jesus, and besought of Him the raising up of her brother Lazarus.

*Therefore his sisters sent, &c.* Cyril, Theophylact, and Leontius think that these are words of astonishment and as of a person wondering, How is it possible that one should be stricken down by disease whom Thou lovest, Lord, who hast the power of life and death? how can sickness have dared to attack one who is filled with love of Thee? and how can weakness hold him in whom Thy love dwells?

Others, more simply, think the sisters to have spoken that out of faith and confidence. As S. Augustine, and from him Bede: They did not say, Come, for to one who loved it was enough only to announce the fact. They did not dare to say, Come and heal; they did not dare to say, Give the command there, and here it shall come to pass, for why shall it not be so with them, if the faith of that centurion is praised by speaking thus? For he said, Lord, I am not worthy that Thou shouldst enter under my roof, but speak the word only, and my servant shall be healed. None of these things said they; but only, *Lord, he whom Thou lovest is sick*; it is enough that Thou knowest it; for Thou wilt not love and leave uncared for! This then is the prayer implied, but hidden and implicit, because it signifies the necessity and the desire for help; which is often more efficacious than an open solicitation, because it is more humble, modest, relying, and trustful. So out of S. Thomas Suarez' Treatise on Prayer.

Therefore this petition of the sisters shows, First, great faith; for they do not say, Come, hasten, lest death be beforehand with Thee. For they believe that Christ is able to cure even when absent; yea, even to raise again the dead. So Cyril, Theophylact, Rupertus. Secondly, great trustfulness, in that they confided that Christ, at the mere hearing, of the sickness, would bring a remedy to it, whence they do not multiply words and petitions. Thirdly, great love: *Behold, he whom Thou lovest*; as if they would say, Thou lovest us, and we Thee: it is sufficient for one who loves to announce the danger of the loved one. For love outweighs all prayers. Fourthly, resignation; for they resign themselves wholly to the providence of Christ, that concerning the disease and the sufferer, He should order and dispose as should befit His providence and love. Therefore this their prayer was efficacious, and is to be frequently used and imitated by us.

Figuratively, Rabanus and from him the Gloss: Lazarus, he says, is a sinner and is loved by the Lord; for He has not come to call the righteous, but sinners; the sisters are holy men, or good thoughts, who pray for the loosing of sins.

Lastly, the sisters did not themselves come to Jesus, but only sent messengers, both because they were women, to whom the care of the house pertained, and to whom a long journey would have been unfitting; and because their brother Lazarus, who was nigh unto death, needed their assistance; and because, trusting in the goodness and love of Christ, they thought a messenger sufficient. So S. Chrysostom, Cyril, and Euthymius.

Ver. 4.—*When Jesus heard that He said, This sickness is not, &c.* First, because this death of Lazarus shall not be so much death, as sleep; for he shall wake again and rise from it. Whence (ver. 11) He saith: *Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.* Secondly, as if He said: The end and object of the sickness of Lazarus is not death, but the glory of God; for God did not send it on him in order that it should deprive him of life by death, but rather that it should restore life to him in greater measure, and thus be to the greater glory of God. So S. Augustine: "It is not to death," he says, "because death itself is not to death, but rather to the giving occasion for a miracle, by the performing of which men may believe in Christ, and avoid the true death." Thirdly, *it is not to death*, that is, to such a death as is usually

this sepulchre again; which, that Christ might signify, He cried with a loud voice, *Lazarus, come forth.*"

So also S. Augustine (*On the Sermon of the Lord on the Mount*) "As we come to sin by three degrees, by suggestion, by delectation, by consent; so also of the sin itself there are three differences; in heart, in action, in custom—three deaths, as it were. One, so to speak, in the house, when in the heart consent is given to the desire; a second, now carried forth, as it were, beyond the door, when consent goes on into action; a third, when the mind, being weighed down by the force of evil custom, as it were by a mass of earth, is, so to speak, already decaying in the grave. And whosoever has read the Gospels recognises that the Lord has raised up these three kinds of dead. And he perhaps considers what differences there were in the word itself of Him who raised them: in one place. "Maiden, arise," and in another, "Young man, I say unto thee, Arise;" and in another, He groaned in spirit, and wept, and again He groaned, and then afterwards He cried with a loud voice, *Lazarus, come forth!*

Thirdly, the Gloss, out of S. Augustine and Bede. The first day of death is that in which we are born with original sin. The second, that in which, coming to years of discretion, we transgress the natural law. The third, in which we despise the written law. The fourth, in which we disdain also the Gospel of Christ and His grace. Contrariwise, S. Bernard takes the four days for the four motives and actions of a penitent; the first of fear; the second of conflict against sins; the third of grief; and the fourth of shame for the same.

Ver. 18.—*Now Bethany was nigh, &c.* A stadium is the eighth part of an Italian mile, and contains therefore 125 paces. John adds this to signify that many had come to Bethany from Jerusalem, inasmuch as it was so near, that they might comfort Martha and Mary, who were sorrowing for the death of Lazarus.

*And many of the Jews came, &c.* Many, especially relations, connections, friends; for these sisters were rich, noble, honoured, such as are accustomed to have many, either friends or dependent followers. Besides, the grief for a brother's death is very keen, and many, even strangers, and not known, are accustomed to assemble for the purpose of comforting persons under such a loss. For the grief for death is common to all; and in it the consolation of all is common also.

Ver. 20.—*Then Martha, as soon as she heard, &c.* At leisure for silence, grief, and prayer, according to her custom; wherefore the news of the coming of Christ reached not Mary but Martha, for Martha was the senior, and was over the house, and was active and busy, wherefore all letters and messengers were first brought to her, not to Mary. But why did not she herself signify the coming of Christ to Mary? I reply, first, because the near

2 Cor. vii. 3, *Ye are in our hearts to live and to die with you.* Furthermore, that which S. Thomas says, *Let us also go, that we may die with Him,* is as if he had said, "If we go with Jesus, we must die with Him, because of the violent hatred of the Jews towards Him. If then He goes, let us also go, as brave disciples and soldiers, and die with Him courageously as our Leader; if He disregards death, and even advances to meet it, let us also disregard it and meet it." For he had not sufficiently understood what Christ (ver. 9) intimates, that no danger threatened Him yet from the Jews. So Cyril. Therefore he offers himself for Christ to certain death, for he considered it was impending; which was a remarkable proof of his great bravery, and singular love for Christ.

Ver. 17.—*Then when Jesus came* [to Bethany, as some Greek Codices add] *He found that he had lain in the grave four days already.* That is, he had been buried four days ago. For the messenger respecting the illness of Lazarus came from the sisters to Jesus (says Chrysostom) on the day on which Lazarus died; the two following days Jesus remained in Bethabara; on the fourth day He went at length to Bethany.

Therefore Lazarus seems to have died and been buried on the same day on which the sisters sent a messenger to Jesus; for otherwise Lazarus would not have been four days dead and buried when Christ came, as is here said.

More probably, Euthymius and Maldonatus think that Lazarus died indeed on the day on which the messenger came to Christ, but was buried on the following day, lest perhaps there might remain in him some signs of hidden life; that Christ remained two days in Bethabara, and on the fourth day departed thence towards Bethany; but because this journey was one of about ten hours, it could scarcely have been traversed by Christ and the apostles in one day on foot; hence Christ reached Bethany on the following morning, which was the fifth from the burial of Lazarus and then raised him from the dead; for neither was it becoming that he should be raised in the evening (lest it might seem a fancied and illusive raising), but in the morning, or in full day. Wherefore Lazarus had already been four complete days in the tomb or sepulchre, and the fifth from his burial was begun; so that it might well appear to all that he was not only dead, but decaying and devoured by worms. Hence the raising of Lazarus performed by Christ was a most certain and wonderful miracle, which could in no way be hidden, or carped at by the scribes.

Typically, one buried four days is a sinner having the habit of sinning, who is dead in sin and as it were buried in it, and lies past cure, without hope of forgiveness and spiritual life. For the first day is that in which any one sins by the consent of the will. The second, on which any one completes the sin in act. The third, on which he repeats it again and again, and brings upon himself a custom and habit of it. The fourth, on which this habit becomes obstinate, and is, as it were, turned into nature; according to S. Augustine (*Confess., Lib. viii.*), "Out of the perverted will a lust is formed; and when the lust is served, it becomes a custom; and when the custom is not resisted, it becomes a necessity, and thus being connected together by certain (as it were) cramps, they formed what I have called a chain, and a hard slavery held me bound. Such a sinner, then, is by the great and rare grace of Christ to be raised from

common to men, namely, that man should remain in it nor return any more to this life and this world: for although death might separate the soul of Lazarus from his body, yet it did not end this world [for him] so that he should not return to it; which is the thing death does. For he was speedily raised up again by Christ, and returned to life more living and vigorous than before. So S. Chrysostom, Cyril, Theophylact, Euthymius, and others. Whence Nonnus renders, *it is not to everlasting death.*

But for the glory of God. By glory, first, Andreas Cretensis understands the Cross and death of Christ; for this the envious Jews determined upon because of His raising up Lazarus, and this greatly glorified Christ. Secondly, Theodorus takes it of the glory which was to come to Christ because of the publicity and fame throughout all Judea, and indeed through the whole world, of this raising of Lazarus performed by Him. Thirdly, and rightly, take the glory of God, because men seeing Lazarus raised up by Christ, believed on Him as the Messiah and Son of God, and therefore glorified both Christ and God the Father. For so John explains this glory in ver. 45: *Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him.* Whence S. Augustine, "Such a glorifying did not exalt Him, but profited us."

Ver. 5.—*Now Jesus loved Martha, &c.* Because of the singular love, devotion, and liberality with which they used to provide for Jesus and His disciples, for Martha had hospitable care for Jesus. Mary having been healed and converted by Christ, devoted herself wholly to Him, and indeed used to accompany Him when He went from town to town preaching, and ministered to Him of her substance (S. Luke viii. 2, 3). Lazarus imitated his sisters. John here inserts the mention of the love of Jesus, not so much that he may assign that cause for the sickness of Lazarus, as Cyril thinks, as if Jesus sent the sickness to Lazarus, because He loved him and his sisters, according to Rev. iii. 19, "As many as I love I rebuke and chasten;" but to signify that Jesus, after He had received the news of the sickness of Lazarus, plainly had a fixed purpose to heal him, but in suitable time and way. For His love made Him anxious respecting the welfare of Lazarus, and therefore He did all things which John narrates in order. Finally, Jesus so loved Lazarus and his sisters, that on their account He raised Lazarus from death, even although He knew that the raising of Lazarus would be to Himself the cause of the Cross and death. The life therefore of Lazarus was the death of Christ.

Ver. 6.—*When he had heard, &c.* He remained therefore in the same place for two days, during which Lazarus died, because He willed not to cure a sick man, but to raise one dead, and even four days buried and decaying; which was a far greater benefit and miracle, and was not open to the calumnies of the Jews, who might say that Lazarus was not truly dead, and therefore not raised, but only in a swoon or faint, from which he recovered, not by the help of Christ, but by the force of nature and youth.

Ver. 7.—*Then after that saith He to His disciples, Let us go into Judea again.* By thus forewarning, Christ calms the fears of His timid disciples; for they feared to return with Him into Judæa, because the Jews had a little before sought to stone Him (x. 31). So S. Chrysostom: “Never at any other time did the Lord announce to His disciples whither He was about to go; but here they were greatly afraid of being harassed should He set out without warning They feared both for Him and for themselves, for they were not strong in the faith.” S. Augustine says: “Christ departed, as a man, from Judea, that He might not be stoned: but in returning, forgetful of His weakness, He showed His power.”

Ver. 8.—*His disciples say, &c.* The disciples say this, because they feared the Jews on account of Christ, and still more for themselves.

Ver. 9.—*Jesus answered, Are there not twelve hours in the day?* Lyra and those who follow him expound thus, as if it were “As the twelve hours change through the day, and the breezes change with them, so the minds of the Jews may easily be changed, that those who before hated Me may now love and receive Me!”

Secondly, S. Augustine, Bede, and Rupertus: “As the twelve hours follow the day, that is, the course of the sun, so that they succeed each other in turn, so it is your duty to follow Me; for I am as it were your sun and day, but ye accompany Me as the twelve hours.” And the Gloss: “Christ calls Himself the *day*, in which they ought to walk, that they may not stumble, and without whom if they walk they stumble; as the disciples just now did in being unwilling that He should die, who came to die for men; but them He calls hours, because these follow the day.”

Thirdly, S. Cyril, as if: “Some hours of My day, that is, of My life, shall remain, in which it behoves Me to preach and to benefit the Jews: *the night will come*, that is, My Passion and Death; because of which I shall encompass them in the shades of slaughter and calamity: for night is the symbol of wrath and calamities.”

Fourthly and rightly: Certain and fixed is the period of day, that is, of twelve hours, within which any one may walk without stumbling, because he has the light by which he sees and avoids obstacles: so and with equal certainty the time of My life is fixed by God the Father, in which I have to live and do the works which I have been sent to perform. This therefore I call the day; and in this I have no danger to fear from the Jews for Myself or for you, nor can I be slain before the time foreordained for Me by My Father; that is, before the setting and night of My life shall come.

*If any man walk, &c.*

Ver. 10.—*But if a man walk in the night, &c. While it is day*, that is, while the time of life remains to Me, ye will not stumble, O disciples, while following Me into Judea; but when the night shall have come, that is, death and the close of My life, then the Jews will persecute and kill you as My disciples, as they have persecuted and killed Me. So Rupertus. Mystically, he who follows the day, that is, the sun and light of faith and grace, does not stumble, does not fall into offences; but he who walks in the night,

that is, in the darkness of ignorance and concupiscence, he falls into various faults and penalties. Eph. v. 8.

Ver. 11.—*These things said He, &c.* He calls death *sleep*, because Lazarus was soon to be aroused and awakened from it. Hear S. Augustine: To the Lord, who called him from the sepulchre with as much ease as thou callest one sleeping from his bed, he was merely asleep; to men, who were not able to raise him up, he was dead. So Paul calls the dead who are to rise again, *sleepers* (1 Thess. iv. 14).

Ver. 12.—*Then said His disciples, Lord, if he sleep, he shall do well.* For in the sick sleep is usually the sign and forerunner, and often the cause, of health. The sense is as if it were said, Let us suffer him to sleep, that he may the more quickly recover: wherefore there is no reason that we should go to him. So S. Augustine and Cyril.

Ver. 13.—*Howbeit Jesus spake of his death, &c.* Because they took the “sleepeth” simply, not symbolically, of death, as Christ meant it.

Ver. 14.—*Then said Jesus unto them plainly, Lazarus is dead.* He showed Himself to be a prophet, yea, the Son of God, inasmuch as He reveals things secret and distant: for such was this death of Lazarus, which He here clearly declares, to take away the disciples’ error as to his sleep. For the messenger had announced to Christ only his sickness, not his death.

Ver. 15.—*And I am glad for your sakes that I was not there.* Christ therefore declaring his death, showed that He knew it not in a human manner, but in a Divine. For how, says Augustine, should the thing be hidden from Him who had created the man who was dying? and into whose hands his soul had gone forth? *Nevertheless let us go unto him.* Christ speaks of the dead as though he were living, because He was about to make him so, by raising him from the dead. So Cyril.

Ver. 16.—*Then said Thomas, &c.* Thomas was not doubly named, as if his first name had been Thomas, his second Didymus; but they were one and the same: for the Hebrew word Thomas is the same as the Greek Didymus, that is, a twin.

*Let us also go, that we may die with Him.* Not with Lazarus, as some will have it, for this seems foolish; but with Christ, who a little before had said, *Let us go to him.* Thomas, says Bede, exhorts his companions beyond all, that they should go and die with Christ, in which his great constancy appears. (And the Interlin.) Behold the true disposition of loving souls, either to live with Him or to die with Him; such as were the Soldurii among the Gauls, whose law and covenant in war was, either to conquer together or to die together, as Julius Cæsar bears witness in his Commentaries (*De Bell. Gall. III. 22*), whom S. Paul seems to have alluded to when he says, in