Catena Aurea: Commentary on St. John, part 2 (chapters 11–21)

Thomas Aquinas (c. AD 1225–1274)

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Chapter 11.

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 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

2 R Aug. de Con. Ev. ii. lxxix. Luke 7, 38.

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.

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. 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

2 B 2 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.

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, 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. 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, 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 pleasant 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 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. 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. 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. AUG. He then declares His meaning openly: Then said Jesus unto them plainly, Lazarus is dead. 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.

AUG. He had been sent for to restore Lazarus from sick- * cum causâ suâ dormit, cum causâ suâ surgit. ness, not from death. But how could the death be hid from Him, into whose hands the soul of the dead had flown? And I am glad for your sakes that I was not there, that ye might believe; i. e. seeing My marvellous power of knowing a thing I have neither seen nor heard. The disciples already believed in Him in consequence of His miracles; so that their faith had not now to begin, but only to increase. That ye might believe, means, believe more deeply, more firmly. THEOPHYL. Some have understood this place thus. I rejoice, He says, for your sakes; for if I had been there, I should have only cured a sick man; which is but an inferior sign of power. But since in My absence he has died, ye will now see that I can raise even the dead putrefying body; and your faith will be strengthened. CHRYS. The disciples all dreaded the Jews; and especially Thomas; Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him. But he who was now the most weak and unbelieving of all the disciples, afterwards became stronger than any. And he who dared not go to Bethany, afterwards went over the whole earth, in the midst of those who wished his death, with a spirit indomitable. BEDE. The disciples, checked by our Lord's answer to them, dared no longer oppose; and Thomas, more forward than the rest, says, Let us also go that we may die with him. What an appearance of firmness! He speaks as if he could really do what he said; unmindful, like Peter, of his frailty.

17. Then when Jesus came, he found that he had lain in the grave four days already. 18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 23. Jesus saith unto her, Thy

brother shall rise again. 24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26. And whosoever liveth and believeth in me shall never die. Believest thou this? 27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. ALCUIN. Our Lord delayed His coming for four days, that the resurrection of Lazarus might be the more glorious: Then when Jesus came, He found that He had lain in the grave four days already. CHRYS. Our Lord had stayed two days, and the messenger had come the day before; the very day on which Lazarus died. This brings us to the fourth day. AUG. Of the four days many things may be said. They refer to one thing, but one thing viewed in different ways. There is one day of death which the law of our birth brings upon us. Men transgress the natural law, and this is another day of death. The written law is given to men by the hands of Moses, and that is despised—a third day of death. The Gospel comes, and men transgress it—a fourth day of death. But Christ doth not disdain to awaken even these. ALCUIN. The first sin was elation of heart, the second assent, the third act, the fourth habit.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. CHRYS. Two miles. This is mentioned to account for so many coming from Jerusalem: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. But how could the Jews be consoling the beloved of Christ, when they had resolved that whoever confessed Christ should be put out of the synagogue?

Perhaps the extreme affliction of the sisters excited their sympathy; or they wished to shew respect for their rank. Or perhaps they who came were of the better sort; as we find many of them believed. Their presence is mentioned to do away with all doubt of the real death of Lazarus. BEDE. Our Lord had not yet entered the town, when Martha met Him: Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house. Chrys. Horn. xii. 2. CHRYS. Martha does not take her sister with her, because she wants to speak with Christ alone, and tell Him what has happened. When her hopes had been raised by Him, then she went her way, and called Mary. THEOPHYL. At first she does not tell her sister, for fear, if she came, the Jews present might accompany her. And she did not wish them to know of our Lord’s coming. Then saith Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. CHRYS. She believed in Christ, but she believed not as she ought. She did not speak as if He were God: If Thou hadst been here, my brother had not died. THEOPHYL. She did not know that He could have restored her brother as well absent as present. Chrys. Horn. lxii. 3. CHRYS. Nor did she know that He wrought His miracles by His own independent power:

But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee. She only thinks Him some very gifted man. AUG. She does not say to Him, Bring my brother to life again; for how could she know that it would be good for him to come to life again; she says, I know that Thou canst do so, if Thou wilt; but what Thou wilt do is for Thy judgment, not for my presumption to determine. CHRYS. But our Lord taught her the truths which she did not know: Jesus saith unto her, Thy brother shall rise again. Observe, He does not say, I will ask God, that he may rise again, nor on the other hand does He say, I want no help, I do all things of Myself; a declaration which would have been too much for the woman; but something between the two, He shall rise again. AUG. Shall rise again, is ambiguous: for He does not say, now. And therefore it follows: Martha saith unto Him, I know that he shall rise again in the resurrection at the last day: of that resurrection I am certain; of this I am doubtful.

CHRYS. She had often heard Christ speak of the resurrection. Chrys. Hom. lxii. Jesus now declares His power more plainly: Jesus said unto her, I am the resurrection and the life. He needed therefore none to help Him; for if He did, how could He be the resurrection. And if He is the life, He is not confined by place, but is every where, and can heal every where. ALCUIN. I am the resurrection, because I am the life; as through Me he will rise at the general resurrection, through Me he may rise now. CHRYS. To Martha's, Whatsoever Thou shalt ask, Chrys. Hom. lxii. He replies, He that believeth in Me, though he were dead, yet shall he live: shewing her that He is the Giver of all good, and that we must ask of Him. Thus He leads her to the knowledge of high truths; and whereas she had been enquiring only about the resurrection of Lazarus, tells her of a resurrection in which both she and all present would share. AUG. He that believeth in Me, though he were dead: i. e. Aug. through his flesh die, his soul shall live till the flesh rise Tr. xlix. 15. again, never to die more. For faith is the life of the soul.

And whosoever liveth, in the flesh, and believeth in Me, though he die for a time in the flesh, shall not die eternally. ALCUIN. Because He hath attained to the life of the Spirit, and to an immortal resurrection. Our Lord, from Whom nothing was hid, knew that she believed, but sought from her a confession unto salvation: Believest thou this? She saith unto Him, Yea, Lord, I believe that Thou art the Christ the Son of God, which should come into the world. CHRYS. Chrys. Hom. lxii. 3. She seems not to have understood His words; i. e. she saw that He meant something great, but did not see what that was. She is asked one thing, and answers another. AUG. Aug. When I believed that Thou wert the Son of God, I believed Tr. xlix. 15. that Thou wert the resurrection, that Thou wert life; and that he that believeth in Thee, though he were dead, shall live.

28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29. And as soon as she heard

that, she arose quickly, and came unto him. 30. Now Jesus was not yet come into the town, but was in that place where Martha met him. 31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. Aug. Tr.xlix. 16. λάθρα silentio V. Chrys. Hom. lxii. non occ. Aug. Tr.xlix. 16.

CHRYS. Christ's words had the effect of stopping Martha's grief. In her devotion to her Master she had no time to think of her afflictions: And when she had so said, she went her way, and called Mary her sister secretly. AUG. Silently, i. e. speaking in a low voice. For she did speak, saying, The Master is come, and calleth for thee. CHRYS. She calls her sister secretly, in order not to let the Jews know that Christ was coming. For had they known, they would have gone, and not been witnesses of the miracle. AUG. We may observe that the Evangelist has not said, where, or when, or how, the Lord called Mary, but for brevity's sake has left it to be gathered from Martha's words. THEOPHYL. Perhaps she thought the presence of Christ in itself a call, as if it were inexcusable, when Christ came, that she should not go out to meet Him. CHRYS. While the rest sat around her in her sorrow, she did not wait for the Master to come to her, but, not letting her grief detain her, rose immediately to meet Him; As soon as she heard that, she arose quickly, and came unto Him. AUG. So we see, if she had known of His arrival before, she would not have let Martha go without her.

Now Jesus was not yet come into the town, but was in that place where Martha met Him. CHRYS. He went slowly, that He might not seem to catch at an occasion of working a miracle, but to have it forced upon Him by others asking. Mary, it is said, arose quickly, and thus anticipated His coming. The Jews accompanied her: The Jews then which were with her in the house, and comforted her, when they saw Mary that she arose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. AUG. Aug. The Evangelist mentions this to shew how it was that so many were present at Lazarus' resurrection, and witness of that great miracle. Then when Mary was come where Jesus was, and saw Him, she fell down at His feet. CHRYS. She is more fervent than her sister. Forgetful of the crowd around her, and of the Jews, some of whom were enemies to Christ, she threw herself at her Master's feet. In His presence all earthly things were nought to her; she thought of nothing but giving Him honour. THEOPHYL. But her faith seems as yet imperfect: Lord, if Thou hadst been here, my brother had not died. ALCUIN. As if to say, Lord, while Thou wert with us, no disease, no sickness dared to shew itself, amongst those with whom the Life deigned to take up His abode. AUG. O faithless assembly! Whilst Thou art yet in the world, Lazarus Thy friend dieth! If the friend dies, what will the enemy suppose? Is it a small thing that they will not serve Thee upon earth? lo, hell hath taken Thy beloved. BEDE. Mary did

not say so much as Martha, she could not bring out what she wanted for weeping, as is usual with persons overwhelmed with sorrow.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34. And said, Where have ye laid him? They said unto him, Lord, come and see. 35. Jesus wept. 36. Then said the Jews, Behold how he loved him! 37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone from the place where the dead was laid. CHRYS. Christ did not answer Mary, as He had her sister, on account of the people present. In condescension to them He humbled Himself, and let His human nature be seen, in order to gain them as witnesses to the miracle: When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in His spirit, and was troubled. AUG. For who but Himself could trouble Him? Christ was troubled, because it pleased Him to be troubled; He hungered, because it pleased Him to hunger. It was in His own power to be affected in this or that way, or not. The Word took up soul and flesh, and whole man, and fitted it to Himself in unity of person. And thus according to the nod and will of that higher nature in Him, in which the sovereign power resides, He becomes weak and troubled. THEOPHYL. To prove His human nature He sometimes gives it free vent, while at other times He commands, and restrains it by the power of the Holy Ghost. Our Lord allows His nature to be affected in these ways, both to prove that He is very Man, not Man in appearance only; and also to teach us by His own example the due measures of joy and grief. For the absence altogether of sympathy and sorrow is brutal, the excess of them is womanly.

AUG. And said, Where have ye laid him? He knew where, but He asked to try the faith of the people. CHRYS. He did not wish to thrust the miracle upon them, but to make them ask for it, and thus do away with all suspicions. AUG. The question has an allusion too to our hidden calling. That predestination by which we are called, is hidden; and the sign of its being so is our Lord asking the question: He being as it were in ignorance, so long as we are ignorant ourselves. Or because our Lord elsewhere shews that He knows not sinners, saying, I know you not, because in keeping His commandments there is no sin. They said unto Him, Lord, come and see. CHRYS. He had not yet raised any one from the dead; and seemed as if He came to weep, not to raise to life. Wherefore they say to Him, Come and see. AUG.

The Lord sees when He pities, as we read, Look upon my adversity and misery, and forgive me all my sin.

Jesus wept. ALCUIN. Because He was the fountain of pity. He wept in His human nature for him whom He was able to raise again by His divine. AUG. Wherefore did Christ weep, but to teach men to weep? BEDE. It is customary to mourn over the death of friends; and thus the Jews explained our Lord's weeping: Then said the Jews, Behold how He loved him. AUG. Loved him. Our Lord came not to call the righteous but sinners to repentance. And some of them said, Could not this Man which opened the eyes of the blind, have caused that even this man should not have died? He was about to do more than this, to raise him from death. CHRYS. It was His enemies who said this. The very works, which should have evidenced His power, they turn against Him, as if He had not really done them. This is the way that they speak of the miracle of opening the eyes of the man that was born blind. They even prejudge Christ before He has come to the grave, and have not the patience to wait for the issue of the matter. Jesus therefore again groaning in Himself, cometh to the grave. That He wept, and He groaned, are mentioned to shew us the reality of His human nature. John who enters into higher statements as to His nature than any of the other Evangelists, also descends lower than any in describing His bodily affections. AUG. And do thou too groan in thyself, if thou wouldest rise to new life. To every man is this said, who is weighed down by any vicious habit. It was a cave, and a stone lay upon it. The dead under the stone is the guilty under the Law. For the Law, which was given to the Jews, was graven on stone. And all the guilty are under the Law, for the Law was not made for a righteous man. BEDE.

A cave is a hollow in a rock. It is called a monument, because it reminds us of the dead. Jesus said, Take ye away the stone. CHRYS. But why did He not raise him without taking away the stone? Could not He who moved a dead body by His voice, much more have moved a stone? He purposely did not do so, in order that the miracle might take place in the sight of all; to give no room for saying, as they had said in the case of the blind man, This is not he. Now they might go into the grave, and feel and see that this was the man. AUG. Take ye away the stone; mystically, Take away the burden of the law, proclaim grace. AUG. Perhaps those are signified who wished to impose the rite of circumcision on the Gentile converts; or men in the Church of corrupt life, who offend believers. AUG. Mary and Martha, the sisters of Lazarus, though they had often seen Christ raise the dead, did not fully believe that He could raise their brother; Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh, for he hath been dead four days. THEOPHYL. Martha said this from weakness of faith, thinking it impossible that Christ could raise her brother, so long

Bede. non occ. (Nic.) Chrys. Hom. lxiii. 2. after death. BEDE. Or, these are not words of despair, but of wonder. CHRYS. Thus every thing tends to stop the mouths of the unbelieving. Their hands take away the stone, their ears hear Christ's voice, their eyes see Lazarus come forth, they perceive the smell of the dead body. THEOPHYL. Christ reminds Martha of what He had told her before, which she had forgotten: Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? CHRYS. She did not remember what He said above, He that believeth in Me, though he were dead, yet shall he live. To the disciples He had said, That the Son of God might be glorified thereby; here it is the glory of the Father He speaks of. The difference is made to suit the different hearers. Our Lord could not rebuke her before such a number, but only says, Thou shalt

see the glory of God. AUG. Herein is the glory of God, that he that stinketh and hath been dead four days, is brought to life again. Then they took away the stone. ORIGEN. The delay in taking away the stone was caused by the sister of the dead, who said, By this time he stinketh, for he hath been dead four days. If she had not said this, it would not be said, Jesus said, Take away the stone. Some delay had arisen; it is best to let nothing come between the commands of Jesus and doing them. 41. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46. But some of them went their ways to the Pharisees, and told them what things Jesus had done. ALCUIN. Christ, as man, being inferior to the Father, prays to Him for Lazarus's resurrection; and declares that He is heard: And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. ORIGEN. He lifted up His eyes; mystically, He lifted up the human mind by prayer to the Father above. We should pray after Christ's pattern, Lift up the eyes of our heart, and raise them above present things in memory, in thought, in intention. If to them who pray worthily after this fashion is given the promise in Isaiah, Thou shalt cry, and He shall say, Here I am; what answer, think we, our Lord and Saviour would receive? He was about to pray for the resurrection of Lazarus. He was heard by the Father before He prayed;

His request was granted before made. And therefore He begins with giving thanks; I thank Thee, Father, that Thou hast heard Me. CHRYS. i. e. There is no difference of will between Me and Thee. Thou hast heard Me, does not shew any lack of power in Him, or that He is inferior to the Father. It is a phrase that is used between

friends and equals. That the prayer is not really necessary for Him, appears from the words that follow, And I knew that Thou heardest Me always: as if He said, I need not prayer to persuade Thee; for Ours is one will. He hides His meaning on account of the weak faith of His hearers. For God regards not so much His own dignity, as our salvation; and therefore seldom speaks loftily of Himself, and, even when He does, speaks in an obscure way; whereas humble expressions abound in His discourses. HILARY. He did not therefore need to pray: He prayed for our sakes, that we might know Him to be the Son: But because of the people which stand by I said it, that they may believe that Thou hast sent Me. His prayer did not benefit Himself, but benefited our faith. He did not want help, but we want instruction. CHRYS. He did not say, That they may believe that I am inferior to Thee, in that I cannot do this without prayer, but, that Thou hast sent Me.

He saith not, hast sent Me weak, acknowledging subjection, doing nothing of Myself, but hast sent Me in such sense, as that man may see that I am from God, not contrary to God; and that I do this miracle in accordance with His will. AUG. Christ went to the grave in which Lazarus slept, as if He were not dead, but alive and able to hear, for He forthwith called him out of his grave: And when He had thus spoken, He cried with a loud voice, Lazarus, come forth. He calls him by name, that He may not bring out all the dead. CHRYS. He does not say, Arise, but, Come forth, speaking to the dead as if he were alive. For which reason also He does not say, Come forth in My Father's name, or, Father, raise him, but throwing off the whole appearance of one praying, proceeds to shew His power by acts. This is His general way. His words shew humility, His acts power. THEOPHYL. The voice which roused Lazarus, is the symbol of that trumpet which will sound at the general resurrection. (He spoke loud, to contradict the Gentile fable, that the soul remained in the tomb. The soul of Lazarus is called to as if it were absent, and a loud voice were necessary to summon it. And as the general resurrection is to take place in the twinkling of an eye, so did this single one:

And he that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin. Now is accomplished what was said above, The hour is coming, when the dead v. 25. shall hear the voice of the Son of God, and they that hear shall live. ORIGEN. His cry and loud voice it was which awoke him, as Christ had said, I go to awake him. The resurrection of Lazarus is the work of the Father also, in that He heard the prayer of the Son. It is the joint work of Father and Son, one praying, the other hearing; for as the Father v. 21. raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. CHRYS. He came forth bound, that none might suspect that he was a mere phantom. Besides, that this very fact, viz. of coming forth bound, was itself a miracle, as great as the resurrection. Jesus saith unto them, Loose him, that by going near and touching him they might be certain he was the very person. And let him go. His humility is shewn here; He does not take Lazarus about with Him for the sake of display.

ORIGEN. Our Lord had said above, Because of the people that stand by I said it, that they may v. 10. believe that Thou hast sent Me. It would have been ignorance of the future, if He had said this, and none believed, after all. Therefore it follows:

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him. But some of them went their way to the Pharisees, and told them what things Jesus had done. It is doubtful from these words, whether those who went to the Pharisees, were of those many who believed, and meant to conciliate the opponents of Christ; or whether they were of the unbelieving party, and wished to inflame the envy of the Pharisees against Him. The latter seems to me the true supposition; especially as the Evangelist describes those who believed as the larger party. Many believed; whereas it is only a few who go to the Pharisees: Some of them went to the Pharisees, and told them what things Jesus had done. AUG. Although according to the Gospel history, we hold that Lazarus was really raised to

2 c life, yet I doubt not that his resurrection is an allegory as well. We do not, because we allegorize facts, lose our belief in them as facts. AUG. Every one that sinneth, dies; but God, of His great mercy, raises the soul to life again, and does not suffer it to die eternally. The three miraculous resurrections in the Gospels, I understand to testify the resurrection of the soul. GREG. The maiden is restored to life in the house, the young man outside the gate, Lazarus in his grave. She that lies dead in the house, is the sinner lying in sin: he that is carried out by the gate is the openly and notoriously wicked. AUG. Or, it is death within; when the evil thought has not come out into action. But if thou actually do the evil thing, thou hast as it were carried the dead outside the gate. GREG. And one there is who lies dead in his grave, with a load of earth upon him; i. e. who is weighed down by habits of sin. But the Divine grace has regard even unto such, and enlightens them. AUG. Or we may take Lazarus in the grave as the soul laden with earthly sins. AUG. And yet our Lord loved Lazarus. For had He not loved sinners, He would never have come down from heaven to save them. Well is it said of one of sinful habits, that He stinketh. He hath a bad report already, as it were the foulest odour. AUG.

Well may she say, He hath been dead four days. For the earth is the last of the elements. It signifies the pit of earthly sins, i. e. carnal lusts. AUG. The Lord groaned, wept, cried with a loud voice. It is hard for Him to arise, who is bowed down with the weight of evil habits. Christ troubleth Himself, to signify to thee that thou shouldst be troubled, when thou art pressed and weighed down with such a mass of sin. Faith groaneth, he that is displeased with himself groaneth, and accuseth his own evil deeds; that so the habit of sin may yield to the violence of repentance. When thou sayest, I have done such a thing, and God has spared me; I have heard the Gospel, and despised it; what shall I do? then Christ groaneth,

because faith groaneth; and in the voice of thy groaning appeareth the hope of thy rising again. GREG. Lazarus is bid to come forth, i. e. to come forth and condemn himself with his own mouth, without excuse or reservation: that so he that lies buried in a guilty conscience, may come forth out of himself by confession.

AUG. That Lazarus came forth from the grave, signifies the soul's deliverance from carnal sins. That he came bound up in grave clothes means, that even we who are delivered from carnal things, and serve with the mind the law of God, yet cannot, so long as we are in the body, be free from the besetments of the flesh. That his face was bound about with a napkin means, that we do not attain to full knowledge in this life. And when our Lord says, Loose him, and let him go, we learn that in another world all veils will be removed, and that we shall see face to face. AUG. Or thus: When thou despisest, thou liest dead; when thou confessest, thou comest forth. For what is to come forth, but to go out, as it were, of thy hiding place, and shew thyself? But thou canst not make this confession, except God move thee to it, by crying with a loud voice, i. e. calling thee with great grace. But even after the dead man has come forth, he remains bound for some time, i. e. is as yet only a penitent. Then our Lord says to His ministers, Loose him, and let him go, i. e. remit his sins: Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. ALCUIN. Christ awakes, because His power it is which quickens us inwardly: the disciples loose, because by the ministry of the priesthood, they who are quickened are absolved. BEDE. By those who went and told the Pharisees, are meant those who seeing the good works of God's servants, hate them on that very account, persecute, and calumniate them.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 49. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50. Nor consider that it is expedient for us, that 2 c 2 one man should die for the people, and that the whole nation perish not. 51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53. Then from that day forth they took counsel together for to put him to death.

THEOPHYL. Such a miracle as this should have drawn forth wonder and praise. But they make it a reason of plotting against His life: Then gathered the chief priests and Pharisees a council, and said, What do we? AUG. But they had no thought of believing. The miserable men only consulted how they might hurt and kill Him, not how themselves might be saved from death. *What do we? for this

Man doeth many miracles. CHRYS. Him of whose divinity they had received such certain proofs, they call only a man. ORIGEN. This speech is an evidence of their audacity and blindness: of their audacity, because they testified that He had done many miracles, and yet thought that they could contend successfully against Him, and that He would have no power of withstanding their plots; of their blindness, because they did not reflect that He who had wrought such miracles could easily escape out of their hands; unless indeed they denied that these miracles were done by Divine power. They resolved then not to let Him go; thinking that they should thus place an impediment in the way of those who wished to believe in Him, and also prevent the Romans from taking away their place and nation. *If we let Him thus alone, all men will believe on Him, and the Romans shall come and take away both our place and

nation.* CHRYS. They say this to alarm the people; as if they were incurring the suspicion of setting up an usurper. If, say they, the Romans in crowds follow Him, they will suspect us of setting up a tyranny, and will destroy our state. But this was wholly a fiction of their own. For what was the fact? Did He take armed men about with Him, did He go with horsemen in His train? Did He not rather choose desert places to go to? However, that they might not be suspected of consulting only their own interests, they declare the whole state is in danger. AUG. Or, they were afraid that, if all believed in Christ, none would remain to defend the city of God and the temple against the Romans: since they thought that Christ's teaching was directed against the temple, and their laws. They were afraid of losing temporal things, and thought not of eternal life; and thus they lost both. For the Romans, after our Lord had suffered and was glorified, did come and take away their place and nation, reducing the one by siege, and dispersing the other. ORIGEN. Mystically: It was fit that the Gentiles should occupy the place of them of the circumcision; because by their fall salvation came to the Gentiles. The Romans represent the Gentiles, being the rulers of the Gentile world. Their nation again was taken away, because they who had been the people of God, were made not a people. CHRYS. When they hesitated, and asked, What do we?

one of them gave most cruel and shameless advice, viz. Caiaphas, who was High Priest that same year. AUG. How is it that he is called the High Priest of that year, when God appointed one hereditary High Priest? This was owing to the ambition and contention of parties amongst the Jews themselves, which had ended in the appointment of several High Priests, who took the office in turn, year by year. And sometimes even there seems to have been more than one in office. ALCUIN. Of this Caiaphas Josephus relates, that he bought the priesthood for a year, for a certain sum. ORIGEN. Orig. The character of Caiaphas is shewn by his being called the High Priest of that same year; the year, viz. in which our Saviour suffered. Being the High Priest that same year, he said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and

that the whole nation perish not. i. e. Ye sit still, and give no attention. Attend to me. So insignificant a thing as the life of one man may surely be made a sacrifice for the safety of the state. THEOPHYL. He said this with a bad intention, yet the Holy Spirit used his mouth as the vehicle of a prophecy: And this spake he not of himself: but being high priest that year, he prophesied that Jesus

should die for that nation. ORIGEN. Not every one that prophesieth is a prophet; as not every one that does a just action is just, he, for example, that does one for vainglory. Caiaphas prophesied without being a prophet, as did Balaam. Perhaps some will deny that Caiaphas prophesied by the Holy Spirit, on the ground that evil spirits may bear witness to Christ, as the one in Luke, who says, I know Thee who Thou art, the Holy One of God; the intention of Caiaphas too being not to induce his hearers to believe on Him, but to excite them to kill Him. It is expedient for us. Is this part of his prophecy true or false? If it is true, then those who contended against Jesus in the council, since Jesus died for the people, and they participate in the advantage of His death, are saved. This you say is absurd; and thence argue that the prophecy is false, and, if false, not dictated by the Holy Spirit, since the Holy Spirit does not lie. On the other side it is argued, for the truth of the prophecy,

that these words only meant that He by the grace of God should taste death for all men; that He is the Saviour of all men, specially of them that believe. And in the same way the former part of the speech, Ye know nothing at all, is made out to be an assertion of the truth. They knew nothing of Jesus, who did not know that He was truth, wisdom, justice, and peace. And again, That one MAN should die for the people. It was as man that He died for the people: in so far as He is the image of the invisible God, He was incapable of death. And He died for the people, in that He took upon Himself, made away with, blotted out the

sins of the whole world. And this spake he not of himself. Hence we see, what men say sometimes proceeds from themselves, sometimes from the influence of some power upon them. In the latter case though they may not be taken quite out of themselves, and in a certain sense go along with their own words, yet they do not go along with the meaning of them. Thus Caiaphas says nothing of himself; and therefore does not interpret his own prophecy, because he does not understand it. Thus Paul too speaks of some teachers 1 Tim. of the law, who understand neither what they say, nor 1, 7. whereof they affirm. Aug. We learn hence that even bad Aug. men may foretell things to come by the spirit of prophecy, 37. Tr. xlix. which power the Evangelist ascribes to a divine sacrament, he being Pontifex, i. e. High Priest. CHRYS. See the great Chrys. virtue of the Holy Spirit, in drawing forth a prophecy from a Hom. wicked man. And see too the virtue of the pontifical office, which made him, though an unworthy High Priest, unconsciously prophesy. Divine grace only used his mouth; it Aug. touched not his corrupt heart. AUG. Caiaphas prophesied of Tr. xlix. the Jewish nation alone; in which nation were the sheep, of

27. which our Lord says, I am not sent but unto the lost sheep Matt. of the house of Israel. But the Evangelist knew that there 15, 34.

were other sheep, not of this fold, which were to be brought in, and therefore adds, And not for that nation only, but also that He should gather together in one the children of God that were scattered abroad; i. e. those who were predestined to be so: for as yet there were neither sheep, nor children of God. GREG. His persecutors accomplished this Greg. vi. wicked purpose, and put Him to death, thinking to ex-Moral. tinguish the devotion of His followers; but faith grew from the very thing which these cruel and unbelieving men thought would destroy it. That which human cruelty had executed against Him, He turned to the purposes of His mercy. ORIGEN. Inflamed by the speech of Caiaphas, they Orig. determined on killing our Lord: Then from that day forth tom. they took counsel together to put Him to death. Was this xxviii. then the work of the Holy Spirit, as well as the former, or was it another spirit which did both first speak by the mouth of a wicked man, and then excite others like him to kill Christ? Answer: It is not necessary that both should be the work of the same spirit. As some turn the Scriptures themselves, which were given for our good, to the support of bad doctrines; so this true prophecy respecting our Saviour was understood in a wrong sense, as if it were a call to put Him to death. CHRYS. They sought before to kill Him; now Chrys. their resolution was confirmed. Hom. lxv. 1.

54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. 55. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him. Orig. ORIGEN. After this resolution of the Chief Priests and t.xxv.ii. Pharisees, Jesus was more cautious in shewing Himself 18. among the Jews, and retired to remote parts, and avoided populous places: Jesus therefore walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim. Aug. Tr.xlix. Not that His power had failed Him; for, had He pleased,

28. He might still have walked openly among the Jews, and they done nothing to Him. But He wished to shew the disciples, by His own example, that believers did not sin by retiring out of the sight of their persecutors, and hiding themselves from the fury of the wicked, rather than inflame that fury by Orig. their presence. ORIGEN. It is praiseworthy, when struggles t.xxviii. are at hand, not to avoid confession, or refuse to suffer 18. death for the truth's sake. And it is no less praiseworthy now to avoid giving occasion for such trial. Which we should take

care to do, not only on account of the uncertainty of the event of a trial in our own case, but also not to be the occasion of increasing the impiety and guilt of others. For he who is the cause of sin in another, shall be punished. If we do not avoid our persecutor, when we have the opportunity, we make ourselves responsible for his offence. But our Lord not only retired Himself, but to remove all occasion of offence from His persecutors, took His disciples with Chrys. Him: And there stayed with His disciples. CHRYS. How Hom. lxv. 2. lxv. 2.

must it have troubled the disciples to see Him save Himself by merely human means? While all were rejoicing and keeping the feast, they remained hid, and in danger. Yet they continued with Him; as we read in Luke, Ye are they which have LLake22, continued with Me in My temptations. ORIGEN. Mystically, Orig. Jesus walked openly among the Jews, when the Word of t.xxviii. God used to come to them by the Prophets. But this Word ceased, i. e. Jesus went thence. And He went to that town near the wilderness, whereof Isaiah says, More are the Is.54,1. children of the desolate, than the children of the married wife. Ephraim signifies fertility. Ephraim was the younger brother of Manasses: Manasses stands for the elder people forgotten; the word Manasses meaning forgotten. When the elder people were forgotten and passed over, there came an abundant harvest from the Gentiles. Our Lord left the Jews, and went forth into a country—the whole world—near the wilderness, the deserted Church, to Ephraim, the fruitful city; and there continues with His disciples up to this day. AUG. He who came from heaven to suffer, wished to draw near the place of His Passion, His hour being now at hand: And the Jews' passover was nigh at hand. That Tr. 1. 2. passover they had resolved to celebrate by shedding our Lord's blood; the blood which consecrated the Passover, the blood of the Lamb. The Law obliged every one to go up to the feast:

And many went out of the country up to Jerusalem before the passover to purify them. But ours is the true Passover; the Jewish one was a shadow. The Jews held their passover in the dark, we in the light: their posts were stained with the blood of a slain animal, our foreheads are signed with the blood of Christ. THEOPHYL. They went up before the passover, to be purified. For whoever had sinned willingly or unwillingly could not keep the passover, unless they were first purified by washings, fastings, and shaving of the head, and also offering certain stated oblations. While engaged in these purifications, they were plotting our Lord's death: Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that He will not come to the feast? CHRYS. They lay in wait for Chrys. Him at the passover, and made the feast time the time of Hom. His death. ORIGEN. Wherefore the Evangelist does not lxv. Orig. t.xxviii.

call it the Lord's passover, but the Jews' passover. For then it was that they plotted our Lord's death. ALCUIN. They sought Jesus with bad intent. We seek Him, standing in God's temple, mutually encouraging one another, and praying Him to

come to our feast, and sanctify us by His presence. THEOPHYL. If the common people only had done these things, the Passion would have seemed owing to men's ignorance; but the Pharisees it is, who order Him to be taken: Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should shew it, that they might take Him. ORIGEN. Observe, they did not know where He was; they knew that He had gone away. Mystically, they did not know where He was, because, in the place of the divine commandments, they taught the doctrines and commandments of men. AUG. Let us at least shew the Jews where He is; O that they would hear, that they would come to the Church, and take hold of Him for themselves!

Chapter 12.

1. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2. There they made him a supper: and Martha served: but Lazarus was one of them that sat at the table with him. 3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5. Why was not this ointment sold for three hundred pence, and given to the poor? 6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8. For the poor always ye have with you; but me ye have not always. 9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10. But the chief priests consulted that they might put Lazarus also to death: 11. Because that by reason of him many of the Jews went away, and believed on Jesus. ALCUIN. As the time approached in which our Lord had resolved to suffer, He approached the place which He had chosen for the scene of His suffering: Then Jesus six days before the passover came to Bethany. First, He went to Bethany, then to Jerusalem; to Jerusalem to suffer, to Bethany to keep alive the recollection of the recent resurrection of Lazarus; Where Lazarus was, which had been dead, whom He raised from the dead. THEOPHYL. On the tenth day of the month they took the lamb which was to be sacrificed on the passover, and from that time began the preparation for the feast. Or rather the ninth day of the month, i. e. six days before the passover, was the commencement of the feast. They feasted abundantly on that day. Thus we find Jesus partook of a banquet at Bethany: There they made Him a supper, and Martha served. That Martha served, shews that the entertainment was in her house. See the fidelity of the woman: she does not leave the task of serving to the domestics, but takes it upon herself. The Evangelist adds, in order, it would seem, to settle Lazarus' resurrection beyond dispute, But Lazarus was one of them

c.lxxviii. Mat 26, 6. Mark 14, 3. that sat at the table with Him. AUG. He lived, talked, feasted; the truth was established, the unbelief of the Jews confounded. CHRYS. Mary did not take part in serving the guests generally, but gave all her attention to our Lord, treating Him not as mere man, but as God: Then took Mary a pound of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair. AUG. The word pistici seems to be the name of some place, from which this precious ointment came. ALCUIN. Or pistici means genuine, non-adulterated. She is the woman that was a sinner, who came to our Lord in Simon's house with the box of ointment. AUG. That she did this on another occasion in Bethany is not mentioned in Luke's Gospel, but is in the other three. Matthew and Mark say that the ointment was poured on the head, John says, on the feet. Why not suppose that it was poured both on the head, and on the feet? Matthew and Mark introduce the supper and the ointment out of place in the order of time. When they are some way farther on in their narration, they go back to the sixth day before the passover.

And the house was filled with the odour of the ointment. within two days of the crucifixion. AUG. Remember the Apostle's words: To the one we are Aug. the savour of death unto death; and to the other the savour of life unto life. AUG. Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor? In the other Gospels it is the disciples who murmured at the waste of the ointment. I think myself that Judas is put for the whole body of disciples; the singular for the plural. But at any rate we may supply for ourselves, that the other disciples said it, or thought it, or were persuaded by this very speech of Judas. The only difference is, that Matthew and Mark expressly mention the concurrence of the others, whereas John only mentions Judas, whose habit of thieving He takes occasion to notice: This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. ALCUIN. He carried it as a servant, he took it out as a thief.

AUG. Judas did not perish at the time when he received money from the Jews to betray our Lord. He was already a thief, already lost, and followed our Lord in body, not in heart; wherein we are taught the duty of tolerating wicked men, lest we divide the body of Christ. He who robs the Church of any thing may be compared to the lost Judas. Tolerate the wicked, thou that art good, that thou mayest receive the reward of the good, and not fall into the punishment of the wicked. Follow the example of our Lord's conversation upon earth. Wherefore had He bags, to Whom the Angels ministered, except because His Church should afterwards have bags? Why did He admit thieves, but to shew that His Church should tolerate thieves, while it suffered from them. It is not surprising that Judas, who was accustomed to steal money from the bags, should betray our Lord for money. CHRYS. But why was a thief entrusted with the bags of the poor? Perhaps it was to give him no

excuse of wanting money, for of this he had enough in the bag for all his desires. THEOPHYL. Some suppose that Judas had the keeping of the money, as being the lowest kind of service. For that the ministry of money matters ranks below the ministry of doctrine, we know from what the Apostle says in the Acts, It is not reason that we should leave the word of God, and serve.

Chrys. tables. CHRYS. Christ, with great forbearance, does not rebuke Judas for his thieving, in order to deprive him of all excuse for betraying Him. ALCUIN. Then said Jesus, Let her alone: against the day of My burying hath she kept this: meaning that He was about to die, and that this ointment was suitable for His burial. So to Mary who was not able to be present, though much wishing, at the anointing of the dead body, was it given to do Him this office in His lifetime. Chrys. CHRYS. Again, as if to remind His betrayer, He alludes to His burial; For the poor ye have always with you, but Me ye have not always: as if He said, I am a burden, a trouble to thee; but wait a little, and I shall be gone. AUG. He was speaking of His bodily presence; for in respect of His majesty, providence, ineffable and invisible grace, those

Mat. 28, words are fulfilled, Lo, I am with you alway, even unto the end of the world. Or thus: In the person of Judas are represented the wicked in the Church; for if thou art a good man, thou hast Christ now by faith, and the Sacrament, and thou shalt have Him always, for when thou hast departed Luke 23, hence, thou shalt go to Him who said to the thief, To-day shalt thou be with Me in paradise. But if thou art wicked, thou seemest to have Christ, because thou art baptized with the baptism of Christ, because thou approachest to the altar of Christ: but by reason of thy wicked life, thou shalt not have Him alway. It is not thou hast, but ye have, the whole body of wicked men being addressed in Judas. c. 14. Much people of the Jews therefore knew that He was there, and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead. Curiosity brought them, not love. THEOPHYL. They wished to see with their own eyes him who had been raised from the dead, and thought that Lazarus might bring back a report of

Aug. the regions below. AUG. When the news of this great miracle had spread every where, and was supported by such clear evidence, that they could neither suppress or deny the fact, then, The chief priests consulted that they might put Lazarus to death. O blind rage! as if the Lord could raise the dead, and not raise the slain. Lo, the Lord hath done both. He raised Lazarus, and He raised Himself. CHRYS.

No other miracle of Christ excited such rage as this. It was so public, and so wonderful, to see a man walking and talking after he had been dead four days. And the fact was so undeniable. In the case of some other miracles they had charged Him with breaking the sabbath, and so diverted people's minds: but here there

was nothing to find fault with, and therefore they vent their anger upon Lazarus. They would have done the same to the blind man, had they not had the charge to make of breaking the sabbath. Then again the latter was a poor man, and they cast him out of the temple; but Lazarus was a man of rank, as is plain from the number who came to comfort his sisters. It vexed them to see all leaving the feast, which was now coming on, and going to Bethany. ALCUIN. Mystically, that He came to Bethany six days before the passover, means, that He who made all things in six days, who created man on the sixth, in the sixth age of the world, the sixth day, the sixth hour, came to redeem mankind. The Lord's Supper is the faith of the Church, working by love. Martha serveth, whenever a believing soul devotes itself to the worship of the Lord.

Lazarus is one of them that sit at table, when those who have been raised from the death of sin, rejoice together with the righteous, who have been ever such, in the presence of truth, and are fed with the gifts of heavenly grace. The banquet is given in Bethany, which means, house of obedience, i. e. in the Church: for the Church is the house of obedience. AUG. The ointment with which Mary anointed the feet of Jesus was justice. It was therefore a pound. It was ointment of spikenard (pistici) too, very precious. Πίστις is Greek for faith. Dost thou seek to do justice? The just liveth by faith. Anoint the feet of Jesus by good living, follow the Lord's footsteps: if thou hast a superfluity, give to the poor, and thou hast wiped the Lord's feet; for the hair is a superfluous part of the body. ALCUIN. And observe, on the first occasion of her anointing, she anointed His feet only, but now she anoints both His feet and head. The former denotes the beginnings of penitence, the latter the righteousness of souls perfected. By the head of our Lord the loftiness of His Divine nature, by His feet the lowliness of His incarnation are signified; or by the head, Christ Himself, by the Aug. feet, the poor who are His members. Aug. The house was Tr. li. 7. filled with the odour; the world was filled with the good fame.

12. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14. And Jesus, when he had found a young ass, sat thereon; as it is written, 15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18. For this cause the people also met him, for that they heard that he had done this miracle.

19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

CHRYS. The Law enjoined, that on the tenth day of the first month a lamb or a kid should be shut up in the house, and be kept to the fourteenth day of the same month, on the evening of which day it was sacrificed. In accordance with this law, the Elect Lamb, the Lamb without spot, when He went up to Jerusalem to be immolated for the sanctification of the people, went up five days before, i. e. on the tenth day. Aug. See how great was the fruit of His preaching, Tr. li. 1. and how large a flock of the lost sheep of the house of Israel heard the voice of their Shepherd: On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees. The branches of palms are songs of praise, for the victory which our Lord was about to obtain by His death over death, and His triumph over the devil, the prince of death, by the trophy of the cross. CHRYS. They shewed now at last that they thought Him greater than a prophet: And went forth to meet Him, and cried, Hosanna! Blessed is the King of Israel, that cometh in the name of the Lord. AUG. Hosanna is a simple exclamation, rather indicating some excitement of the mind, than having any particular meaning; like many interjections that we have in Latin. BEDE. It is a compound of two words; Hosi is shortened into save;

Anna a mere exclamation, complete. Blessed is He that cometh in the name of the Lord. The name of the Lord here is the name of God the Father; though we may understand it as His own name; inasmuch as He also is the Lord. But the former sense agrees better with the text above, I am come in v. 43. My Father’s name. He does not lose His divinity, when He teaches us humility. CHRYS. This is what more than any thing made men believe in Christ, viz. the assurance, that He was not opposed to God, that He came from the Father. The words shew us the divinity of Christ. Hosanna is, Save us; and salvation in Scripture is attributed to God alone. And cometh, it is said, not is brought: the former befits a lord, the latter a servant. In the name of the Lord, goes to prove the same thing. He does not come in the name of a servant, but in the name of the Lord. AUG. It were a small thing to the King eternal to be made a human king. Christ was not the King of Israel, to exact tribute, and command armies, but to direct souls, and bring them to the kingdom of heaven. For Christ then to be King of Israel, was a condescension, not an elevation, a sign of His pity, not an increase of His power. For He who was called on earth the King of the Jews, is in heaven the King of Angels. THEOPHYL.

The Jews, when they called Him King of Israel, dreamed of an earthly king. They expected a king to arise, of more than human greatness, who would deliver them from the government of the Romans. But how did our Lord come? The next words tell us; And Jesus when He had found a young ass, sat thereon. AUG. John relates the matter briefly, the other

2 D Evangelists are more full. The ass, we read in them, was the foal of an ass on which no man had sat: i. e. the Gentile world, who had not received our Lord. The

other ass, which was brought, (not the foal, for there were two,) is the believing Jew. CHRYS. He did this prophetically, to figure the unclean Gentiles being brought into subjection to the Gospel; and also as a fulfilment of prophecy. AUG. This act of our Lord's is pointed to in the Prophets, though the malignant rulers of the Jews did not see in it any fulfilment of prophecy: As it is written, Fear not, daughter of Sion, behold thy King cometh sitting on an ass's colt. Yea, in that nation though reprobate, though blind, there remained still the daughter of Sion; even Jerusalem. To her it is said, Fear not, acknowledge Him whom thou praisest, and tremble not when He suffers. That blood it is which shall wipe away thy sins, and redeem thy life. CHRYS. Or thus: Whereas they had had wicked kings, who had subjected them to wars, He saith to them, Trust Me, I am not such as they, but gentle and mild: which He shewed by the manner of His entrance. For He did not enter at the head of an army, but simply riding on an ass. And observe the philosophy of the Evangelist, who is not ashamed of confessing his ignorance at the time of what these things meant:

These things understood not the disciple at the first, but when Jesus was glorified. AUG. i. e. When He shewed the power of His resurrection, then they remembered that these things were written of Him, and that they had done these things unto Him, i. e. those things that were written of Him. CHRYS. Our Lord had not then revealed these things to them. Indeed it would have been a scandal to them had they known Him to be King at the time of His sufferings. Nor would they have understood the nature of His kingdom, but have mistaken it for a temporal one. THEOPHYL. See then the consequences of our Lord's passion. It was not to no purpose that He had reserved His greatest miracle for the last. For the resurrection of Lazarus it was that made the crowd believe in Him. The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also

i. e. in its effect upon the minds of the disciples, enlightening them. met Him, for that they heard that He had done this miracle. Hence the spite and plotting of the Pharisees: The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold the world is gone after Him. Aug. The crowd was disturbed by the crowd. But why grudgeth that blind crowd, that the world should go after Him, by Whom the world was made? CHRYS. The world means here the crowd. This seems to be the speech of that part who were sound in their faith, but dared not profess it. They try to deter the rest by exposing the insuperable difficulties they would have to contend with. THEOPHYL. As if they said, The more you attack Him, the more will His power and reputation increase. What use then of these attempts? Aug. Tr. li. 7. Turba turbavit turbam Chrys. Hom. lxvi. 2.

20. And there were certain Greeks among them that came up to worship at the feast. 21. The same came therefore to Philip, which was of Bethsaida of Galilee,

and desired him, saying, Sir, we would see Jesus. 22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. 23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. 26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

BEDE. The temple at Jerusalem was so famous, that on the feast days, not only the people near, but many Gentiles from distant countries came to worship in it; as that eunuch of Candace, Queen of the Ethiopians, mentioned in the Acts. The Gentiles who were at Jerusalem now, had come up for 2 D 2 this purpose: And there were certain Gentiles among them who came to worship at the feast. CHRYS. The time being now near, when they would be made proselytes. They hear Christ talked of, and wish to see Him: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. AUG. Lo! the Jews wish to kill Him, the Gentiles to see Him. But they also were of the Jews who cried, Blessed is He that cometh in the name of the Lord. So behold them of the circumcision, and them of the uncircumcision, once so wide apart, coming together like two walls, and meeting in one faith of Christ by the kiss of peace.

Philip cometh and telleth Andrew. CHRYS. As being the elder disciple. He had heard our Saviour say, Go not into the way of the Gentiles; and therefore he communicates with his fellow-disciple, and they refer the matter to their Lord: And again Andrew and Philip tell Jesus. AUG. Listen we to the voice of the corner stone: And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Did He think Himself glorified, because the Gentiles wished to see? No. But He saw that after His passion and resurrection, the Gentiles in all lands would believe on Him; and took occasion from this request of some Gentiles to see Him, to announce the approaching fulness of the Gentiles, for that the hour of His being glorified was now at hand, and that after He was glorified in the heavens, the Gentiles would believe; according to the passage

in the Psalm, Set up Thyself, O God, above the heavens, and Thy glory above all the earth. But it was necessary that His exaltation and glory should be preceded by His humiliation and passion; wherefore He says, Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. That corn was He; to be mortified in the unbelief of the Jews, to be multiplied in the faith of the Gentiles. BEDE. He Himself, of the seed of the Patriarchs, was sown in the field of this world, that by dying, He might rise again with increase. He died alone; He rose again with many. CHRYS. He illustrates His discourse by an example from nature. A grain of corn produces fruit, after it has

died. How much more then must the Son of God? The Gentiles were to be called after the Jews had finally offended; i. e. after His crucifixion. Now then that the Gentiles of their own accord offered their faith, He saw that His crucifixion could not be far off. And to console the sorrow of His disciples, which He foresaw would arise, He tells them that to bear patiently not only His death, but their own too, is the only way to good: He that loveth his life shall lose it. Aug. This may be understood in two ways: 1. If thou lovest it, lose it:

if thou wouldest preserve thy life in Christ, fear not death for Christ. 2. Do not love thy life here, lest thou lose it hereafter. The latter seems to be the more evangelical sense; for it follows, And he that hateth his life in this world, shall keep it unto life eternal. CHRYS. He loveth his life in this world, who indulges its inordinate desires; he hateth it, who resists them. It is not, who doth not yield to, but, who hateth. For as we cannot bear to hear the voice or see the face of them whom we hate; so when the soul invites us to things contrary to God, we should turn her away from them with all our might. THEOPHYL. It were harsh to say that a man should hate his soul; so He adds, in this world: i. e. for a particular time, not for ever. And we shall gain in the end by so doing: shall keep it unto life eternal. AUG. But think not for an instant, that by hating thy soul, is meant that thou mayest kill thyself. For wicked and perverse men have sometimes so mistaken it, and have burnt and strangled themselves, thrown themselves from precipices, and in other ways put an end to themselves. This did not Christ teach; nay, when the devil tempted Him to cast Himself down, He said, Get thee hence, Satan. But when no other choice is given thee;

when the persecutor threatens death, and thou must either disobey God's law, or depart out of this life, then hate thy life in this world, that thou mayest keep it unto life eternal. CHRYS. This present life is sweet to them who are given up to it. But he who looks heavenwards, and sees what good things are there, soon despises this life. When the better life appears, the worse is despised. This is Christ's meaning, when He says, If any man serve Me, let him follow Me, i. e. imitate Me, both

This the second temptation in Matthew. Get thee hence, comes after all three. in My death, and life. For he who serves, should follow him whom he serves. AUG. But what is it to serve Christ? The very words explain. They serve Christ who seek not their own things, but the things of Jesus Christ, i. e. who follow Him, walk in His, not their own, ways, do all good works for Christ's sake, not only works of mercy to men's bodies, but all others, till at length they fulfil that great work of love, and lay down their lives for the brethren. But what fruit, what reward? you ask. The next words tell you: And where I am, there shall also My servant be. Love Him for His own sake, and think it a rich reward for thy service, to be with Him. CHRYS. So then death will be followed by resurrection. Where I am, He says; for

Christ was in heaven before His resurrection. Thither let us ascend in heart and in mind.

If any man serve Me, him will My Father honour. This must be understood as an explanation of the preceding. There also shall My servant be. For what greater honour can an adopted son receive than to be where the Only Son is? CHRYS. He says, My Father will honour him, not, I will honour him; because they had not yet proper notions of His nature, and thought Him inferior to the Father. 27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 29. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 30. Jesus answered and said, This voice came not because of me, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out. 32. And I, if I be lifted up from the earth, will draw all men unto me. 33. This he said, signifying what death he should die.

CHRYS. To our Lord's exhortation to His disciples to endurance, they might have replied that it was easy for Him, Who was out of the reach of human pain, to talk philosophically about death, and to recommend others to bear what He is in no danger of having to bear Himself. So He lets them see that He is Himself in an agony, but that He does not intend to decline death, merely for the sake of relieving Himself: Now is My soul troubled. AUG. I hear Him say, He that hateth his life in this world, shall keep it unto life eternal; and I am ravished, I despise the world; the whole of this life, however long, is but a vapour in My sight; all temporal things are vile, in comparison with eternal. And again I hear Him say, Now is My soul troubled. Thou biddest my soul follow Thee; but I see Thy soul troubled. What foundation shall I seek, if the Rock gives way? Lord, I acknowledge Thy mercy. Thou of Thy love wast of Thine own will troubled, to console those who are troubled through the infirmity of nature; that the members of Thy body perish not in despair. The Head took upon Himself the affections of His members. He was not troubled by any thing, but, as was said above, He troubled Himself. CHRYS. As He draws near to the Cross, His human nature appears, a nature that did not wish to die, but cleaved to this present life.

He shews that He is not quite without human feelings. For the desire of this present life is not necessarily wrong, any more than hunger. Christ had a body free from sin, but not from natural infirmities. But these attach solely to the dispensation of His humanity, not to His divinity. AUG. Lastly, let the man who would follow Him, hear at what hour he should follow. A fearful hour has perhaps come: a choice is offered, either to do wrong, or suffer: the weak soul is troubled. Hear our Lord. What shall I say? BEDE. i. e. What but something to confirm My followers? Father,

save Me from this hour. AUG. He teaches thee Whom thou shouldest call on, whose will prefer to thine own. Let Him not seem to fall from His greatness, because He wishes thee to rise from thy meanness. He took upon Him man's infirmity, that He might teach the afflicted to say, Not what I will, but what Thou wilt. Wherefore He adds, But for this cause came I unto this hour. Father, glorify Thy name:

i. e. in My passion and resurrection. CHRYS. As if He said, I cannot say why I should ask to be saved from it; For for this cause came I unto this hour. However ye may be troubled and dejected at the thought of dying, do not run away from death. I am troubled, yet I ask not to be spared. I do not say, Save Me from this hour, but the contrary, Glorify Thy name. To die for the truth was to glorify God, as the event shewed; for after His crucifixion the whole world was to be converted to the knowledge and worship of God, both the Father and the Son. But this He is silent about. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. GREG. When God speaks audibly, as He does here, but no visible appearance is seen, He speaks through the medium of a rational creature: i. e. by the voice of an Angel. AUG. I have glorified it, i. e. before I made the world; and will glorify it again, i. e. when Thou shalt rise from the dead. Or, I have glorified it, when Thou wast born of a Virgin, didst work miracles, wast made manifest by the Holy Ghost descending in the shape of a dove; and will glorify it again, when Thou shalt rise from the dead, and, as God, be exalted above the heavens, and Thy glory above all the earth.

The people therefore that stood by and heard it, said that it thundered. CHRYS. The voice though loud and distinct, soon passed off from their gross, carnal, and sluggish minds; only the sound remaining. Others perceived an articulate voice, but did not catch what it said: Others said, An Angel spake to Him.

Jesus answered and said, This voice came not because of Me, but for your sakes. AUG. i. e. It did not come to tell Him what He knew already, but them what they ought to know. And as that voice did not come for His sake, but for theirs, so His soul was not troubled for His sake, but for theirs. CHRYS. The voice of the Father proved what they were so fond of denying, that He was from God. For He must be from God, if He was glorified by God. It was not that He needed encouragement of such a voice Himself, but He condescended to receive it for the sake of those who were by. Now is the judgment of this world: this fits on to the preceding, as shewing the mode of His being glorified. Aug. The judgment at the end of the world will be of Aug. eternal rewards and punishments. But there is another Tr.iii. 6. judgment, not of condemnation, but of selection, which is the one meant here; the selection of His own redeemed, and their deliverance from the power of the devil: Now shall the prince of this world be cast out. The devil is not called the prince of this world, in the sense of being lord over heaven and earth; God forbid.

The world here stands for the wicked dispersed over all the world. In this sense the devil is the prince of the world, i. e. of all the wicked men who live in the world.

The world also sometimes stands for the good dispersed throughout the world: God was in Christ reconciling the world unto Himself. These are they from whose 2 Cor. 5, 19. hearts the prince of this world shall be cast out. Our Lord foresaw that after His passion and glorifying, great nations all over the world would be converted, in whom the devil was then, but from whose hearts, on their truly renouncing him, he would be cast out. But was he not cast out of the hearts of renunciant righteous men of old? Why is it, Now shall be cast out? Because that which once took place in a very few persons, was now to take place in whole nations. What then, does the devil not tempt at all the minds of believers? Yea, he never ceases to tempt them. But it is one thing to reign within, another to lay siege from without. CHRYS. What Chrys. kind of judgment it is by which the devil is cast out, I will Hom. lxvii. 2. explain by an example. A man demands payment from his debtors, beats them, and sends them to prison. He treats with the same insolence one who owes him nothing. The latter will take vengeance both for himself and the others too. This Christ does. He revenges what He has suffered at the devil's hands, and with Himself He revenges us too. But that none may say, How will he be cast out, if he overcome thee?

He adds, And I, if I be lifted up from the earth, will draw all men unto Me. How can He be overcome, who draws others unto Him? This is more than saying, I shall rise again. Had He said this, it would not have proved that He would draw all things unto Him; but, I shall draw, includes the resurrection, and this besides. AUG. What is this all that He draweth, but that from which the devil is cast out? He does not say, All men, but, All things; for all men have not faith. He does not mean then all mankind, but the whole of a man, i. e. spirit, soul, and body; by which respectively we understand, and live, and are visible. Or, if all means all men, it means those who are predestined to salvation: or all kinds of men, all varieties of character, excepting in the article of sin. CHRYS. Why then did He say above, that the Father drew men? Because the Father draws, by the Son who draws. I shall draw, He says, as if men were in the grasp of some tyrant, from which they could not extricate themselves. AUG. If I be lifted up from the earth, He says, i. e. when I shall be lifted up. He does not doubt that the work will be accomplished which He came to do. By His being lifted up, He means His passion on the cross, as the Evangelist adds: This He said, signifying by what death He should die.

34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36. While ye have light, believe in the

light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

AUG. The Jews when they understood that our Lord spoke of His own death, asked how that could be: The people answered Him, We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? Who is this Son of man? Though our Lord did not call Himself the Son of man here, they remembered that He often called Himself so; as He had just before: The hour is come, that the Son of man should be glorified. They remember this, and ask, If Christ abideth for ever, how will He be lifted up from the earth; i. e. how will He die upon the cross? CHRYS. Hence we see, that they understood many of the things that He spake in parables. As He had talked about death a little time before, they saw now what was meant by His being lifted up. AUG. Or they interpreted the word by their own intended act. It was not wisdom imparted, but conscience disturbed, which disclosed its meaning to them. CHRYS. And see how maliciously they put the question. They do not say, We have heard out of the law, that Christ doth not suffer; for in many places of Scripture His passion and resurrection are spoken of together, but, abideth for ever. And yet His immortality was not inconsistent with the fact of His suffering. They thought this proved however that He was not Christ. Then they ask, Who is this Son of man? another malicious question;

as if to say, Do not charge us with putting this question out of hatred to Thee; for we simply ask for information. Christ shews them in His answer that His passion does not prevent Him from abiding for ever: Then Jesus said unto them, Yet a little while is the light with you: as if His death were but going away for a time, as the sun's light only sets to rise again. AUG. Yet a little while is the light with you. Hence it is that ye understand that Christ abideth for ever. Wherefore walk while ye have the light, approach, understand the whole, that Christ will both die, and live for ever: do this while ye have the light. CHRYS. He does not mean only the time before His crucifixion, but the whole of their lives. For many believed on Him after His crucifixion. Lest darkness come upon you. AUG. i. e. if ye so believe in the eternity of Christ, as to deny His humiliation and death.

For he that walketh in darkness, knoweth not whither he goeth. CHRYS. What things do the Jews now, and know not what they do; thinking, like men in the dark, that they are going the right road, while they are taking directly the wrong one. Wherefore He adds, While ye have the light, believe in the light. AUG. i. e. While ye have any truth, Chrys. Hom. lxviii. c. 1, 13. believe in the truth, that ye may be born again of the truth: That ye may be the children of the light. CHRYS. i. c. My children. In the beginning of the Gospel it is said, Born of God, i. e. of the Father. But here He Himself is the Begetter. The same act is the act both of Father and Son. Aug. Tr. lii. These things spake Jesus, and departed, and did hide Himself from them. AUG. Not from those which began to believe in and love Him, but from

those who saw and envied Him. When He hid Himself, He consulted our weakness, He did not derogate from His own power. CHRYS. But why did He hide Himself, when they neither took up stones to cast at Him, nor blasphemed? Because He saw into their hearts, and knew the fury they were in; and therefore did not wait till they broke out into act, but retired to give their envy time to subside.

37. But though he had done so many miracles before them, yet they believed not on him: 38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39. Therefore they could not believe, because that Esaias said again, 40. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41. These things said Esaias, when he saw his glory, and spake of him. 42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43. For they loved the praise of men more than the praise of God.

CHRYS. And thus the Evangelist tacitly explains it, when he adds, But though He had done so many miracles before them, yet they believed not on Him. THEOPHYL. He means the miracles related above. It was no small wickedness to disbelieve against such miracles as those. CHRYS. But why then did Christ come? Did He not know that they would not believe in Him? Yes: the Prophets had prohibited this very unbelief, and He came that it might be made manifest, to their confusion and condemnation; That the saying of Esaias the prophet might be fulfilled, which He spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? ALCUIN. Who, i.e. so very few believed. AUG. It is evident here that the arm of the Lord is the Son of God Himself. Not that the Father has a human fleshly form; He is called the arm of the Lord, because all things were made by Him. If a man had power of such a kind, as that without any motion of his body, what he said was forthwith done, the word of that man would be his arm. Here is no ground to justify, however, the error of those who say that the Godhead is one Person only, because the Son is the arm of the Father, and a man and his arm are not two persons, but one.

These men do not understand, that the commonest things require to be explained often by applying language to them taken from other things in which there happens to be a likeness, [and that, when we are upon things incomprehensible, and which cannot be described as they actually are, this is much more necessary. Thus one man calls another man, whom he makes great use of, his arm; and talks of having lost his arm, of having his arm taken away from him. But some mutter, and ask, What fault was it of the Jews, if it was necessary that the sayings of Esaias should be fulfilled? We answer, that God, foreseeing the future, predicted by the Prophet the unbelief of the Jews, but did not cause it. God does not compel men to sin, because

He knows they will sin. He foreknows their sins, not His own. The Jews committed the sin, which He who knows all things foretold they would commit. CHRYS. That the saying of Esaias might be fulfilled: that here is expressive not of the cause, but of the

Refers to the last Chrysostom. [c] Part in brackets not in Aqu.

event. They did not disbelieve because Esaias said they would; but because they would disbelieve, Esaias said they would. AUG. But what follows involved a deeper question: Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. That they should not believe; but if so, what sin is there in a man doing what he cannot help doing? And what is a graver point still, the cause is assigned to God; since He it is who blinded their eyes, and hardened their heart. This is not said to be the devil's doing, but God's. Yet if any ask why they could not believe, I answer, Because they would not. For as it is to the praise of the Divine will that God cannot deny Himself, so is it the fault of the human will that they could not believe. CHRYS. This is a common form of speech among ourselves. I cannot love such a man, meaning by this necessity only a vehement will. The Evangelist says could not, to shew that it was impossible that the Prophet should lie, not that it was impossible that they should believe. AUG. But the Prophet, you say, mentions another cause, not their will; viz. that God had blinded their eyes, and hardened their heart. But I answer, that they well deserved this.

For God hardens and blinds a man, by forsaking and not supporting him; and this He may by a secret sentence, by an unjust one He cannot. CHRYS. For He does not leave us, except we wish Him, as He saith in Hosea, Seeing thou hast forgotten the law of thy God, I will also forget thy children. Whereby it is plain that we begin to forsake first, and are the cause of our own perdition. For as it is not the fault of the sun, that it hurts weak eyes, so neither is God to blame for punishing those who do not attend to His words. AUG. And be converted, and I should heal them. Is not to be understood here, from the beginning of the sentence—that they should not see with their eyes, nor understand with their hearts, nor be converted; conversion being the free gift of God? or, shall we suppose that a heavenly remedy is meant; whereby those who wished to establish their own

without putting in the not. righteousness, were so far deserted and blinded, as to stumble on the stumbling stone, till, with confusion of face, they humbled themselves, and sought not their own righteousness which puffeth up the proud, but God's righteousness, which justifieth the ungodly. For many of those who put Christ to death, were afterward troubled with a sense of their guilt; which led to their believing in Him. These things said c. 12. Esaias, when he saw His glory, and spake of Him. He saw Him not really, but figuratively, in prophetic vision. Be

not deceived by those who say that the Father is invisible, the Son visible, making the Son a creature. For in the form of God, in which He is equal to the Father, the Son also is invisible; though He took upon Him the form of a servant, that He might be seen by men. Before His incarnation too, He made Himself visible at times to human eyes; but visible through the medium of created matter, not visible as He is. CHRYS. His glory means the vision of Him sitting on His lofty throne: I saw the Lord sitting upon a throne. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? ALCUIN. Nevertheless, among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God. The praise of God is publicly to confess Christ: the praise of men is to glory in earthly things. AUG. As their faith grew, their love of human praise grew still more, and outstripped it. Aug. Tr. liii. 13.

44. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45. And he that seeth me seeth him that sent me. 46. I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Chrys. Horn. lxviii. 1. CHRYS. Because the love of human praise prevented the chief rulers from believing, Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me: as if to say, Why are ye afraid to believe on Me? Your faith through Me passes to God. Aug. He signifies to them that He is more than He appears to be, (for to men He appeared but a man; His Godhead was hid. Such as the Father is, such am I in nature and in dignity; He that believeth on Me, believeth not on Me, i. e. on that which He sees, but on Him that sent Me, i. e. on the Father. [He that believes in the Father must believe in Him as the Father, i. e. must believe that He has a Son; and reversely, he who believes in the Son thereby believes in the Father. And again, if any one thinks that God has sons by grace, but not a Son equal and coeternal with Himself, neither does he believe on the Father, who sent the Son; because what he believes on is not the Father who sent Him. And to shew that He is not the Son, in the sense of one out of many, a son by grace, but the Only Son equal to the Father, He adds, And He that seeth Me, seeth Him that sent Me; so little difference is there between Me and Him that sent Me, that He that seeth Me, seeth Him.

Our Lord sent His Apostles, yet none of them dared to say, He that believeth on Me. We believe an Apostle, but we do not believe on an Apostle. Whereas the Only Begotten says, He that believeth on Me, doth not believe on Me, but on Him that sent Me. Wherein He does not withdraw the believer's faith from Himself, but gives him a higher object than the form of a servant, for that faith. CHRYS. He that believeth on Me, believeth not on Me, but on Him that sent Me: as if He said, He that taketh water from a stream, taketh the water not of the stream, but of the fountain. Then to shew that it is not possible to believe on the Father, if we do not believe on Him, He says, He that seeth Me, seeth Him that sent Me. What then? Is God a body? By no means; seeing here is the mind's vision. What follows still further shews His union with the Father. I am come a light into the world. This is what the Father is called in many places. He calls Himself the light, because he delivers from error, and disperses the darkness of the understanding; that whosoever believeth in Me should not abide in darkness. Aug. Whereby it is Aug. evident, that He found all in darkness. In which darkness Tr. liv. 4. if they wish not to remain, they must believe in the light which is come into the world.

He says in one place to His disciples, Ye are the light of the world; but He did not say to them, Ye are come a light into the world, that whosoever believeth on you should not abide in darkness. All saints are lights, but they are so by faith, because they are enlightened by Him, from Whom to withdraw is darkness. CHRYS. And to shew that He does not let His despisers go Chrys. unpunished, from want of power, He adds, And if any man Hom. hear My words and believe not, I judge him not. Aug. i. e. Aug. I judge him not now. He does not say, I judge him not at Tr. liv. 5, 6. the last day, for that would be contrary to the sentence above, The Father hath committed all judgment unto the v. 22. Son. And the reason follows, why He does not judge now; For I came not to judge the world, but to save the world. Now is the time of mercy, afterward will be the time of judgment. CHRYS. But that this might not serve to encourage Chrys. sloth, He warns men of a terrible judgment coming; He that Hom. rejecteth Me, and heareth not My words, hath one that lxix. 2. judgeth him. Aug. Mean time they waited to know who Aug. this one was; so He proceeds: The word that I have spoken, Tr. liv. 6. the same shall judge him at the last day.

He makes it sufficiently clear that He Himself will judge at the last day. For the word that He speaks, is Himself. He speaks Himself, announces Himself. We gather too from these words that those who have not heard, will be judged differently from those who have heard and despised. Aug. I judge Aug. him not; the word that I have spoken shall judge him: for I de Trin. c. xii. have not spoken of Myself. The word which the Son speaks (26. judges, because the Son did not speak of Himself: for I

2 E have not spoken of Myself: i. e. I was not born of Myself. AUG. 'I ask then how we shall understand this, I will not judge, but the word which I have spoken will judge? Yet He Himself is the Word of the Father which speaketh. Is it thus? I will not judge by My human power, as the Son of man, but as the word of God, because I am the Son of God. CHRYS. Or, I judge him not, i. e. I am not the cause of his destruction, but he is himself, by despising my words. The words that I have just said, shall be his accusers, and deprive him of all excuse; the word that I have spoken, the same shall judge him. And what word? This, viz. that' I have not spoken of Myself, but the Father which sent Me gave Me a commandment what I should say, and what I should speak. All these things were said on their account, that they might have no excuse. AUG. When the Father gave the Son a commandment, He did not give Him what He had not: for in the Wisdom of the Father, i. e. in the Word, are all the commandments of the Father. The commandment is said to be given, because it is not from him to whom it is said to be given. But to give the Son that which He never was without, is the same as to beget the Son who never was not. THEOPHYL. Since the Son is the Word of the Father, and reveals completely what is in the mind of the Father, He says He receives a commandment what He should say, and what He should speak: just as our word, if we say what we think, brings out what is in our minds.

And I know that His commandment is life everlasting. AUG. If life everlasting is the Son Himself, and the commandment is life everlasting, what is this but saying, I am the commandment of the Father? And in the same way in the following; Whatsoever I speak therefore, even as the Father said unto Me, so I speak, we must not understand, said unto Me, as if words were spoken to the Only Word. The Father spoke to the Son, as He gave life to the Son; not that the Son knew not, or had not, but that He was the Son. What is meant by, as He said unto Me, so I speak, but that I am the Word who speaks. The Father is true, the Son is truth: the True, begat the Truth. What then could He say to the Truth, if the Truth was perfect from the beginning, and no new truth could be added to Him? That He spake to the Truth then, means that He begat the Truth.

2 E 2

Chapter 13.

1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

THEOPHYL. Our Lord being about to depart out of this life, shews His great care for His disciples: Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. BEDE. The Jews had many feasts, but the principal one was the passover; and therefore it is particularly said, Before the feast of the passover. AUG. Pascha is not a Greek word, as some think, but Hebrew: though there is remarkable agreement of the two languages in it. The Greek word to suffer being πασχέιν, pascha has been thought to mean passion, as being derived from the above word. But in Hebrew, pascha is a passing over; the feast deriving its name from the passing of the people of God over the Red Sea into Egypt. All was now to take place in reality, of which that passover was the type. Christ was led as a lamb to the slaughter; whose blood sprinkled upon our door-posts, i. e. whose sign of the cross marked on our foreheads, delivers us from the dominion of this world, as from Egyptian bondage. And we perform a most wholesome journey or pass-over, when we pass over from the devil to Christ, from this unstable world to His sure kingdom. In this way the Evangelist seems to interpret the word:

When Jesus knew that His hour was come when He should pass over out of this world unto the Father. This is the pascha, this the passing over. CHRYS. He did not know then for the first time: He had known long before. By His departure He means His death. Being so near leaving His disciples, He shews the more love for

them: Having loved His own which were in the world, He loved them unto the end; i. e. He left nothing undone which one who greatly loved should do. He reserved this for the last, that their love might be increased by it, and to prepare them by such consolation for the trials that were coming. His own He calls them, in the sense of intimacy. The word was used in another sense in the beginning of the Gospel: His own received Him not. It follows, which were in the world: for those were dead who were His own, such as Abraham, Isaac, and Jacob, who were not in the world. These then, His own which were in the world, He loved all along, and at the last manifested His love in completeness: He loved them unto the end. AUG. He loved them unto the end, i. e.

that they themselves too might pass out of this world, by love, unto Him their head. For what is unto the end, but unto Christ? For Christ is the end of the law for righteousness to every one that believeth. But these words may be understood after a human sort, to mean that Christ loved His own up to His death. But God forbid that He should end His love by death, who is not ended by death: except indeed we understand it thus: He loved His own unto death: i. e. His love for them led Him to death. And supper having been made, i. e. having been got ready, and laid on the table John 5, 17. Chrys. Hom. lxx. 1. before them; not having been consumed and finished: for it was during supper that He rose, and washed His disciples' feet; as after this He sat at table again, and gave the sop to the traitor. What follows: The devil having now put it into the heart of Judas Iscariot, Simon's son, to betray Him, refers to a secret suggestion, not made to the ear, but to the mind; the suggestions of the devil being part of our own thoughts. Judas then had already conceived, through diabolical instigation, the intention of betraying his Master.

CHRYS. The Evangelist inserts this as if in astonishment: our Lord being about to wash the feet of the very person who had resolved to betray Him. It shews the great wickedness too of the traitor, that even the partaking of the same table, which is a check to the worst of men, did not stop him. Aug. The Evangelist being about to relate so great an instance of our Lord's humility, reminds us first of His lofty nature: knowing that the Father had given all things into His hand, not excepting the traitor. GREG. He knew that He had even His persecutors in His hand that He might convert them from malice to love of Him. ORIGEN. The Father hath given all things into His hands; i. e. into His power; for His hands hold all things b: or to Him, for His work; My Father worketh hitherto, and I work. CHRYS. Had given all things into His hand. What is given Him is the salvation of the believers. Think not of this giving up in a human way. It signifies His honour for, and agreement with, the Father. For as the Father hath given up all things to Him, so hath He given up all things to the

Father. When He shall have delivered up the kingdom to God, even the Father. AUG. Knowing too, that He was come from God, and went to God; not that He left God

when He came, or will leave us when He returns. THEOPHYL. The Father having given up all things into His hands, i. e. having given up to Him the salvation of the faithful, He deemed it right to shew them all things that pertained to their salvation; and gave them a lesson of humility, by washing His disciples' feet. Though knowing that He was from God, and went to God, He thought it in no way took from His glory, to wash His disciples' feet; thus proving that He did not usurp His greatness. For usurpers do not condescend, for fear of losing what they have irregularly got. AUG. Since the Father had given all things into His hands, Aug. He washed not His disciples' hands indeed, but their feet; Tr.lv.6. and since He knew that He came from God, and went to God, He performed the work not of God and Lord, but of a man and servant. CHRYS. It was a thing worthy of Him, Chrys. Who came from God, and went to God, to trample upon all Hom. lxx. 1. pride; He riseth from supper, and laid aside His garment, and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash His disciples' feet, and to wipe them with the towel wherewith He was girded. See what humility He shews, not only in washing c. 2. their feet, but in other things. For it was not before, but after they had sat down, that He rose;

and He not only washed them, but laid aside His garments, and girded Himself with a towel, and filled a bason; He did not order others to do all this, but did it Himself, teaching us that we should be willing and ready to do such things. ORIGEN. Mys- Orig. tically, dinner is the first meal, taken early in the spiritual t. xxxii. 2. day, and adapted to those who have just entered upon this day. Supper is the last meal, and is set before those who are farther advanced. According to another sense, dinner is the understanding of the Old Testament, the supper the understanding the mysteries hid in the New. Yet even they who sup with Jesus, who partake of the final meal, need a certain washing, not indeed of the top parts of their body, i. e. the soul, but its lower parts and extremities, which cleave necessarily to earth. It is, And began to wash; c. 4. for He did not finish His washing till afterwards. The feet of the Apostles were defiled now: All of ye shall be offended Matt. 26, 31. because of Me this night. But afterwards He cleansed them, so that they needed no more cleansing. AUG. He laid Aug. Tr.lv.7. aside His garments, when, being in the form of God, He emptied Himself; He girded Himself with a towel, took upon Him the form of a servant; He poured water into a bason, out of which He washed His disciples' feet.

He shed His blood on the earth, with which He washed away the filth of their sins; He wiped them with the towel wherewith He was girded; with the flesh wherewith He was clothed, He established the steps of the Evangelists; He laid aside His gar-

ments, to gird Himself with the towel; that He might take upon Him the form of a servant, He emptied Himself, not laying aside indeed what He had, but assuming what He had not. Before He was crucified, He was stripped of His garments, and when dead was wound up in linen* clothes: the whole of His passion is our cleansing.

6. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? 7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11. For he knew who should betray him; therefore said he, Ye are not all clean. ORIGEN. As a physician, who has many sick under his care, begins with those who want his attention most; so Christ, in washing His disciples' feet, begins with the most unclean, and so comes at last to Peter, who needed the washing less than any: Then cometh He to Simon Peter. Peter resisted being washed, perhaps because his feet were nearly clean: And Peter said unto Him, Lord, dost Thou wash my feet? AUG. What is the meaning of Thou and my feet? It is better to think than speak of this; lest one should fail in explaining adequately what might have been rightly conceived. CHRYS. Though Peter was the first of the Apostles, yet it is possible that the traitor petulantly placed himself above him; and that this may be the reason, why our Lord first began to wash, and then cometh to Peter.

THEOPHYL. It is plain that our Lord did not wash Peter first, but none other of the disciples would have attempted to be washed before him. CHRYS. Some one will ask why none of them prevented Him, except Peter, this being a sign not of want of love, but of reverence. The reason seems to be, that He washed the traitor first, and came next to Peter, and that the other disciples were checked by the reply to Peter. Any of the rest would have said what Peter did, had his turn come first. ORIGEN. Or thus: All the rest put out their feet, certain that so great a one would not want to wash them without reason: but Peter, looking only to the thing itself, and seeing nothing beyond it, refused out of reverence to let his feet be washed. He often appears in Scripture as hasty in putting forth his own ideas of what is right and expedient. AUG. Or thus: We must not suppose that Peter was afraid and refused, when the others had willingly and gladly submitted to the washing. Our Lord did not go through the others first, and to the first of the Apostles afterwards; (for who is ignorant that the most blessed Peter was the first of all the Apostles?) but began with him: and Peter being the first to whom He came, was afraid; as indeed any of the others would have been.

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. CHRYS. i. e. How useful a lesson of humility it teaches thee, and how directly this virtue leads to God. ORIGEN. Or our Lord insinuates that this is a mystery. By washing and wiping, He made beautiful the feet of those who were to preach glad tidings, and to walk on that way of which He tells them, I am the way. Jesus laid aside His garments that He might make their clean feet still cleaner, or that He might receive the uncleanness of their feet unto His own body, by the towel with which alone He was girded: for He hath borne our griefs. Observe too, He chose for washing His disciples' feet the very time that the devil had put it into the heart of Judas to betray Him, and the dispensation for mankind was about to take place. Before this the time was not come for washing their feet. And who would have washed their feet in the interval between this and the Passion? During the Passion, there was no other Jesus to do it. And after it the Holy Ghost came upon them, by which time they should already have had their feet washed. This mystery, our Lord says to Peter, is too great for thee to understand now, but thou shalt know it hereafter when thou art enlightened. Aug. Tr.lvi.2. AUG.

He did not refuse, because our Lord's act was above his understanding, but he could not bear to see Him bending at his feet: Peter saith unto Him, Thou shalt not wash my feet for ever; i. e. I will never suffer it: not for ever is the same as never. ORIGEN. This is an instance, that a man may say a thing with a good intention, and yet ignorantly to His hurt. Peter, ignorant of our Lord's deep meaning, at first, as if in doubt, says mildly, Lord, dost Thou wash my feet? and then, Thou shalt never wash my feet; which was in reality to cut himself off from having a part with Jesus. Whence he not only blames our Lord for washing the disciples' feet, but also his fellow-disciples for giving their feet to be washed. As Peter then did not see his own good, our Lord did not allow His wish to be fulfilled: Jesus answered and said unto him, If I wash thee not, thou hast no part with Me. AUG. If I wash thee not, He says, though it was only his feet that He was going to wash, just as we say, Thou treadest on me; though it is only our foot that is trodden on. ORIGEN. Let those who refuse to allegorize these and like passages, say how it is probable that he who out of reverence for Jesus said, Thou shalt never wash my feet, would have had no part with the Son of God;

as if not having his feet washed was a deadly wickedness. Wherefore it is our feet, i. e. the affections of our mind, that are to be given up to Jesus to be washed, that our feet may be beautiful; especially if we emulate higher gifts, and wish to be numbered with those who preach glad tidings. c. 6. CHRY'S. He does not say on what account He performs this act of washing, but only threatens him. For Peter was not persuaded by the first answer: Thou shalt know hereafter: he did not say, Teach me then that I may submit. But when he was threatened with separation from Christ, then he submitted. ORIGEN. This saying we may use against those who make hasty and indiscreet resolutions. By shewing them, that if they adhere

to these, they will have no part with Jesus, we disengage them from such resolves; even though they Aug. Tr.lvi.2. Orig. t. xxxii. 5. c. 6. Aug. Tr.lvi.2. Chrys. Hom. lxx. 2. Orig. t. xxxii. 6.

may have bound themselves by oath. AUG. But he, agitated by fear and love, dreaded more the being denied Christ, than the seeing Him at His feet: Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. ORIGEN. Jesus was unwilling to wash hands, and despised what was said of Him in this respect: Thy disciples wash not their hands when they eat bread. And He did not wish the head to be submerged, in which was apparent the image and glory of the Father; it was enough for Him that the feet were given Him to wash: Jesus answered and said, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. AUG. Clean all except the feet. The whole of a man is washed in baptism, not excepting his feet; but living in the world afterwards, we tread upon the earth. Those human affections then, without which we cannot live in this world, are, as it were, our feet, which connect us with human things, so that if we say we have no sin, we deceive ourselves. But if we confess our sins, He who washed the disciples' feet, forgives us our sins even down to our feet, wherewith we hold our converse with earth. ORIGEN. It was impossible that the lowest parts and extremities of a soul should escape defilement, even in one perfect as far as man can be;

and many, even after baptism, are covered up to their head with the dust of wickedness; but the real disciples of Christ only need washing for their feet. AUG. From what is here said, we understand that Peter was already baptized. Indeed that He baptized by His disciples, shews that His disciples must have been baptized, either with John's baptism, or, which is more probable, Christ's. He baptized by means of baptized servants; for He did not refuse the ministry of baptizing, Who had the humility to wash feet. AUG. And ye are clean, but not all: what this means the Evangelist immediately explains: For He knew who should betray Him; therefore said He, Ye are not all clean. ORIGEN. Ye are clean, refers to the eleven; but not all, to Judas. He was unclean, first, because he cared not for the poor, but was a thief; secondly, because the devil had put it into his heart to betray Christ. Christ washes their feet after they are clean, shewing that Apoc. grace goes beyond necessity, according to the text, He that 22, 11. is holy, let him be holy still. AUG. Or, the disciples when Aug. washed had only to have their feet washed; because while Tr.lvi.4. man lives in this world, he contracts himself with earth, by means of his human affections, which are as it were his feet.

Chrys. CHRYS. Or thus: When He calls them clean, you must Hom. not suppose that they were delivered from sin before the lxx. 2. victim was offered. He means cleanness in respect of knowledge; for they were now delivered from Jewish error. 12. So after he had washed their feet, and had taken his garments, and was set

down again, he said unto them, Know ye what I have done to you? 13. Ye call me Master and Lord: and ye say well; for so I am. 14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15. For I have given you an example, that ye should do as I have done to you. 16. Verily, verily, I say unto you, The servant is not greater than his lord: neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if ye do them. 18. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. 20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. Aug. AUG. Our Lord, mindful of His promise to Peter that he Tr.lviii. should know the meaning of His act, Thou shalt know hereafter, now begins to teach him: So after He had washed their feet, and had taken His garments, and was sat down again, He said unto them, Know ye what I have done to you?

ORIGEN. Know ye, is either interrogative, to shew the greatness of the act, or imperative, to rouse their minds. ALCUIN. t. xxxii. 7. Mystically, when at our redemption we were changed by the shedding of His blood, He took again His garments, rising from the grave the third day, and clothed in the same body now immortal, ascended into heaven, and sitteth on the right hand of the Father, from whence He shall come to judge the world. CHRYS. He speaks now not to Peter alone, but to all: Ye call Me Master and Lord. He accepts their judgment; and to prevent the words being set down merely to favour on their parts, adds, And ye say well, for so I am. AUG. It is enjoined in the Proverbs, Let another man praise thee, and not thine own mouth. For it is dangerous for one to praise himself, who has to beware of pride. But He who is above all things, howsoever He praise Himself, extollet not Himself too highly. Nor can God be called arrogant: for that we should know Him is no gain to Him, but to us.

Nor can any one know Him, unless He who knows, shews Himself. So that if to avoid arrogance He did not praise Himself, He would be denying us wisdom. But why should the Truth fear arrogance? To His calling Himself Master, no one could object, even were He man only, since professors in different arts call themselves so without presumption. But what free man can bear the title of lord in a man? Yet when God speaks, height cannot exalt itself, truth cannot lie; it is for us to submit to that height, to obey that truth. Wherefore ye say well in that ye call Me Master and Lord, for so I am; but if I were not what ye say, ye would say ill. ORIGEN. They do not say well, Lord, to whom it shall be said, Depart from Me, ye that work iniquity. But the Apostles say well, Master and Lord, for wickedness had not dominion over them, but the Word of God.

If then I your Lord and Master have washed your feet, ye also ought to wash one another's feet. CHRYS. He shews us the greater, that we may do the less. For He was the Lord, but we, if we do it, do it to our fellow-servants: For I have given you an example, that ye should do as I have done to you. BEDE. Our Lord first did a thing, then taught it: as it is said, Jesus began both to do and to teach. AUG. 1. This is, blessed Peter, what thou wast ignorant of; this thou wert told that thou shouldest know afterwards. ORIGEN. 4. But it is not necessary for one who wishes to do all the commandments of Jesus, literally to perform the act of washing feet. This is merely a matter of custom; and the custom is now generally dropped. AUG. This act is done literally by many, when they receive one another in hospitality. For it is unquestionably better that it should be done with the hands, and that the Christian disdain not to do what Christ did. For when the body is bent at the feet of a brother, the feeling of humility is made to rise in the heart, or, if it be there already, is confirmed. But besides this moral meaning, is not a brother able to change a brother from the pollution of sin? Let us confess our faults one to another, forgive one another's faults, pray for one another's faults.

In this way we shall wash one another's feet. ORIGEN. Or thus: This spiritual washing of the feet is done primarily by Jesus Himself, secondarily by His disciples, in that He said to them, Ye ought to wash one another's feet. Jesus washed the feet of His disciples as their Master, of His servants as their Lord. But the object of the master is to make His disciples as Himself; and our Saviour beyond all other masters and lords, wished His disciples to be as their Master and Lord, not having the spirit of bondage, but the spirit of adoption, whereby they cry, Abba, Father. So then before they become masters and lords, they need the washing of the feet, being as yet insufficient disciples, and savouring of the spirit of bondage. But when they have attained to the state of master and lord, they then are able to imitate their Master, and to wash the disciples' feet by their doctrine. CHRYS. He continues to urge them to wash one another's feet; Verily, verily, I say unto you, The servant is not greater than his lord, neither He that is sent greater than He that sent Him; as if to say, If I do it, much more ought you. THEOPHYL. This was a necessary admonition to the Apostles, some of whom were about to rise higher, others to lower degrees of eminence. That none might exult over another, He changes the hearts of all. BEDE.

To know what is good, and not to do it, tendeth not to happiness, but to condemnation; as James saith, To him James that knoweth to do good, and doeth it not, to him it is sin. 4, 17. Wherefore He adds, If ye know these things, happy are ye if yo do them. CHRYS. For all know, but all do not do. Chrys. He then rebukes the traitor, not openly, but covertly: I speak Hom. lxxi. 2. not of you all. AUG. As if to say, There is one among you Aug. who will not be blessed, nor doeth these things. I know Tr.lix.1. whom I have chosen. Whom, but those who shall be happy by doing His commandments? Judas therefore was not chosen. But if so, why does

He say in another place, Have not I chosen you twelve? Because Judas was chosen for that for which he was necessary, but not for that happiness of which He says, Happy are ye, if ye do them. ORIGEN. Orig. Or thus: I speak not of you all, does not refer to, Happy are ye if ye do them. For of Judas, or any other person, it may be said, Happy is he if he do them. The words refer to the sentence above, The servant is not greater than his lord, neither He that is sent greater than He that sent Him. For Judas, being a servant of sin, was not a servant of the Divine Word; nor an Apostle, when the devil had entered into him.

Our Lord knew those who were His, and did not know who were not His, and therefore says, not, I know all present, but, I know whom I have chosen, i. e. I know My Elect. CHRYS. Then, that He might not sadden them all, He Chrys. adds, But that the Scripture must be fulfilled, He that eateth Hom. bread with Me, hath lifted up his heel against Me: shewing lxxi. 1. that He knew who the traitor was, an intimation that would surely have checked him, if any thing would. He does not say, shall betray Me, but, shall lift up his heel against Me, alluding to his deceit and secret plotting. AUG. Shall lift Aug. up his heel against Me, i. e. shall tread upon Me. The Tr.lix.1. traitor Judas is meant. CHRYS. He that eateth bread with Chrys. Me; i. e. who was fed by Me, who partook of My table. Hom. lxxi. 2. So that if injured ever by our servants or inferiors, we need not be offended. Judas had received infinite benefits, and yet thus requited his Benefactor. AUG. They then who Aug. were chosen ate the Lord; he ate the bread of the Lord, to Tr.lix.1.

1 Cor. injure the Lord; they ate life, he damnation; for he that 11, 27. eateth unworthily, eateth damnation to himself.

Now I tell you before it come, that when it is come, ye may believe that I am He, i. e. of whom that Scripture foretold. ORIGEN. That ye may believe, is not said, as if the Apostles did not believe already, but is equivalent to saying, Do as ye believe, and persevere in your belief, seeking for no occasion of falling away. For besides the evidences the disciples had already seen, they had now that of the fulfilment of prophecy. CHRYS. As the disciples were about to go forth and to suffer many things, He consoles them by promising His own assistance and that of others; His own, when He says, Happy are ye if ye do them; that of others, in what follows, Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth Me; and he that receiveth Me receiveth Him that sent Me. ORIGEN. For he that receiveth him whom Jesus sends, receiveth Jesus who is represented by him; and he that receiveth Jesus, receiveth the Father. Therefore he that receiveth whom Jesus sends, receiveth the Father that sent. The words may have this meaning too: He that receiveth whom I send, had attained unto receiving Me: he who receiveth Me not by means of any Apostle, but by My own entrance into his soul, receiveth the Father; so that not only I abide in him, but the Father also. AUG.

The Arians, when they hear this passage, appeal immediately to the gradations in their system, that as far as the Apostle is from the Lord, so far is the Son from the Father. But our Lord hath left us no room for doubt on this head; for He saith, I and My Father are one. But how shall we understand those words of our Lord, He that receiveth Me, receiveth Him that sent Me? If we take them to mean that the Father and the Son are of one nature, it will seem to follow, when He says, He that receiveth whomsoever I send, receiveth Me, that the Son and an Apostle are of one nature. May not the meaning be, He that receiveth whosoever I send, receiveth Me, i. e. Me as man: But He that receiveth Me, i. e. as God, receiveth Him that sent Me. But it is not this unity of nature, which is here put forth, but the authority of the Sender, as represented by Him who is sent. In Peter hear Christ, the Master of the disciple, in the Son the Father, the Begotten of the Only Begotten.

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22. Then the disciples looked one on another, doubting of whom he spake. 23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25. He then lying on Jesus' breast saith unto him, Lord, who is it? 26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 28. Now no man at the table knew for what intent he spake this unto him.

29. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30. He then having received the sop went immediately out: and it was night. CHRYS. Our Lord after His twofold promise of assistance to the Apostles in their future labours, remembers that the traitor is cut off from both, and is troubled at the thought: When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me. AUG. This did not come into His mind then for the first time; but He was now about to make

2 F the traitor known, and single him out from the rest, and therefore was troubled in spirit. The traitor too was now just about to go forth to execute his purpose. He was troubled at the thought of His Passion being so near at hand, at the dangers to which His faithful followers would be brought at the hand of the traitor, which were even now impending over Him. Our Lord deigned to be troubled also, to shew that false brethren cannot be cut off, even in the most urgent necessity, without the troubling of the Tr.lxi. Church. He was troubled not in flesh, but in spirit; for on occasion of scandals of this kind, the spirit is troubled, not perversely, but in love, lest in separating the tares, some of Tr.lx.5. the wheat too be plucked up with them.

But whether He was troubled by pity for perishing Judas, or, by the near approach of His own death, He was troubled not through weakness of mind, but power: He was not troubled because any thing compelled Him, but He troubled Himself, as was said above. And in that He was troubled, He consoles the weak members of His body, i. e. His Church, that they may not think themselves reprobate, should they be troubled at Orig. the approach of death. ORIGEN. His being troubled in t. xxxii. spirit, was the human part, suffering under the 'excess

11. of the spiritual. For if every Saint lives, acts, and uberansuffers in the spirit, how much more is this true of Jesus, the tiā spi-Rewarder of Saints. AUG. Away then with the reasonings of ritus. Aug. the Stoics, who deny that perturbation of mind can come Tr.lx.3. upon a wise man; who, as they take vanity for truth, so make their healthy state of mind insensibility. It is good that the mind of the Christian may be perturbed, not by tr. lxi. 2. misery, but by pity. One of you, He saith, i. e. one in 1 specie respect of number, not of merit, in appearance not in virtue. non vir-CHRYS. As He did not mention Him by name, all began to tute fear: Then the disciples looked one on another, doubting of Chrys. whom He spake; not conscious of any evil in themselves, Hom. and yet trusting to Christ's words, more than to their own lxxii. 1. thoughts. AUG. They had a devoted love for their Master, Aug. but yet so that human weakness made them doubt of one Tr. lxi. another.

3. salterum de altero stimularet. ORIGEN. They remembered too, that, as men, before they Orig. were matured, their minds were liable to change, so as to t. xxxii.

form wishes the very opposite to what they might have had before.) CHRYS. While all were trembling, and not excepting even Peter, their head, John, as the beloved disciple, lay upon Jesus' breast. He then lying on Jesus' breast saith unto Him, Lord, who is it? AUG. This is John, whose Gospel this is, as he afterwards declares. It is the custom of the sacred writers, when they come to any thing relating to themselves, to speak of themselves, as if they were speaking of another. For if the thing itself is related correctly, what does truth lose by the omission of boasting on the writer's part? CHRYS. If thou want to know the cause of this familiarity, it is love: Whom Jesus loved. Others were loved, but he was loved more than any. ORIGEN. I think this has a peculiar meaning, viz. that John was admitted to a knowledge of the more secret mysteries of the Word. CHRYS. Whom Jesus loved. This John says to shew his own innocence, and also why it was that Peter beckoned to him, inasmuch as he was not Peter's superior: Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. Peter had been just reproved, and therefore, checking the customary vehemence of his love, he did not speak himself now, but made John speak for him. He always appears in Scripture as zealous, and an intimate friend of John's. AUG. Observe too his mode of speaking, which was not by word, but by beckoning; Beckoned and spake, i. e.

spake by beckoning. If even thoughts speak, as when it is said, They spake among themselves, much more may beckonings, which are a kind of outward expression of our thoughts. ORIGEN. Or, at first he beckoned, and then not content with beckoning, spake: Who is it of whom he speaks?

He then lying on Jesus' breast, saith unto Him, Lord, who is it? AUG. On Jesus' breast; the same as in Jesus' bosom. Or, he lay first in Jesus' bosom, and then ascended higher, and lay upon His breast; as if, had he remained lying in His bosom, and not ascended to lie on His breast, our Lord would not have told him what Peter wanted to know. By his lying at last on Jesus' breast, is expressed that greater and more abundant grace, which made him Jesus' special disciple. BEDE. That he lay in the bosom, 2 F 2 and upon the breast, was not only an evidence of present non occ. love, but also a sign of the future, viz. of those new and mysterious doctrines which he was afterwards com-Aug. missioned to reveal to the world. AUG. For by bosom what Tr. lxi. else is signified but secret? Here is the hollow of the 6. I secrebreast, the secret chamber of wisdom. CHRYS. But not tum even then did our Lord expose the traitor by name; Jesus Chrys. answered, He it is, to whom I shall give a sop when I have Hom. dipped it. Such a mode of declaring him, should itself lxxii. 1. have turned him from his purpose. Even if a partaking of the same table did not shame him, a partaking of the same bread might have. And when He had dipped the sop, Aug. He gave it to Judas Iscariot, the son of Simon. AUG. Not as Tr. lxii. some careless readers think, that then Judas received singly

3. Christ's body. For our Lord had already distributed the sacraments of His body and blood to all of them, while Judas was there, as Luke relates; and after this He dipped the sop, as John relates, and gave it to the traitor; the dipping of the bread perhaps signifying the deep dye of his sin; for some dipping cannot be washed out again; i. e. when things are dipped, in order to receive a permanent dye. If however this dipping meant any thing good, he was ungrateful for it, and deserved the damnation which followed him; And after Orig. the sop, Satan entered into him. ORIGEN. Observe, that at t. xxxii. first Satan did not enter into Judas, but only put it into his 14. heart to betray his Master. But after the bread, he entered into him. Wherefore let us beware, that Satan thrust not any of his flaming darts into our heart; for if he do, he then Chrys. watches till he gets an entrance there himself. CHRYS. So Hom. long as he was one of the twelve, the devil did not dare to lxii. 1. force an entrance into him; but when he was pointed out, and Aug. expelled, then he easily leaped into him. AUG. Or entered Tr. lxii. into him, that he might have more full possession of him:

2. for he was in him, when he agreed with the Jews to betray Luke22, our Lord for a sum of money, according to Luke: Then 3. 4. entered Satan into Judas Iscariot, and he went away, and communed with the chief priests. In this state he came to the supper. But after the sop the devil Orig. entered, not to tempt him, as though he

were indet. xxxii. pendent, but to possess him as his own. ORIGEN. It was proper that by the ceremony of the bread, that good should be taken from him, which he thought he had: whereof being deprived, he was laid open to admit Satan's entrance. AUG. But some will say, was his being given up to the devil the effect of his receiving the sop from Christ? To whom we answer, that they may learn here the danger of receiving amiss what is in itself good. If he is reproved who does not discern, i. e. who does not distinguish, the Lord's body from other food, how is he condemned who, feigning himself a friend, comes an enemy to the Lord's table?

Then said Jesus unto him, That thou doest, do quickly. ORIGEN. This may have been said either to Judas, or to Satan, either to provoke the enemy to the combat, or the traitor to do his part in bringing on that dispensation, which was to save the world; which He wished not to be delayed any longer, but to be as soon as possible matured. AUG. He did not however enjoin the act, but foretold it, not from desire for the destruction of the perfidious, but to hasten on the salvation of the faithful. CHRYS. That thou doest, do quickly, is not a command, or a recommendation, but a reproof, meant to shew too that He was not going to offer any hindrance to His betrayal. Now no man at the table knew for what intent He spake this unto him. It is not easy to see, when the disciples had asked, Who is he, and He had replied, He it is to whom I shall give a sop, how it was that they did not understand Him; unless it was that He spoke too low to be heard; and that John lay upon His breast, when he asked the question, for that very reason, i. e. that the traitor might not be made known. For had Christ made him known, perhaps Peter would have killed him. So it was then, that none at the table knew what our Lord meant. But why not John? Because he could not conceive how a disciple could fall into such wickedness:

he was far from such wickedness himself, and therefore did not suspect it of others. What they thought He meant we are told in what follows: For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast, or, that he should give something to the poor. AUG. Our Lord then had bags, in which He kept the oblations of the faithful, to supply the wants of His own followers, or the poor. Here is the first institution of ecclesiastical property. Our Lord shews that His commandment not to think of the morrow, does not mean that the Saints should never save money; but that they should not neglect the service of God for it, or let the fear of want tempt them to injustice. CHRYS. None of the disciples contributed this money, but it is hinted that it was certain women, who, it is said, ministered to Him of their means. But how was it that He Who forbad scrip, and staff, and money, carried bags for the relief of the poor? It was to shew thee, that even the very poor, those who are crucified to this world, ought to attend to this duty. He did many things in order to instruct us in our duty. ORIGEN. Our Lord then said to Judas, That thou doest, do quickly, and the traitor this once obeyed his Master. For having received the sop, he started immediately on his work:

He then having received the sop, went immediately out. And indeed he did go out, not only from the house in which he was, but from Jesus altogether. It would seem that Satan, after he had entered into Judas, could not bear to be in the same place with Jesus: for there is no agreement between Jesus and Satan. Nor is it idle enquiring why after he had received the sop, it is not added, that he ate it. Why did not Judas eat the bread, after he received it? Perhaps because, as soon as he had received it, the devil, who had put it into his heart to betray Christ, fearful that the bread, if eaten, might drive out what he had put in, entered into him, so that he went out immediately, before he ate it. And it may be serviceable to remark, that as he who eateth our Lord's bread and drinketh His cup unworthily, eateth and drinketh to his own damnation; so the bread which Jesus gave him was eaten by the rest to their salvation, but by Judas to his damnation, inasmuch as after it the devil entered into him.

CHRYS. It follows: And it was night, to shew the impetuosity of Judas, in persisting in spite of the unseasonableness of the hour. ORIGEN. The time of night corresponded with the night which overspread the soul of Judas. GREG. By the time of the day is signified the end of the action. Judas went out in the night to accomplish his perfidy, for which he was never to be pardoned. 31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. 32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

ORIGEN. After the glory of His miracles, and His trans-Orig. figuration, the next glorifying of the Son of man began, t. xxxii. when Judas went out with Satan, who had entered into him; Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him. For it is not the eternal only-begotten Word, but the glory of the Man born of the seed of David, which is here meant. Christ at His death, in which He glorified God, having spoiled principalities and powers, made a shew of them, openly triumphing over them. And again, Made peace by the blood of His cross, to reconcile all things unto Himself, whether they be things in earth, or things in heaven. Thus the Son of man was glorified, and God glorified in Him; for Christ cannot be glorified, except the Father be glorified with Him. But whoever is glorified, is glorified by some one. By whom then is the Son of man glorified? He tells you; If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. CHRYS. i. e. by Himself, not by any other. And shall straightway glorify Him, i. e. not at any distant time, but immediately, while He is yet on the very cross shall His glory appear. For the sun was darkened, rocks were rent, and many bodies of those that slept arose. In this way He restores the drooping spirits of His disciples, and persuades them, instead of sorrowing, to rejoice.

AUG. Or thus: The unclean went out: the clean remained with their cleanser. Thus will it be when the tares are separated from the wheat; The righteous shall shine forth as the sun in the kingdom of their Father. Our Lord, foreseeing this, said, when Judas went out, as if the tares were now separated, and He left alone with the wheat, the holy Apostles, Now is the Son of man glorified; as if to say, Behold what will take place at My glorifying, at which none of the wicked shall be present, none of the righteous shall perish. He does not say, Now is the glorifying of the Son of man signified; but, Now is the Son of man glorified; as it is not that rock signified Christ, but, That Rock was Christ. Scripture often speaks of the things signifying, as if they were the things signified. But the glorifying of the Son of man, is the glorifying of God in Him; as He adds, And God is glorified in Him, which He proceeds to explain; If God is glorified in Him—for He came not to do His own will, but the will of Him that sent Him—God shall also glorify Him in Himself, so that the human nature which was assumed by the eternal Word, shall also be endowed with eternity. And shall straightway glorify Him. He predicts His own resurrection, which was to follow immediately, not at the end of the world, like ours. Thus it is; Now is the Son of man glorified;

the now referring not to His approaching Passion, but the resurrection which was immediately to follow it: as if that which was so very soon to be, had already taken place.

HILARY. That God is glorified in Him, refers to the glory of the body, which glory is the glory of God, in that the body borrows its glory from its association with the Divine nature. Because God is glorified in Him, therefore He will glorify Him in Himself, in that He who reigns in the glory arising from the glory of God, He forthwith passes over into God’s glory, leaving the dispensation of His manhood, wholly to abide in God. Nor is He silent as to the time: And shall straightway glorify Him. This referring to the glory of His resurrection which was immediately to follow His passion, which He mentions as present, because Judas had now gone out to betray Him; whereas that God would glorify Him in Himself, He reserves for the future. The glory of God was shewn in Him by the miracle of the resurrection; but He will abide in the glory of God when He has left the dispensation of subjection. The sense of these first words, Now is the Son of man glorified, is not doubtful: it is the glory of the flesh which is meant, not that of the Word. But what means the next, And God is glorified in Him? The Son of man is not another Person from the Son of God,

John 1, for, the Word was made flesh. How is God glorified in this Son of man, who is the Son of God? The next clause helps us; If God is glorified in Him, God also will glorify Him in Himself. A man is not glorified in himself, nor, on the other hand, does God who is glorified in man, because He receives glory, cease to be God. So the words, God is glorified in Him, either mean that Christ is glorified in the flesh,

or that God is glorified in Christ. If God means Christ, it is Christ who is glorified in the flesh; if the Father, then it is the Sacrament of unity, the Father glorified in the Son. Again, God glorifies in Himself God glorified in the Son of man. This overthrows the impious doctrine that Christ is not very God, in verity of nature. For how can that which God glorifies in Himself be out of Himself? He whom the Father glorifies must be confessed to be in His glory, and He who is glorified in the glory of the Father, must be understood to be in the same case with the Father. ORIGEN. Or thus: The word glory is here used in a different sense from that which some Pagans attach to it, who defined glory to be the collected praises of the many.

It is evident that glory in such a sense is a different thing from that mentioned in Exodus, where it is said, that the glory of the Lord filled the tabernacle, and that the face of Moses was glorified. The glory here mentioned is something visible, a certain divine appearance in the temple, and on Moses' face; but in a higher and more spiritual sense we are glorified, when with the eye of the understanding we penetrate into the things of God. For the mind when it ascends above material things, and spiritually sees God, is deified: and of this spiritual glory, the visible glory on the face of Moses is a figure: for his mind it was that was deified by converse with God. But there is no comparison between the excellent glory of Christ, and the knowledge of Moses, whereby the face of his soul was glorified: for the whole of the Father's glory shines upon the Son, who is the brightness of His glory, and the express image of His Person. Yea, and from the light of this whole glory there go forth particular glories, throughout the whole rational creation: though none can take in the whole of the divine glory, except the Son. But so far as the Son was known to the world, so far only was He glorified. And as yet He was not fully known. But afterward the Father spread ix vns olnorequias

the knowledge of Him over the whole world, and then was the Son of man glorified in those who knew Him. And of this glory He hath made all who know Him partakers: as saith the Apostle; We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, i. e. from His glory receive glory. When He was approaching then that dispensation, by which He was to become known to the world, and to be glorified in the glory of those who glorified Him, He says, Now is the Son of man glorified. And because no man knoweth the Father but the Son, and he to whomsoever the Son will reveal Him, and the Son by the dispensation was about to reveal the Father; for this reason He saith, And God is glorified in Him. Or compare this with the text

below: He that hath seen Me, hath seen the Father. The Father who begat the Word is seen in the Word, who is God, and the image of the invisible God. But the words may be taken in a larger sense. For as through some the name of God was blasphemed among the Gentiles, so through the saints whose good deeds are seen and acknowledged by the world, the name of the Father in heaven is magnified.

But in whom was He so glorified as in Jesus, Who did no sin, neither was guile found in His mouth? Such being the Son, He is glorified, and God is glorified in Him. And if God is glorified in Him, the Father returns Him more than He gave. For the glory of the Son of man, when the Father glorifies Him, far exceeds the Father's glory, when He is glorified in the Son: it being fit that the greater should return the greater glory. And as this, viz. the glorifying of the Son of man, was just about to be accomplished, our Lord adds, And will straightway glorify Him.

33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35. By this shall all men know that ye are my disciples, if ye have love one to another.

AUG. After He had said, And shall straightway glorify Him, that they might not think that God was going to glorify Him in such a way, as that He would no longer have any converse with them on earth, He says, Little children, yet a little while I am with you: as if He said, I shall indeed straightway be glorified by My resurrection, but I shall not straightway ascend to heaven. For we read in the Acts of the Apostles, that He was with them forty days after His resurrection. These forty days are what He means by, A little while I am with you. ORIGEN. Little children, He says; for their souls were yet in infancy. But these little children, after His death, were made brethren; as before they were little children, they were servants. AUG. It may be understood too thus: I am as yet in this frail flesh, even as ye are, until I die and rise again. He was with them after His resurrection, by bodily presence, not by participation of human frailty. These are the words which I spake unto you, while I was yet with you, He says to His disciples after His resurrection; meaning, while I was in mortal flesh, as ye are. He was in the same flesh then with them, but not subject to the same mortality. But there is another Divine Presence unknown to mortal senses, of which He saith, Lo, I am with you alway, even unto the end of the world.

This is not the presence meant by, A little while I am with you; for it is not a little while to the end of the world: or even if it is a little while, because that in the eye of God, a thousand years are as one day, yet what follows shews that it is not what our Lord is here alluding to; for He adds, Whither I go ye cannot follow Me now. At the end of the world they were to follow Him, whither He went; as He saith below; Father, I will that they be with Me, where I am. ORIGEN. But may there not be a deeper meaning in the words, yet a little while &c. After a little while He was not with them. In what sense not with them? Not because He was not with them according to the flesh, in that He was taken from them, was brought before Pilate, was crucified, descended into hell: but because they all forsook Him, fulfilling His prophecy: All ye shall be offended because of Me this night. He was not with

them, because He only dwells with those who are worthy of Him. But though they thus wandered from Jesus for a little while, it was only for a little while; they soon sought Him again. Peter wept bitterly after his denial of Jesus, and by his tears sought Him: and therefore it follows, Ye shall seek Me, and as I said unto the Jews, whither I go, ye cannot follow Me now.

To seek Jesus, is to seek the Word, wisdom, righteousness, truth, all which is Christ. To His disciples therefore who wish to follow Him, not in a bodily sense, as the ignorant think, but in the way He ordains, Whosoever doth not bear his cross, and come after Me, cannot be My disciple. Our Lord saith, Whither I go ye cannot follow Me now. For though they wished to follow the Word, and to confess Him, they were not yet strong enough to do so; The Spirit was not yet given to them,

supra 4. because that Jesus was not yet glorified. AUG. Or He means that they were not yet fit to follow Him to death for righteousness' sake. For how could they, when they were not ripe for martyrdom? Or how could they follow our Lord to immortality, they who were to die, and not to rise again till the end of the world? Or how could they follow Him to the bosom of the Father, when none could partake of that felicity, but they whose love was perfected? When He told the Jews this, He did not add now. But the disciples, though they could not follow Him then, would be able to do so afterwards, and therefore He adds, So now I say to you. ORIGEN. As if He said, I say it to you, but with the addition of now. The Jews, who He foresaw would die in their sins, would never be able to follow Him; but the disciples were unable only for a little time. CHRYS. And therefore He said, little children; for He did not mean to speak to them, as He had to the Jews. Ye cannot follow Me now, He says, in order to rouse the love of His disciples. For the departure of loved friends kindles all our affection, and especially if they are going to a place where we cannot follow them. He purposely too speaks of His death, as a kind of translation, a happy removal to a place, where mortal bodies do not enter.

AUG. And now He teaches them how to fit themselves to follow Him: A new commandment I give unto you, that ye love one another. But does not the old law say, Thou shalt love thy neighbour as thyself? Why then does He call it a new 1.

commandment? Is it because it strips us of the old man, and puts on us the new? That it renews the hearer, or rather the doer of it? Love does do this; but it is that love which our Lord distinguishes from the carnal affection: As I have loved you, that ye also love one another. Not the love with which men love one another, but that of the children of the Most High God, who would be brethren of His only-begotten Son, and therefore love one another with that love with which He loved them, and would lead them to the fulfilment of their desires. CHRYS. Or, as I have loved you: for My love has not been the payment of something owing to you, but had its beginning on My side. And ye ought in like manner to do one another good, though ye may not owe it. AUG. But do not think that that greater commandment,

viz. that we should love the Lord our God, is passed by. For, if we understand the two precepts aright, each is implied in the other. He who loves God cannot despise His commandment that he should love his neighbour; and he who loves his neighbour in a heavenly spiritual way, in the neighbour loves God. That is the love which our Lord distinguishes from all human love, when He adds, As I have loved you. For what did He, in loving us, love, but God in us; not who was in us, but so that He might be?

Wherefore let each of us so love the other, as that by this working of love, we make each other the habitations of God. CHRYS. Passing over the miracles, which they were to perform, He makes love the distinguishing mark of His followers; By this shall all men know that ye are My disciples, if ye have love one to another. This it is that evidences the saint or the disciple, as He calls him. AUG. As if He said, Other gifts are shared with you by those who are not mine; birth, life, sense, reason, and such good things as belong alike to man and brutes; nay, and tongues, sacraments, prophecy, knowledge, faith, bestowing of goods upon the poor, giving the body to be burned: but forasmuch as they have not charity, they are tinkling cymbals, they are nothing: nothing profits them.

36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Chrys. H. CHRYS. Great is love, and stronger than fire; nothing can stop its course. Peter the most ardent of all, as soon as he hears our Lord say, Whither I go ye cannot follow Me now, asks, Lord, whither goest Thou? AUG. The disciple asks this, as if he were ready to follow. But our Lord saw his heart; Jesus answered him, Whither I go, thou canst not follow Me now; He checks his forwardness, but does not destroy his hope; nay, confirms it; But thou shalt follow Me afterwards. Why hastenest thou, Peter? The Rock has not yet established thee with His spirit. Be not lifted up with presumptions, thou canst not now; be not cast down with despair, thou shalt follow Me afterwards. CHRYS. Peter, on receiving this answer, does not check his desire, but hastily conceives favourable hopes from it, and having got rid of the fear of betraying our Lord, feels secure, and becomes himself the interrogator, while the rest are silent: Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. What sayest thou, Peter? He hath said, thou canst not, and thou sayest, thou canst: wherefore thou shalt know by experience, that thy love is nothing, unless thou art enabled from above: Jesus answered him, Wilt thou lay down thy life for My sake? BEDE. Which sentence may be read in two ways:

either as affirming, thou shalt lay down thy life for My sake, but now through fear of the death of the body, thou shalt incur spiritual death: or as mocking; as if He said, AUG. Wilt thou do that for Me, which I have not done yet for thee? Canst thou go before, who canst not come after? Why presumest thou so? Hear what thou art: Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice. Thou who promisest Me thy death, shall thrice deny thy life. Peter knew his great desire, his strength he knew not: he boasted of his will, while he was yet weak; but the Physician saw c. 2.

his weakness. Some who perversely favour Peter, excuse him, and say that he did not deny Christ, because when asked by the servant maid, he said he did not know Him, as the other Evangelists witness more expressly. As if to deny the man Christ, was not to deny Christ; yea, that in Christ, which He was made for our sakes, that that which He made us, might not perish. By what is He the Head of the Church, but by His humanity? And how then is he in the body of Christ, who denies the man Christ? But why do I argue so long? Our Lord does not say, The cock shall not crow till thou deniest man, or the Son of man, but till thou deniest Me. What is Me, but that which He was? So then whatever Peter denied, he denied Christ: it is impious to doubt it. Christ said so, and Christ said true: beyond a doubt, Peter denied Christ. Let us not, to defend Peter, accuse Christ. The frailty of Peter himself, acknowledged its sin, when he witnessed by his tears the evil he had done in denying Christ. Nor do we say this, because we have pleasure in blaming the first of the Apostles; but that we may take warning from him, not to be confident of our own strength. BEDE. Nevertheless, should any one fall, let the example of Peter save him from despair, and teach him that he can without delay obtain pardon from God. CHRYS. It

is manifest that our Lord permitted Peter’s fall. He might have recalled him to begin with, but as he persisted in his vehemence, though He did not drive him to a denial, He let him go without assistance, that He might learn his own weakness, and not fall into such sin again, when the superintendence of the world had come to him, but that remembering what had happened to him, he might know himself. AUG. That took place in the soul of Peter, which he offered in the body; though differently from what he meant. For before the death and resurrection of our Lord, he both died by his denial, and lived again by his tears. AUG. This speech, The cock shall not crow, occurs in all the Evangelists, but not at the same time in all. Matthew and Mark introduce it after they have left the house, in which they were eating; Luke and John before. We may suppose either that the two former are recurring to what had passed, or the two latter anticipating what is coming. Or the great difference not only of the words, but of the subjects which precede the speech, and which excite Peter to the presumption of offering to die, for or with our Lord, may lead us to conclude that he made this offer three times, and that our Lord three times replied, Before the cock crow, thou shalt deny Me thrice.

Chapter 14.

1. Let not your heart be troubled: ye believe in God, believe also in me. 2. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4. And whither I go ye know, and the way ye know. AUG. Our Lord consoles His disciples, who, as men, would be naturally alarmed and troubled at the idea of His death, by assuring them of His divinity: Let not your heart be troubled: ye believe in God, believe also in Me; as if they must believe in Him, if they believed in God; which would not follow, unless Christ were God. Ye are in fear for this form of a servant; let not your heart be troubled; the form of God shall raise it up. CHRYS. Faith too in Me, and in the Father that begat Me, is more powerful than any thing that shall come upon you; and will prevail in spite of all difficulties. He shews His divinity at the same time by discerning their inward feelings: Let not your heart be troubled. AUG. And as the disciples were afraid for themselves, when Peter, the boldest and most zealous of them, had been told, The cock shall not crow, till thou hast denied Me thrice, He adds, In My Father’s house are many

2 G mansions, by way of an assurance to them in their trouble, that they might with confidence and certainty look forward, after all their trials, to dwelling together with Christ in the presence of God. For though one man is bolder, wiser, juster, holier than another, yet no one shall be removed from that house of God, but each receive a mansion suited to his deserts. The penny indeed which the householder paid to the labourers who worked in his vineyard, was the same to all; for life eternal, which this penny signifies, is of the same duration to all. But there may be many mansions, many degrees of dignity, in that life, corresponding to Greg. super Ezech. Hom. xvi. Aug. Tr.lxvii. 2.

people’s deserts. GREG. The many mansions agree with the one penny, because, though one may rejoice more than another, yet all rejoice with one and the same joy, arising from the vision of their Maker. AUG. And thus God will be all in all; that is, since God is love, love will bring it to pass, that what each has, will be common to all. That which one loves in another is one’s own, though one have it not one’s

self. And then there will be no envy at superior grace, for in all hearts will reign the unity of love. GREG. Nor is there any sense of deficiency in consequence of such inequality; for each will feel as much as sufficeth for himself. AUG. But they are rejected by the Christians, who infer from there being many mansions that there is a place outside the kingdom of heaven, where innocent souls, that have departed this life without baptism, and could not there enter into the kingdom of heaven, remain happy. But God forbid, that when every house of every heir of the kingdom is in the kingdom, there should be a part of the regal house itself not in the kingdom. Our Lord does not say, In eternal bliss are

many mansions, but they are in My Father's house. CHRYS. Or thus: Our Lord having said above to Peter, Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards, that they might not think that this promise was made to Peter only, He says, In My Father's house are many mansions; i. e. You shall be admitted into that place, as well as Peter, for it contains abundance of mansions, which are ever ready to receive you: If it were not so, I would have told you: I go to prepare a place for you. AUG. He means evidently that there are already many mansions, and that there is no need of His preparing one. CHRYS. Having said, Chrys. Thou canst not follow Me now, that they might not think Hom. that they were cut off for ever, He adds: And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also: a recommendation to them to place the strongest trust in Him. THEOPHYL. And if not, I would have told you: I go to prepare, &c. As if He said; Either way ye should not be troubled, whether places are prepared for you, or not. For, if they are not prepared, I will very quickly prepare them. AUG. But why does He go and prepare a place, if there are Aug. many mansions already? Because these are not as yet so Tract. prepared as they will be.

The same mansions that He hath prepared by predestination, He prepares by operation. They are prepared already in respect of predestination; if they were not, He would have said, I will go and prepare, i. e. predestinate, a place for you; but inasmuch as they are not yet prepared in respect of operation, He says, And if I go and prepare a place for you. And now He is preparing mansions, by preparing occupants for them. Indeed, when He says, In My Father's house are many mansions, what think we the house of God to be but the temple of God, of which the Apostle saith, The temple of God is holy, which 1 Cor. temple ye are. This house of God then is now being built, 3, 17. now being prepared. But why has He gone away to prepare c. 3. it, if it is ourselves that He prepares: if He leaves us, how can He prepare us? The meaning is, that, in order that those mansions may be prepared, the just must live by faith: and if thou seest, there is no faith. Let Him go away then, that He be not seen; let Him be hid, that He be believed. Then a place is prepared, if thou live by faith: let faith desire, that desire may enjoy. If thou rightly understandest Him, He never leaves either the place He came from,

or that He goes from. He goes, when He withdraws from sight, He comes, when He appears.

But except He remain in power, that we may grow in goodness, no place of happiness will be prepared for us. ALCUIN. He says then, If I go, by the absence of the flesh, I shall come again, by the presence of the Godhead; or, I shall come again to judge the quick and dead. And as He knew that they

2 G 2 would ask whither He went, or by what way He went, He adds, And whither I go ye know, i. e. to the Father, and the way ye know, i. e. Myself. CHRYS. He shews them that He is aware of their curiosity to know His meaning, and thus excites them to put questions to Him. 5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7. If ye had known me, ye should have known My Father also; and from henceforth ye know him, and have seen him. CHRYS. If the Jews, who wished to be separated from Christ, asked whither He was going, much more would the disciples, who wished never to be separated from Him, be anxious to know it. So with much love, and, at the same time, fear, they proceed to ask: Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we

know the way? AUG. Our Lord had said that they knew both, Thomas says that they knew neither. Our Lord cannot lie; they knew not that they did know. Our Lord proves that they did: Jesus saith unto Him, I am the way, the truth, and the life. AUG. As if He said, I am the way, whereby thou wouldest go; I am the truth, whereto thou wouldest go; I am the life, in which thou wouldest abide. capit The truth and the life every one understands; but not every one hath found the way. Even the philosophers of the world have seen that God is the life eternal, the truth which is the end of all knowledge. And the Word of God, which is truth and life with the Father, by taking upon Him human nature, is made the way. Walk by the Man, and thou wilt arrive at God. For it is better to limp on the right way,

than to walk ever so stoutly by the wrong. HILARY. For He who is the way doth not lead us into devious courses out of the way; nor does He who is the truth deceive us by falsehoods; nor does He who is the life leave us in the darkness of death. THEOPHYL. When thou art engaged in the practical, He is made thy way; when in the contemplative, He is made thy truth. And to the active and the contemplative is joined life: for we should both act and contemplate with reference to the world to come. AUG. They knew then Aug. the way, because they knew He was the way. But what Trix. need to add, the truth, and the life? Because they were yet to be told whither He went. He went to the truth; He went to the life. He went then to Himself, by Himself. But didst Thou leave Thyself, O Lord, to come to us? I know c. 3. that Thou tookest upon Thee the form of a servant; by the flesh Thou camest, remaining where Thou wast; by that Thou returnedst, remaining where Thou hadst

come to. If by this then Thou camest, and returnedst, by this Thou wast the way, not only to us, to come to Thee, but also to Thyself to come, and to return again. And when Thou wentest to life, which is Thyself, Thou raisedst that same flesh of Thine from death to life. Christ therefore went to life, when His flesh arose from death to life.

And since the Word is life, Christ went to Himself; Christ being both, in one person, i. e. Word-flesh. Again, by the flesh God came to men, the truth to liars; for God is true, but every man a liar. When then He withdrew Himself from men, and lifted up His flesh to that place in which no liar is, the same Christ, by the way, by which He being the Word became flesh, by Himself, i. e. by His flesh, by the same returned to Truth, which is Himself, which truth, even amongst the liars He maintained unto death. Behold I myself, if I make you i. e. understand what I say, do in a certain sense go to you, Augustine. though I do not leave myself. And when I cease speaking, I return to myself, but remain with you, if ye remember what ye have heard. If the image which God hath made can do this, how much more the Image which God hath begotten? Thus He goes by Himself, to Himself and to the Father, and we by Him, to Him and to the Father. CHRYS. For if, He says, ye have Me for your guide to the Chrys. Father, ye shall certainly come to Him. Nor can ye come Hom. by any other way. Whereas He had said above, No man c. 6, 44. can come to Me, except the Father draw him, now He says, No man cometh unto the Father but by Me, thus equalling Himself to the Father.

The next words explain, Whither I go ye know, and the way ye know. If ye had known Me, He says, ye should have known My Father also; i. e. If ye had known My substance and dignity, ye would have known the Father's. They did know Him, but not as they ought to do. Nor was it till afterwards, when the Spirit came, that they were fully enlightened. On this account He adds, And from henceforth ye know Him, know Him, that is, spiritually. And have seen Him, i. e. by Me; meaning that he who had seen Him, had seen the Father. They saw Him, however, not in His pure substance, but clothed in flesh. BEDE. How can our Lord say, If ye had known Me, ye should have known My Father also; when He has just said, Whither I go ye know, and the way ye know? We must suppose that some of them knew, and others not: among the latter, Thomas. HILARY. Or thus: When it is said that the Son is the way to the Father, is it meant that He is so by His teaching, or by His nature? We shall be able to see from what follows: If ye had known Me, ye should have known My Father also. In His incarnation asserting His Divinity, He maintained a certain order of sight and knowledge: separating the time of seeing from that of knowing. For Him, who He saith must be known, He speaks of as already seen:

that henceforward they might from this revelation have knowledge of the Divine Nature which they had all along seen in Him.

8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

HILARY. A declaration so new startled Philip. Our Lord is seen to be man. He confesses Himself to be the Son of God, declares that, if He were known, the Father would be known, that, if He is seen, the Father is seen. The familiarity of the Apostle therefore breaks forth into questioning our Lord, Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. He did not deny He could be seen, but wished to be shewn him; nor did he wish to see with his bodily eyes, but that He whom he had seen might be made manifest to his understanding. He had seen the Son in the form of man, but how through that form He saw the Father, he did not know. This he wants to be shewn him, shewn to his understanding, not set before his eyes; and then he will be satisfied: And it sufficeth us. AUG. For to that joy of beholding His face, nothing can be added. Philip understood this, and said, Lord, shew us the Father, and it sufficeth us. But he did not yet understand that he could in the same way have said, Lord, shew us Thyself, and it sufficeth us. But our Lord's answer enlightens him, Jesus saith unto him, Have I been so long with you, and yet hast thou not known Me, Philip? AUG. But how is this, when our Lord said that they knew whither He was going, and the way, because they knew Him?

The question is easily settled by supposing that some of them knew, and others not; among the latter, Philip. HILARY. He reproves the ignorance of Philip in this respect. For whereas his actions had been strictly divine, such as walking on the water, commanding the winds, remitting sins, raising the dead, He complained that in His assumed humanity, the Divine nature was not discerned. Accordingly to Philip's request, to be shewn the Father, Our Lord answers, He that hath seen Me, hath seen the Father. AUG. When two persons are very like each, we say, If you have seen the one, you have seen the other. So here, He that hath seen Me, hath seen the Father; not that He is both the Father, and the Son, but Hilar. vii. de Trin. that the Son is an absolute likeness of the Father. HILARY. He does not mean the sight of the bodily eye: for His fleshly part, born of the Virgin, doth not avail towards contemplating the form and image of God in Him; but the Son of God being known with the understanding, it follows that the Father is known also, forasmuch as He is the image of God, not differing from but expressing His Author. For our Lord's expressions do not speak of one person solitary and without relationship, but teach us His birth. The Father also excludes the supposition of a single solitary person, and leaves us no other doctrine but that the Father is seen in the Son, by the incommunicable likeness of birth. Aug. Tr.

lxx. 3. AUG. But is he to be reproved, who, when he has seen the likeness, wishes to see the man of whom he is the likeness? No: our Lord rebuked the question, only with reference to the mind of the asker. Philip asked, as if the Father were better than the Son; and so shewed that He did not know the Son. Which opinion our Lord corrects: Believest thou not that I am in the Father, and the Father in Me? as if He said, If it is a great wish with thee to see the Father, at any rate believe what thou dost not see. HILARY. For what excuse was there for ignorance of the Father, or what necessity to shew Him, when the Father was seen in the Son by His essential nature, while by the identity of unity, the Begotten and the Begetter are one: Believest thou not that I am in the Father and the Father in Me? AUG. He wished him to live by faith, before he had sight, and therefore says, Believest thou not? Spiritual vision is the reward of faith, vouchsafed to minds purified by faith. HILARY. But the Father is in the Son, and the Son in the Father, not by a conjunction of two harmonizing essences, nor by a nature grafted into a more capacious substance as in material bodies, in which it is impossible that what is within can be made external to that which contains it; but by the birth of a nature which is life from life;

forasmuch as from God nothing but God can be born. HILARY. The unchangeable God follows, so to speak, His own nature, by begetting unchangeable God. Nor does the perfect birth of unchangeable God from unchangeable God forsake His own nature. We understand then here the nature of God subsisting in Him, since God is in God, nor besides Him who is God, can any other be God. CHRYS. Or thus: Philip, because [he thought] he had seen the Son with his bodily eye, wished to see the Father in the same way; perhaps too remembering what the Prophet said, I saw the Lord, and therefore he says, Shew us the Father. The Jews had asked, who was His Father; and Peter and Thomas, whither He went; and neither were told plainly. Philip therefore, that he might not seem burdensome, after saying, Shew us the Father, adds, And it sufficeth us: i. e. we seek for no more. Our Lord in reply does not say, that he asked an impossible thing, but that he had not seen the Son to begin with, for that if he had seen Him, he would have seen the Father: Have I been so long time with you, and yet hast thou not known Me? He does not say, not seen Me, but, not known Me; not known that the Son, being what the Father is, does in Himself fitly shew the Father. Then dividing the Persons, He says, He that hath seen Me hath seen the Father;

that none might maintain that He was both the Father and the Son. The words shew too that even the Son was not seen in a bodily sense. So if any one takes seeing here, for knowing, I will not contradict him, but will take the sentence as if it was, He that hath known Me, hath known the Father. He shews here His consubstantiality with the Father: He that hath seen My substance, hath seen the Father. Whence it is evident He is not a creature: for all know and see the creature, but not all God; Philip, for instance, who wished to see the substance of the Father.

If Christ then had been of another substance from the Father, He would never have said, He that hath seen Me, hath seen the Father. A man cannot see the substance of gold in silver: one nature cannot be made apparent by another. AUG. He then addresses all of them, not Philip only: The word that I speak unto you, I speak not of Myself. What is, I speak not of Myself, but, I that speak am not of Myself? He attributes what He does to Him, from whom He Himself, the doer, is. HILARY. Wherein He neither desires Himself to be the Son, nor hides the existence of His Father's power in Him. In that He speaks, it is Himself that speaks in His own person; in that He speaks not of Himself, He witnesseth His nativity, that He is God from God. CHRYS.

Mark the abundant proof of the unity of substance. For He continues; But the Father that dwelleth in Me, He doeth the works. As if He said, My Father and I act together, not differently from each other; agreeing with what He said below: If I do not the works of My Father, believe Me not. But why does He pass from words to works? Why does He not say as we might have expected, He speaketh the words? Because He means to apply what He says both to His doctrine, and to His miracles; or because His words are themselves works. Aug. For he that edifieth his neighbour by speaking, doth a good work. These two sentences are brought against us by different sects of heretics; the Arians saying that the Son is unequal to the Father, because He does not speak of Himself; the Sabellians, that the same who is the Father is the Son. For what is meant, they ask, by, The Father that dwelleth in Me, He doeth the works, but, I that dwell in Myself, do these works. HILARY. That the Father dwells in the Son, shews that He is not single, or solitary; that the Father works by the Son, shews that He is not different or alien. As He is not solitary who doth not speak from Himself, so neither is He alien and separable who speaketh by Him. Having shewn then that the Father spoke and worked in Him, He formally states this union:

Believe Me that I am in the Father, and the Father in Me: that they might not think that the Father worketh and speaketh in the Son as by a mere agent or instrument, not by the unity of nature implied in His Divine birth. Aug. Philip alone was reproved before. CHRYS. But if this does not suffice to shew my consubstantiality, at least learn it from My works: Or else believe Me for the very works' sake. Ye have seen My miracles, and all the proper signs of My divinity; works which the Father alone worketh, sins remitted, life restored, and the like. Aug. Believe then for My works' sake, that I am in the Father, and the Father in Me; for, were we separated, we could not be working together.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14. If ye shall ask any thing in my name, I will do it.

CHRYS. Having said, Believe for the works' sake, our Lord goes on to declare that He can do much greater than these, and what is more wonderful, give others the power of working them. Verily, verily, I say unto you, He that believeth on Me, the works that I do, shall he do also; and greater works than these shall he do. AUG. But what are these greater works? Is it that the shadow of the Apostles, as they passed by, healed the sick? It is indeed a greater thing that a shadow should heal, than that the border of a garment should. Nevertheless, by works here our Lord refers to His words. For when He says, My Father that dwelleth in Me, He doeth the works, what are these works but the words which He spoke? And the fruit of those words was their faith. But these were but few converts in comparison with what those disciples made afterwards by their preaching: they converted the Gentiles to the faith. Did not the rich man go away sorrowful from His words? And yet that which one did not do at His own exhortation, many did afterwards when He preached through the disciples. He did greater works when preached by the believing, than when speaking to men's ears. Still these greater works He did by His Apostles, whereas He includes others besides them, when He says, He that believeth on Me. Are we not to compute any one among the believers in Christ, who does not do greater works than Christ?

This sounds harsh if not explained. The Apostle says, To him that believeth on Him that justi-fieth the ungodly, his faith is counted for righteousness. By this work then we shall do the works of Christ, the very believing in Christ being the work of Christ, for He worketh this in us, though not without us. Attend then; He that believeth on Me, the works that I do, shall he do also. First I do them, then he will do them: I do them, that he may do them. Do what works but this, viz. that a man, 1 verba fidei faciebat

Chrys. Hom. lxxiv. 2. Acts 3, 6. Aug Tract. lxxii. 2.

from being a sinner, become just? which thing Christ worketh in us, though not without us. This in truth I call a greater work to do, than to create the heaven and the earth; for heaven and earth shall pass away, but the salvation and justification of the predestinated shall remain. However, the Angels in heaven are the work of Christ; shall he who worketh with Christ for his own justification, do greater even than these? Judge any one which be the greater work, to create the just, or to justify the ungodly? At least, if both be of equal power, the latter hath more of mercy. But it is not necessary to understand all the works of Christ, when He says, greater works than these shall he do. These perhaps refers to the works He had done that hour. He had then been instructing them in the faith. And surely it is a less work to preach righteousness, which He did without us, than to justify the ungodly, which He so does in us, as that we do it ourselves. Great things truly did our Lord promise His people, when He went to His Father: Because I go unto My Father. CHRYS. i. e. I shall not perish, but shall remain in My proper dignity,

in heaven. Or He means: It is your part henceforth to work miracles, since I am going. AUG. And that no one might attribute the merit to himself, He shews, that even those greater works were His own doing:

And whatsoever ye shall ask in My name, that will I do. Before it was, He shall do, now, I will do: as if He said, Let not this appear impossible to you. He that believeth in Me, will not be greater than I; but I shall do greater works then than now; greater by him that believeth on Me, than now by Myself; which will not be a failing, but a condescension. CHRYS. In My name, He says. Thus the Apostles; In the name of Jesus of Nazareth, arise and walk. All the miracles that they did, He did: the hand of the Lord was with them. THEOPHYL. This is an explanation of the doctrine of miracles. It is by prayer, and invocation of His name, that a man is able to work miracles. AUG. Whatsoever ye shall ask. Then why do we often see believers asking, and not receiving? Perhaps it is that they ask amiss. When a man would make a bad use of what he asks for, God in His mercy does not grant him it. Still if God even in kindness often refuses the requests of believers, how are we to understand, Whatsoever ye shall ask in My name, I will do? Was this said to the Apostles only? No. He says above, He that believeth on Me, the works that I do shall he do also.

And if we go to the lives of the Apostles themselves, we shall find that he who laboured more than they all, prayed that the messenger of Satan might depart from him, but was not granted his request. But attend: does not our Lord lay down a certain condition? In My name, which is Christ Jesus. Christ signifies King, Jesus, Saviour. Therefore whatever we ask for that would hinder our salvation, we do not ask in our Saviour's name: and yet He is our Saviour, not only when He does what we ask, but also when He does not. When He sees us ask any thing to the disadvantage of our salvation, He shews Himself our Saviour by not doing it. The physician knows whether what the sick man asks for is to the advantage or disadvantage of his health; and does not allow what would be to his hurt, though the sick man himself desires it; but looks to his final cure. And some things we may even ask in His name, and He will not grant them us at the time, though He will some time. What we ask for is deferred, not denied. He adds, that the Father may be glorified in the Son. The Son does not do any thing without the Father, inasmuch as He does it in order that the Father may be glorified in Him. CHRYS. For when the great power of the Son is manifested, He that begat Him is glorified.

He introduces this last, to confirm the truth of what He has said. THEOPHYL. Observe the order in which the glorifying of the Father comes. In the name of Jesus miracles were done, by which men were made to believe the Apostles' preaching. This brought them to the knowledge of the Father, and thus the Father was glorified in the Son.

15. If ye love me, keep my commandments. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. CHRYS. Our Lord having said, Whatsoever ye shall ask in My name, that I will do; that they might not think simply asking would be enough, He adds, If ye love Me, keep My commandments. And then I will do what ye ask, seems to be His meaning. Or the disciples having heard Him say, I go to the Father, and being troubled at the thought of it, He says, To love Me, is not to be troubled, but to keep My commandments: this is love, to obey and believe in Him who is loved. And as they had been expressing a strong desire for His bodily presence, He assures them that His absence will be supplied to them in another way: And I will pray the Father, and He will give you another Comforter.

Aug. Aug. Wherein He shews too that He Himself is the Com- 1xxiv.4. forter. Paraclete means advocate, and is applied to Christ: 1 John We have an Advocate with the Father, Jesus Christ the 2,1. righteous. ALCUIN. Paraclete, i.e. Comforter. They had then one Comforter, who comforted and elevated them by Didym. the sweetness of His miracles, and His preaching. DIDYMUS. De Spi-But the Holy Ghost was another Comforter: differing not in ritu nature, but in operation. For whereas our Saviour in His office Sancto. of Mediator, and of Messenger 1, and as High Priest, made 1 legati supplication for our sins; the Holy Ghost is a Comforter in another sense, i.e. as consoling our griefs. But do not infer from the different operations of the Son and the Spirit, a difference of nature. For in other places we find the Holy Spirit 2 legati performing the office of intercessor with the Father, as, The Rom. 8, Spirit Himself intercedeth for us. And the Saviour, on the 26. other hand, pours consolation into those hearts that need it: 1 Macc. as in Maccabees, He strengthened those of the people that were 14, 15. brought low. CHRYS. He says, I will ask the Father, to make Chrys. them believe Him: which they could not have done, had He Hom. Ixxiv.2. simply said, I will send. AUG. Yet to shew that His works are Aug. inseparable from His Father's, He says below, When I shall Contra Serm. go, I will send Him unto you. CHRYS. But what had He more Arrian. than the Apostles, if He could only ask the Father to give c. xix. others the Spirit? The Apostles did this often even without Chrys. Hom. Ixxiv.

praying. ALCUIN. I will ask—He says, as being the inferior in respect of His humanity—My Father, with Whom I am equal and consubstantial in respect of My Divine nature. CHRYS. That He may abide with you for ever. The Spirit does not depart even at death. He intimates too that the Holy Ghost will not suffer death, or go away, as He has done. But that the mention of the Comforter might not lead them to expect another incarnation, a Comforter to be seen with the eye, He adds, Even the Spirit of truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him. AUG. This is the Holy Ghost in the Trinity, Whom the

Catholic faith professes to be consubstantial and coeternal with the Father and the Son. CHRYS. The Spirit of truth He calls Him, because He unfolds the figures of the Old Testament. The world are the wicked, seeing is certain knowledge; sight being the most certain of the senses. BEDE. Note too, that when He calls the Holy Spirit the Spirit of truth, He shews that the Holy Spirit is His Spirit: then when He says He is given by the Father, He declares Him to be the Spirit of the Father also. Thus the Holy Ghost proceeds both from the Father, and from the Son. GREG. The Holy Spirit kindles in every one, in whom He dwells, the desire of things invisible.

And since worldly minds love only things visible, this world receiveth Him not, because it rises not to the love of things invisible. In proportion as secular minds enlarge themselves by the spread of their desires, in that proportion they narrow themselves, with respect to admitting Christ. AUG. Thus the world, i. e. the lovers of the world, cannot, He says, receive the Holy Spirit: that is to say, unrighteousness cannot be righteous. The world, i. e. the lovers of the world, cannot receive Him, because it seeth Him not. The love of the world hath not invisible eyes wherewith to see that which can only be seen invisibly. It follows: But ye know Him, for He dwelleth with you. And that they might not think this meant a visible dwelling, in the sense in which we use the phrase with respect to a guest, He adds, And shall be in you. CHRYS. As if He said, He will not dwell with you as I have done, but will dwell in your souls. AUG. To be in a place is prior to dwelling. Be in you, is the explanation of dwell with you: i. e. shews that the latter means not that He is seen, but that He is known. He must be in us, that the knowledge of Him may be in us. We see the Holy Ghost then in us, in our consciences. GREG. But if the Holy Spirit abides in the disciples, how is it a special mark of the Mediator that He abides in Him.

We shall better understand, if we distinguish between the different gifts of the Spirit. In respect of those gifts without which we cannot attain to salvation, the Holy Spirit ever abides in all the Elect: but in respect of those which do not relate to our own salvation, but to the procuring that of others, He does not always abide in them. For He sometimes withdraws His miraculous gifts, that His grace may be possessed with humility. Christ has Him without measure and always. CHRYS. This speech levels at a stroke, as it were, the opposite heresies. The word another, shews the distinct personality of the Spirit: the word Paraclete, His consubstantiality. AUG. Comforter, the title of the Holy Spirit, the third Person in the Trinity, the Apostle applies to God: God that comforteth those that are cast down, comforted us. The Holy Spirit therefore Who comforts those that are cast down, is God. Or if they will have this said by the Apostle of the Father or the Son, let them not any longer separate the Holy Spirit from the Father and the Son, in His peculiar office of comforting. AUG. But when the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, how shall we love and keep the commandments

of Christ, so as to receive the Spirit, when we are not able to love or to keep them, unless we have received the Spirit? Does love in us go first, i. e.

do we so love Christ and keep His commandments as to deserve to receive the Holy Spirit, and to have the love of God the Father shed abroad in our hearts? This is a perverse opinion. For he who does not love the Father, does not love the Son, however he may think he does. It remains for us to understand, that he who loves has the Holy Spirit, and by having Him, attains to having more of Him, and by having more of Him, to loving more. The disciples had already the Spirit which our Lord promised; but they were to be given more of Him: they had Him secretly, they were to receive Him openly. The promise is made both to him who has the Spirit, and to him who has Him not; to the former, that he shall have Him; to the latter, that He shall have more of Him. CHRYS. When He had cleansed His disciples by the sacrifice of His passion, and their sins were remitted, and they were sent forth to dangers and trials, it was necessary that they should receive the Holy Spirit abundantly. But they were made to wait some time for this gift, in order that they might feel the want of it, and so be the more grateful for it when it came.

18. I will not leave you comfortless: I will come to you. 19. Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also. 20. At that day ye shall know that I am in my Father, and ye in me, and I in you. 21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. AUG. That no one might think, because our Lord was about to give the Holy Spirit, that He would therefore not be present Himself in Him, He adds, I will not leave you comfortless. The Greek word ὀφανό signifies ”wards.” Although then the Son of God has made us the adopted sons of the Father, yet here He Himself shews the affection of a Father towards us. CHRYS. At the first He said, Whither I go ye shall come; but as this was a long time off, He promises them the Spirit in the interval. And as they knew not what that was, He promises them that they most desired, His own presence, I will come to you: but intimates at the same time that they are not to look for the same kind of presence over again: Yet a little while, and the world seeth Me no more: as if He said, I will come to you, but not to live with you every day as I did before. And, I will come to you alone, He says, thus preventing any inconsistency with what He had said to the Jews: Henceforth ye shall not see Me. AUG. For the world saw Him then with the carnal eye,

2 H manifest in the flesh, though it did not see the Word hidden under the flesh. But after the resurrection He was unwilling to shew even His flesh, except to His own followers, whom He allowed to see and to handle it: Yet a little while, and the world seeth Me no more; but ye shall see Me. But, inasmuch as the world, by which are meant all who are aliens from His kingdom, will see Him at the last judgment, it is better perhaps to understand Him here as pointing to that time, when He will

be taken for ever from the eyes of the wicked, to be seen thenceforth by those who love Him. A little while, He says, for that which seems a long time to men, is but a moment in the eyes of God.

Because I live, ye shall live also. THEOPHYL. As if He said, Though I shall die, I shall rise again. And ye shall live also, i. e. when ye see Me risen again, ye will rejoice, and be as dead men brought to life again. CHRYS. To me however he seems to refer not only to the present life, but to the future; as if He said, The death of the cross shall not separate you from Me for ever, but only hide Me from you for a moment. AUG. But why does He speak of life as present to Him, future to them? Because His resurrection preceded, theirs was to follow. His resurrection was about so soon to take place, that He speaks of it as present; theirs being deferred till the end of the world, He does not say ye live, but ye shall live. Because He lives, therefore we shall live: As by man came death, by man came also the resurrection of the dead. It follows: In that day (the day of which He saith, ye shall live also) ye shall know, i. e. whereas now ye believe, then ye shall see, that I am in the Father, and ye in Me, and I in you. For when we shall have attained to that life in which death is swallowed up, then shall be finished that which is now begun by Him, that He should be in us, and we in Him. CHRYS. Or, in that day, on which I shall rise again, ye shall know. For His resurrection it was that established their faith. Then the powerful teaching of the Holy Spirit began. His saying, I am in the Father, expresses His humility; the next, And ye in Me, and I in you, His humanity and God's assistance to Him. Scripture often uses the same words in different senses, as applied to God and to men.

HILARY. Or He means by this, that whereas He was in the Father by the nature of His divinity, and we in Him by means of His birth in the flesh; He on the other hand should be believed to be in us by the mystery of the Sacrament: as He Himself testified above: Whoso eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him. ALCUIN. By love, and the observance of His commandments, that will be perfected in us which He has begun, viz. that we should be in Him, and He in us. And that this blessedness may be understood to be promised to all, not to the Apostles only, He adds, He that hath My commandments and keepeth them, he it is that loveth Me. AUG. He that hath them in mind, and keepeth them in life; he that hath them in words, and keepeth them in works; he that hath them by hearing, and keepeth them by doing; he that hath them by doing, and keepeth them by persevering, he it is that loveth Me. Love must be shewn by works, or it is a mere barren name. THEOPHYL. As if He said, Ye think that by sorrowing, as ye do, for my death ye prove your affection; but I esteem the keeping of My commandments the evidence of love. And then He shews the privileged state of one who loves: And he that loveth Me shall be loved of My Father, and I will love him. AUG.

I will love him, as if now He did not love him. What meaneth this? He explains it in what follows: And will manifest Myself unto him, i. e. I love him so far as to manifest Myself to him; so that, as the reward of his faith, he will have sight. Now He only loves us so that we believe; then He will love us so that we see. And whereas we love now by believing that which we shall see, then we shall love by seeing that which we have believed. AUG. He promises to shew Himself to them that love Him as God with the Father, not in that body which He bore upon earth, and which the wicked saw. THEOPHYL. Or, as after the resurrection He was to appear to them in a body more assimilated to His divinity, that they might not take Him then for a spirit, or a phantom, He tells them now beforehand not to have misgivings upon seeing Him, but to remember that He shews Himself to them as a reward for their keeping His commandments; and that therefore

2 H 2 they are bound ever to keep them, that they may ever enjoy the sight of Him.
22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25. These things have I spoken unto you, being yet present with you. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.

AUG. Our Lord having said, A little while, and the world seeth Me no more: but ye shall see Me: Judas, not the traitor named Scariot, but he whose Epistle is read among the Canonical Scriptures, asks His meaning: Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Our Lord in reply explains why He manifests Himself to His own, and not to aliens, viz. because the one love Him, the other do not. Jesus answered and said unto him, If a man love Me, he will keep My words. GREG. If thou wouldest prove thy love, shew thy works. The love of God is never idle; whenever it is, it doeth great things: if it do not work, it is not. AUG. Love distinguishes the saints from the world: it maketh men to be of one mind in an house; in which house the Father and the Son take their abode; who give that love to those, to whom in the end they will manifest themselves. For there is a certain inner manifestation of God, unknown to the ungodly, to whom there is no manifestation made of the Father and the Holy Spirit, and only could be of the Son in the flesh; which latter manifestation is not as the former, being only for a little while, not for ever, for judgment, not for joy,

for punishment, not for reward. And We will come unto him: They come to us, in that we go to Them;

They come by succouring, we go by obeying; They come by enlightening, we go by contemplating; They come by filling, we go by holding: so Their manifestation to us is not external, but inward; Their abode in us not transitory, but eternal. It follows, And will make Our abode with him. GREG. Into some hearts He cometh, but not to make His abode with them. For some feel compunction for a season and turn to God, but in time of temptation forget that which gave them compunction, and return to their former sins, just as if they had never lamented them. But whoso loveth God truly, into his heart the Lord both comes, and also makes His abode therein: for the love of the Godhead so penetrates him, that no temptation withdraws him from it. He truly loves, whose mind no evil pleasure overcomes, through his consent thereto. AUG. But while the Father and the Son make Their abode with the loving soul, is the Holy Spirit excluded? What meaneth that which is said of the Holy Spirit above: He dwelleth with you, and shall be in you, but that the Spirit makes His abode with us? Unless indeed a man be so absurd as to think that when the Father and the Son come, the Holy Spirit departs, as if to give place to His superiors. Yet even this carnal thought is met by Scripture, in that it says, Abide with you for ever. He will therefore be in the same abode with Them for ever.

As He did not come without Them, so neither They without Him. As a consequence of the Trinity, acts are sometimes attributed to single persons in it: but the substance of the same Trinity demands, that in such acts the presence of the other Persons also be implied. GREG. In proportion as a man's love rests upon lower things, in that proportion is he removed from heavenly love: He that loveth Me not, keepeth not My sayings. To the love then of our Maker, let the tongue, mind, life bear Chrys. Hom. lxxv. 1, 2. witness. CHRYS. Or thus: Judas thought that he should see Him, as we see the dead in sleep: How is it, that Thou wilt manifest Thyself unto us, and not unto the world? meaning, Alas, as Thou art to die, Thou wilt appear to us but as one dead. To correct this mistake, He says, I and My Father will come to him, i. e. I shall manifest Myself, even as My Father manifests Himself. And will make our abode with Him; which is not like a dream. It follows, And the word which ye hear is not Mine, but the Father's which sent Me; i. e. He that heareth not My words, inasmuch as he loveth not Me, so loveth he not My Father. This He says to shew that He spoke nothing which was not the Father's, nothing beside what seemed good to the Father. AUG.

And perhaps there is a distinction at bottom, since He speaks of His sayings, when they are His own, in the plural number; as when He says, He that loveth Me not, keepeth not My sayings: when they are not His own, but the Father's, in the singular, i. e. as the Word, which is Himself. For He is not His own Word, but the

Father's, as He is not His own image, but the Father's, or His own Son, but the Father's.

Chrys. Hom. lxxv. 3. Aug. Tract. lxxvii. 1. Chrys. These things have I spoken unto you, being yet present with you. Some of these things were obscure, and not understood by the disciples. AUG. The abode He promised them hereafter is altogether a different one from this present abode He now speaks of. The one is spiritual and inward, the other outward, and perceptible to the bodily sight and hearing. CHRYS. To enable them to sustain His bodily departure more cheerfully, He promises that that departure shall be the source of great benefit; for that while He was then in the body, they could never know much, because the Spirit would not have come: But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. GREG. Paraclete is Advocate, or Comforter. The Advocate then intercedes with the Father for sinners, when by His inward power He moves the sinner to pray for himself. The Comforter relieves the sorrow of penitents, and cheers them with the hope of pardon. CHRYS. He often calls Him the Comforter, in allusion to the affliction in which they then were. DIDYMUS. The Saviour affirms that the Holy Spirit is sent by the Father, in His, the Saviour's, name; which name is the Son. Here an agreement of nature and propriety, so to speak, of persons is shewn.

The Son can come in the Father's name only, consistently with the proper relationship of the Son to the Father, and the Father to the Son. No one else comes in the name of the Father, but in the name of God, of the Lord, of the Almighty, and the like. As servants who come in the name of their Lord, do so as being the servants of that Lord, so the Son who comes in the name of the Father, bears that name as being the acknowledged only-begotten Son of the Father. That the Holy Spirit then is sent in the Son's name, by the Father, shews that He is in unity with the Son: whence He is said too to be the Spirit of the Son, and to make those sons by adoption, who are willing to receive Him. The Holy Spirit then, Who cometh in the name of the Son from the Father, shall teach them, who are established in the faith of Christ, all things; all things which are spiritual, both the understanding of truth, and the sacrament of wisdom. But He will teach not like those who have acquired an art or knowledge by study and industry, but as being the very art, doctrine, knowledge itself. As being this Himself, the Spirit of truth will impart the knowledge of divine things to the mind. GREG. Unless the Spirit be present to the mind of the hearer, the word of the teacher is vain.

Let none then attribute to the human teacher, the understanding which follows in consequence of his teaching: for unless there be a teacher within, the tongue of the teacher outside will labour in vain. Nay even the Maker Himself does not speak for the instruction of man, unless the Spirit by His unction speaks at the

same time. AUG. So then the Son speaks, the Holy Spirit teaches: when the Son speaks we take in the words, when the Holy Spirit teaches, we understand those words. The whole Trinity indeed both speaks and teaches, but unless each person worked separately as well, the whole would be too much for human infirmity to take in. GREG. But why is it said of the Spirit, He shall suggest all things to you: to suggest being the office of an inferior? The word is used here, as it is used sometimes, in the sense of supplying secretly. The invisible Spirit suggests, not because He takes a lower place in teaching, but because He teaches secretly. Aug. Suggest, i. e. bring to your remembrance. Every wholesome hint to remember that we receive is of the grace of the Spirit. THEOPHYL. The Holy Spirit then was both to teach and to bring to remembrance: to teach what Christ had forborne to tell His disciples, because they were not able to bear it; to bring to remembrance what Christ had told them, but which on account of its difficulty, or their slowness of understanding, they were unable to remember. CHRYS.

Peace I leave with you, My peace I give unto you: He says this to console His disciples, who were now troubled at the prospect of the hatred and opposition which awaited them after His departure. Aug. He left no peace in this world; in which we conquer the enemy, and have love one to another: He will give us peace in the world to come, when we shall reign without an enemy, and where we shall be able to avoid disagreement. This peace is Himself, both when we believe that He is, and when we shall see Him as He is. But why does He say, Peace I leave with you, without the My, whereas He puts in My in, My peace I give unto you? Are we to understand My in the former; or is it not rather left out with a meaning? His peace is such peace as He has Himself; the peace which He left us in this world is rather our peace than His. He has nothing to fight against in Himself, because He has no sin: but ours is a peace in which we still say, Forgive us our debts. And in like manner we have peace between ourselves, because we mutually trust one another, that we mutually love one another. But neither is that a perfect peace; for we do not see into each other’s minds. I could not deny however that these words of our Lord’s may be understood as a simple repetition.

He adds, Not as the world giveth, give I unto you: i. e. not as those men, who love the world, give. They give themselves peace, i. e. free, uninterrupted enjoyment of the world. And even when they allow the righteous peace, so far as not to persecute them, yet there cannot be true peace, where there is no true agreement, no union of heart. CHRYS. External peace is often even hurtful, rather than profitable to those who enjoy it. AUG. But there is a peace Aug. which is serenity of thought, tranquillity of mind, simplicity deVerb. of heart, the bond of love, the fellowship of charity. None Dom. serm. ix. will be able to come to the inheritance of the Lord who do not observe this testament of peace; none be friends with Christ, who are at enmity with the Christians.

27. Let not your heart be troubled, neither let it be afraid. 28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31. But that the world may know that I love the Father: and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHRYS. After saying, Peace I leave with you, which was Chrys. like taking farewell, He consoles them: Let not your heart Hom. be troubled, neither let it be afraid: the two feelings of love lxxv. 3. and fear were now the uppermost in them. AUG. Though Aug. He was only going for a time, their hearts would be troubled Tract. and afraid for what might happen before He returned; lxxviii. lest in the absence of the Shepherd the wolf might attack the flock: Ye have heard how I said unto you, I go away, and come again to you. In that He was man, He went: in that He was God, He stayed. Why then be troubled and afraid, when He left the eye only, not the heart? To make them understand that it was as man that He said, I go away, and come again to you; He adds, If ye loved Me ye would rejoice, because I said, I go unto My Father; for My Father is greater than I. In that the Son then is unequal with the Father, through that inequality He went to the Father, from Him to come again to judge the quick and dead: in that He is equal to the Father, He never goes from the Father, but is every where altogether with Him in that Godhead, which is not confined to place.

Nay, the Son Himself, because that being equal to the Father in the form of God, He emptied Himself, not losing the form of God, but taking that of a servant, is greater even than Himself: the form of God which is not lost, is greater than the form of a servant which was put on. In this form of a servant, the Son of God is inferior not to the Father only, but to the Holy Ghost; in this the Child Christ was inferior even to His parents; to whom we read, He was subject. Let us acknowledge then the twofold substance of Christ, the divine, which is equal to the Father, and the human, which is inferior. But Christ is both together, not two, but one Christ: else the Godhead is a quaternity, not a Trinity. Wherefore He says, If ye loved Me, ye would rejoice, because I said, I go to the Father; for human nature should exult at being thus taken up by the Only Begotten Word, and made immortal in heaven; at earth being raised to heaven, and dust sitting incorruptible at the right hand of the Father. Who, that loves Christ, will not rejoice at this, seeing, as he doth, his own nature immortal in Christ, and hoping that He Himself will be so by Christ. HILARY. Or thus: If the Father is greater by virtue of giving, is the Son less by confessing the gift?

The giver is the greater, but He to whom unity with that giver is given, is not the less. CHRYS. Or thus: The Apostles did not yet know what the resurrection was of

which He spoke when He said, I go, and come again to you: or what they ought to think of it. They only knew the great power of the Father. So He tells them: Though ye fear I shall not be able to save Myself, and do not trust to My appearing again after My crucifixion; yet when ye hear that I go to My Father, ye should rejoice, because I go to one greater, one able to dissolve and change all things. All this is said in accommodation to their weakness: as we see from the next words; And now I have told you before it come to pass; that when it does come to pass, ye may believe. AUG. But is not the time for belief before a thing takes place? Is it not the praise of faith, that it believes what it does not see? according to what is said below to Thomas: Because thou hast seen, thou hast believed. He saw one thing, believed another: what he saw was man, what he believed was God. And if belief can be talked of with reference to things seen, as when we say that we believe our eyes; yet it is not mature faith, but is merely preparatory to our believing what we do not see. When it has come to pass;

then He says, because after His death they would see Him alive again, and ascending to His Father; which sight would convince them that He was the Christ, the Son of God; able as He was to do so great a thing, and to foretell it. Which faith however would not be a new, but only an enlarged faith; or a faith which had failed at His death, and been renewed by His resurrection. HILARY. He next alludes to the approach of the time when He would resume His glory. Hereafter I will not talk much with you. BEDE. He says this because the time was now approaching for His being taken, and given up to death: For the Prince of this world cometh. AUG. i. e. the devil; the prince of sinners, not of creatures; as the Apostle saith, Against the rulers of this world. Or, as He immediately adds by way of explanation, this darkness, meaning, the ungodly. And hath nothing in Me. God had no sin as God, nor had His flesh contracted it by a sinful birth, being born of the Virgin. But how, it might be asked, canst thou die, if thou hast no sin: He answers, But that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go hence. He had been sitting at table with them all this time. Let us go: i. e.

to the place, where He, Who had done nothing to deserve death, was to be delivered to death. But He had a commandment from His Father to die. AUG. That the Son is obedient to the will and commandment of the Father, no more shews a difference in the two, than it would in a human father and son. But over and above this comes the consideration that Christ is not only God, and as such equal to the Father, but also man, and as such inferior to the Father. CHRYS. Arise, let us go hence, is the beginning of the sentence which follows. The time and the place (they were in the midst of a town, and it was night time) had excited the disciples' fears to such a degree, that they could not attend to any thing that was said, but rolled their eyes about, expecting persons to enter and assault them; especially when they heard our Lord say, Yet a little while I am with you; and, The prince of this world cometh.

To quiet their alarm then, He takes them to another place, where they imagine themselves safe, and would be able to attend to the great doctrines which He was going to set before them.

Chapter 15.

1. I am the true vine, and my Father is the husbandman. 2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3. Now ye are clean through the word which I have spoken unto you.

HILARY. He rises in haste to perform the sacrament of His final passion in the flesh, (such is His desire to fulfil His Father's commandment: and therefore takes occasion to unfold the mystery of His assumption of His flesh, whereby He supports us, as the vine doth its branches: I am the true vine. AUG. He says this as being the Head of the Church, of which we are the members, the Man Christ Jesus; for the vine and the branches are of the same nature. When He says, I am the true vine, He does not mean really a vine; for He is only called so metaphorically, not literally, even as He is called the Lamb, the Sheep, and the like; but He distinguishes Himself from that vine to whom it is said, How art thou turned into the degenerate plant of a strange vine unto me. For how is that a true vine, which when grapes are expected from it, produces only thorns? HILARY. But He wholly separates this humiliation in the flesh from the form of the Paternal Majesty, by setting forth the Father as the diligent Husbandman of this vine: And My Father is the Husbandman. (AUG. For we cultivate God, and God cultivates us. But our culture of God does not make Him better: our culture is that of adoration, not of ploughing:

His culture of us makes us better, His culture consists in extirpating all the seeds of wickedness from our hearts, in opening our heart to the plough, as it were, of His word, in sowing in us the seeds of His commandments, in waiting for the fruits of piety. CHRYS. And forasmuch as Christ was sufficient for Himself, but His disciples needed the help of the Husbandman, of the vine He says nothing, but adds concerning the branches, Every branch in Me that beareth not fruit, He taketh away. By fruit is meant life, i. e. that no one can be in Him without good works. HILARY. The useless and deceitful branches He cuts down for burning. CHRYS. And inasmuch as even the best of men require the work of the husbandman, He adds, And every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. He alludes here to the tribulations and trials which were coming upon

them, the effect of which would be to purge, and so to strengthen them. By pruning the branches we make the tree shoot out the more. AUG. And who is there in this world so clean, that he cannot be more and more changed? Here, if we say that we have no sin, we deceive ourselves. He cleanseth then the clean, i. e. the fruitful, that the cleaner they be, the more fruitful they may be. Christ is the vine, in that He saith, My Father is greater than I;

but in that He saith, I and My Father are one, He is the husbandman; not like those who carry on an external ministry only; for He giveth increase within. Thus He calls Himself immediately the cleanser of the branches: Now ye are clean through the word, which I have spoken unto you. He performs the part of the husbandman then, as well as of the vine. But why does He not say, ye are clean by reason of the baptism wherewith ye are washed? Because it is the word in the water which cleanseth. Take away the word, and what is the water, but water? Add the word to the element, and you have a sacrament. Whence hath the water such virtue as that by touching the body, it cleanseth the heart, but by the power of the word, not spoken only, but believed? For in the word itself, the passing sound is one thing, the abiding virtue another. This word of faith is of such avail in the Church of God, that by Him who believes, presents, blesses, sprinkles the infant, it cleanseth that infant, though itself is unable to believe. CHRYS. Ye are clean through the word which I have spoken unto you, i. e. ye have been enlightened by My doctrine, and been delivered from Jewish error.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

CHRYS. Having said that they were clean through the word which He had spoken unto them, He now teaches them that they must do their part. AUG. Abide in Me, and I in you: not they in Him, as He in them; for both are for the profit not of Him, but them. The branches do not confer any advantage upon the vine, but receive their support from it: the vine supplies nourishment to the branches, takes none from them: so that the abiding in Christ, and the having Christ abiding in them, are both for the profit of the disciples, not of Christ; according to what follows, As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. Great display of grace! He strengtheneth the hearts of the humble, stoppeth the mouth of the proud. They who hold that God is not necessary for the doing of good works, the subverters, not the assertors, of free will, contradict this truth. For he who thinks that he bears fruit of himself, is not

in the vine; he who is not in the vine, is not in Christ; he who is not in Christ, is not a Christian. ALCUIN. All the fruit of good works proceeds from this root. He who hath delivered us by His grace, also carries us onward by his help, so that we bring forth more fruit. Wherefore He repeats, and explains what He has said: I am the vine, ye are the branches.

He that abideth in Me, by believing, obeying, persevering, and I in Him, by enlightening, assisting, giving perseverance, the same, and none other, bringeth forth much fruit. Aug. But lest any should suppose that a branch could bring forth a little fruit of itself, He adds, For without Me ye can do nothing. He does not say, ye can do little. Unless the branch abides in the vine, and lives from the root, it can bear no fruit whatever. Christ, though He would not be the vine, except He were man, yet could not give this grace to the branches, except He were God. CHRYS. The Son then contributes no less than the Father to the help of the disciples. The Father changeth, but the Son keepeth them in Him, which is that which makes the branches fruitful. And again, the cleansing is attributed to the Son also, and the abiding in the root to the Father who begat the root. It is a great loss to be able to do nothing, but He goes on to say more than this: If a man abide not in Me, he is cast forth as a branch, i. e. shall not benefit by the care of the husbandman, and withereth, i. e. shall lose all that it desires from the root, all that supports its life, and shall die. ALCUIN. And men gather them, i. e. the reapers, the Angels, and cast them into the fire, everlasting fire, and they are burned. Aug.

For the branches of the vine are as contemptible, if they abide not in the vine, as they are glorious, if they abide. One of the two the branch must be in, either the vine, or the fire: if it is not in the vine, it will be in the fire. CHRYS. Then He shews what it is to abide in Him. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. It is to be shewn by their works. AUG. For then may His words be said to abide in us, when we do what He has commanded, and love what He has promised. But when His words abide in the memory, and are not found in the life, the branch is not accounted to be in the vine, because it derives no life from its root. So far as we abide in the Saviour we cannot will any thing that is foreign to our salvation. We have one will, in so far as we are in Christ, another, in so far as we are in this world. And by reason of our abode in this world, it sometimes happens that we ask for that which is not expedient, through ignorance. But never, if we abide in Christ, will He grant it us, Who does not grant except what is expedient for us.

And here we are directed to the prayer, Our Father. Let us adhere to the words and the meaning of this prayer in our petitions, and whatever we ask will be done for us. 8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9. As the Father hath loved me, so have I loved you: continue ye in my love. 10. If ye keep my commandments, ye shall abide in my love: even as I have

kept my Father's commandments, and abide in his love. 11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

CHRYS. Our Lord shewed above, that those who plotted against them should be burned, inasmuch as they abode not in Christ: now He shews that they themselves would be invincible, bringing forth much fruit; Herein is My Father glorified, that ye bear much fruit: as if He said, If it appertains to My Father's glory that ye bring forth fruit, He will not despise His own glory. And he that bringeth forth fruit is Christ's disciple: So shall ye be My disciples. THEOPHYL. The fruit of the Apostles are the Gentiles, who through their teaching were converted to the faith, and brought into subjection to the glory of God. AUG. Made bright or glorified; the Greek word may be translated in either way. Δῶς signifies glory; not our own glory, we must remember, as if we had it of ourselves: it is of His grace that we have it; and therefore it is not our own but His glory. For from whom shall we derive our fruitfulness, but from His mercy preventing us. Wherefore He adds, As My Father hath loved Me, even so love I you. This then is the source of our good works. Our good works proceed from faith which worketh by love: but we could not love unless we were loved first: As My Father hath loved Me, even so love I you. This does not prove that our nature is equal to His, as His is to the Father's, but the grace, whereby He is the Mediator between God and man, the man Chrys.

Christ Jesus. The Father loves us, but in Him. CHRYS. Hom. If then I love you, be of good cheer; if it is the Father's lxxvi.2. glory that ye bring forth good fruit, bear no evil. Then to rouse them to exertion, He adds, Continue ye in My love; and then shews how this is to be done: If ye keep My commandments, ye shall abide in My love. AUG. Who doubts Aug. that love precedes the observance of the commandments? Tract. For who loves not, has not that whereby to keep the commandments. These words then do not declare whence love lxxxii.3. arises, but how it is shewn, that no one might deceive himself et seq. into thinking that he loved our Lord, when he did not keep His commandments. Though the words, Continue ye in My love, do not of themselves make it evident which love He means, ours to Him, or His to us, yet the preceding words do: I love you, He says: and then immediately after, Continue ye in My love. Continue ye in My love, then, is, continue in My grace: and, If ye keep My commandments, ye shall abide in My love, is, Your keeping of My commandments, will be evidence to you that ye abide in My love. It is not that we keep His commandments first, and that then He loves; but that He loves us, and then we keep His commandments. This is that grace, which is revealed to the humble, but hidden from the proud.

But what means the next words, Even as I have kept My Father's commandments, and abide in His love: i. e. the Father's love, wherewith He loveth the Son. Must this grace, wherewith the Father loves the Son, be understood to be like the grace wherewith the Son loveth us? No; for whereas we are sons not by nature, but by

grace, the Only Begotten is Son not by grace, but by nature. We must understand this then to refer to the manhood in the Son, even as the words themselves imply: As My Father hath loved Me, even so love I you. The grace of a Mediator is expressed here; and Christ is Mediator between God and man, not as God, but as man. This then we may say, that since human nature does not pertain to the nature of God, but does by grace pertain to the Person of the Son, grace also pertains to that Person; such grace as has nothing superior, nothing equal to it. For no merits on man's part preceded the assumption of that nature. ALCUIN. Even as I have kept My Father's commandments. The Apostle explains what these commandments were: Christ became obedient unto death, even the death of the cross. CHRYS. Then because the Passion was now approaching to interrupt their joy, He adds, These things have I spoken unto you, that my joy may remain in you: as if He said, And if sorrow fall upon you, I will take it away; so that ye shall rejoice in the end. AUG.

And what is Christ's joy in us, but that He deigns to rejoice on our account? And what is our joy, which He says shall be full, but to have fellowship with Him? He had perfect joy on our account, when He rejoiced in foreknowing, and predestinating us; but that joy was not in us, because then we did not exist: it began to be in us, when He called us. And this joy we rightly call our own, this joy wherewith we shall be blessed; which is begun in the faith of them who are born again, and shall be fulfilled in the reward of them who rise again.

12. This is my commandment, That ye love one another, as I have loved you. 13. Greater love hath no man than this, that a man lay down his life for his friends. 14. Ye are my friends, if ye do whatsoever I command you. 15. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. THEOPHYL. Having said, If ye keep My commandments, ye shall abide in My love, He shews what commandments they are to keep: This is My commandment, That ye love one another. GREG. But when all our Lord's sacred discourses

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are full of His commandments, why does He give this special commandment respecting love, if it is not that every commandment teaches love, and all precepts are one? Love and love only is the fulfilment of every thing that is enjoined. As all the boughs of a tree proceed from one root, so all the virtues are produced from one love: nor hath the branch, i. e. the good work, any life, except it abide in the root of love. AUG. Where then love is, what can be wanting? where it is not, what can profit? But this love is distinguished from men's love to each other as

men, by adding, As I have loved you. To what end did Christ love us, but that we should reign with Him? Let us therefore so love one another, as that our love be different from that of other men; who do not love one another, to the end that God may be loved, because they do not really love at all. They who love one another for the sake of having God within them, they truly love one another. GREG. The highest, the only proof of love, is to love our adversary; as did the Truth Himself, who while He suffered on the cross, shewed His love for His persecutors: Father, forgive them, for they know not what they do. Of which love the consummation is given in the next words: Greater love hath no man than this, that a man lay down his life for his friends.

Our Lord came to die for His enemies, but He says that He is going to lay down His life for His friends, to shew us that by loving, we are able to gain over our enemies, so that they who persecute us are by anticipation our friends. AUG. Having said, This is My commandment, that ye love one another, even as I have loved you it follows, as John saith in his Epistle, that as Christ laid down His life for us, so we should lay down our lives for the brethren. This the martyrs have done with ardent love. And therefore in commemorating them at Christ's table, we do not pray for them, as we do for others, but we rather pray that we may follow their steps. For they have shewn the same love for their brother, that has been shewn them at the Lord's table. GREG. But whoso in time of tranquillity will not give up his time to God, how in persecution will he give up his soul. Let the virtue of love then, that it may be victorious in tribulation, be nourished in tranquillity by deeds of mercy. AUG. From one and the same love, we love God and our neighbour but God for His own sake, our neighbour for God's. So that, there being two precepts of love, on which hang all the Law and the Prophets, to love God, and to love our neighbour, Scripture often unites them into one precept.

For if a man love God, it follows that he does what God commands, and if so, that he loves his neighbour, God having commanded this. Wherefore He proceeds: Ye are My friends, if ye do whatsoever I command you. GREG. A friend is as it were a GREG. keeper of the soul. He who keeps God's commandments, xxvii. is rightly called His friend. AUG. Great condescension! Moral. Though to keep his Lord's commandments, is only what a Tract. good servant is obliged to do, yet, if they do so, He calls them His friends. The good servant is both the servant, and the friend. But how is this? He tells us: Henceforth I call you not servants, for the servant knoweth not what his Lord doeth. Shall we therefore cease to be servants, as soon as ever we are good servants? And is not a good and tried servant sometimes entrusted with his master's secrets, still remaining a servant? We must understand then that there c. 3. are two kinds of servitude, as there are two kinds of fear. There is a fear which perfect love casteth out; which also hath in it a servitude, which will be cast out together with the fear. And there is another, a pure fear, which remaineth for castus ever. It is the former state of servitude, which our Lord

refers to, when He says, Henceforth I call you not servants, for the servant knoweth not what his Lord doeth;

not the state of that servant to whom it is said, Well done, thou good Mat.25, servant, enter thou into the joy of thy Lord: but of him 21. of whom it was said below, The servant abideth not in the house for ever, but the Son abideth ever. Forasmuch then as God hath given us power to become the sons of God, so that in a wonderful way, we are servants, and yet not servants, we know that it is the Lord who doth this. This that servant is ignorant of, who knoweth not what his Lord doeth, and when he doeth any good thing, is exalted in his own conceit, as if he himself did it, and not his Lord; and boasts of himself, not of his Lord.

But I have called you friends, for all things that I have heard of My Father, I have made known unto you. THEOPHYL. As if He said, The servant knoweth not the counsels of his lord; but since I esteem you friends, I have communicated my secrets to you. AUG. But how did He make known to His disciples all things that He had heard from the Father, when He forebore saying many things, because He knew they as yet could not bear them? He made all things known to His disciples, i. e. He knew that He should make them known to them in that fulness of which the Apostle saith, Then we shall know, even as we are known. For as we look for the death of the flesh, and the salvation of the soul; so should we look for that knowledge of all things, which the Only-Begotten heard from the Father. GREG. Or all things which He heard from the Father, which He wished to be made known to His servants; the joys of spiritual love, the pleasures of our heavenly country, which He impresses daily on our minds by the inspiration of His love. For while we love the heavenly things we hear, we know them by loving, because love is itself knowledge. He had made all things known to them then, because being withdrawn from earthly desires, they burned with the fire of divine love. CHRYS. All things, i. e. all things that they ought to hear.

I have heard, shews that what He had taught was no strange doctrine, but received from the Father. GREG. But let no one who has attained to this dignity of being called the friend of God, attribute this superhuman gift to his own merits: Ye have not chosen Me, but I have chosen you. AUG. Ineffable grace! For what were we before Christ had chosen us, but wicked, and lost? We did not believe in Him, so as to be chosen by Him: for had He chosen us believing, He would have chosen us choosing. This passage refutes the vain opinion of those who say that we were chosen before the foundation of the world, because God foreknew that we should be good, not that He Himself would make us good. For had He chosen us, because He foreknew that we should be good, He would have foreknown also that we should first choose Him, for without choosing Him we cannot be good; unless indeed he can be called good, who hath not chosen good. What then hath He chosen in them who are not good? Thou canst not say, I am chosen because I believed; for hadst

thou believed in Him, thou hadst chosen Him. Nor canst thou say, Before I believed I did good works, and therefore was chosen. For what good work is there before faith? What is there for us to say then, but that we were wicked, and were chosen, that by the grace of the chosen we might become good? AUG.

They are chosen then before the foundation of the world, according to that predestination by which God foreknew His future acts. They are chosen out of the world by that call whereby God fulfills what He has predestined: whom He did predestinate, them He also called. AUG. Observe, He does not choose the good; but those, whom He hath chosen, He makes good: And I have ordained you that ye should go, and bring forth fruit. This is the fruit which He meant, when He said, Without Me ye can do nothing. He Himself is the way in which He hath set us to go. GREG. I have set you, i. e. have planted you by grace, that ye should go by will; to will being to go in mind, and bring forth fruit, by works. What kind of fruit they should bring forth He then shews: And that your fruit may remain: for worldly labour hardly produces fruit to last our life: and if it does, death comes at last, and deprives us of it all. But the fruit of our spiritual labours endures even after death; and begins to be seen at the very time that the results of our carnal labour begin to disappear. Let us then produce such fruits as may remain, and of which death, which destroys every thing, will be the commencement. AUG. Love then is one fruit, now existing in desire only, not yet in fulness.

Yet even with this desire whatever we ask in the name of the Only-Begotten Son, the Father giveth us: That whatsoever ye shall ask the Father in My name, He may give it you. We ask in the Saviour’s name, whatever we ask, that will be profitable to our salvation.

17. These things I command you, that ye love one another. 18. If the world hate you, ye know that it hated me before it hated you. 19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21. But all these things will they do unto you for my name’s sake, because they know not him that sent me.

AUG. Our Lord had said, I have ordained that ye should walk, and bring forth fruit. Love is this fruit. Wherefore He proceeds: These things I command you, that ye love one another. Hence the Apostle saith: The fruit of the Spirit is love; and enumerates all other graces as springing from this source. Well then doth our Lord commend love, as if it were the only thing commanded: seeing that without it nothing can profit, with it nothing be wanting, whereby a mau is made good. CHRYS. Or thus: I have said that I lay down My life for you, and that I first chose you. I have said this not by way of reproach, but to induce you to love one another.

Then as they were about to suffer persecution and reproach, He bids them not to grieve, but rejoice on that account: If the world hate you, ye know that it hated Me before it hated you: as if to say, I know it is a hard trial, but ye will endure it for My sake. AUG. For why should the members exalt themselves above the head? Thou refusest to be in the body, if thou art not willing, with the head, to endure the hatred of the world. For love's sake let us be patient: the world must hate us, whom it sees hate whatever it loves; If ye were of the world, the world would

love his own. CHRYS. As if Christ's suffering were not consolation enough, He consoles them still further by telling them, the hatred of the world would be an evidence of their goodness; so that they ought rather to grieve if they were loved by the world: as that would be evidence of their wickedness. AUG. He saith this to the whole Church, which is often called the world; as, God was in Christ, reconciling the world unto Himself. The whole world then is the Church, and the whole world hateth the Church. The world hateth the world, the world in enmity, the world reconciled, the defiled world, the changed world. Here it may be asked, If the wicked can be said to persecute the wicked; e. g. if impious kings, and judges, who persecute the righteous, punish murderers and adulterers also; how are we to understand our Lord's words, If ye were of the world, the world would love his own? In this way; The world is in them who punish these offences, and the world is in them who love them. The world then hates its own so far as it punishes the wicked, loves its own so far as it favours them. Again, if it be asked how the world loves itself, when it hates the means of its redemption, the answer is, that it loves itself with a false, not a true love, loves what hurts it; hates nature, loves vice. Wherefore we are forbidden to love what it loves in itself;

commanded to love what it hates in itself. The vice in it we are forbidden, the nature in it we are commanded, to love. And to separate us from this lost world, we are chosen out of it, not by merit of our own, for we had no merits to begin with, not by nature which was radically corrupt, but by grace: But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. GREG. For the dispraise of the perverse, is our praise. There is nothing wrong in not pleasing those, who do not please God. For no one can by one and the same act please God, and the enemies of God. He proves himself no friend to God, who pleases His enemy; and he whose soul is in subjection to the Truth, will have to contend with the enemies of that Truth. AUG. Our Lord, in exhorting His servants to bear patiently the hatred of the world, proposes to them an example than which there can be no better and higher one, viz. Himself: Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you: if they have kept My saying, they will keep yours also. GLOSS. They observed it in order to calumniate it, as we read in the Psalms, The ungodly seeth the righteous. THEOPHYL. Or thus:

If, He says, they have persecuted your Lord, much more will they persecute you; if they had persecuted Him, but kept His commandments, they would keep yours also. CHRYS. As if He said, Ye must not be disturbed at having to share My sufferings; for ye are not better than I. AUG. The servant is not greater than his Lord. Here the servant is the one who has the purified fear, which abideth for ever. CHRYS. Then follows another consolation, viz. that the Father is despised and injured with them: But all these things will they do unto you for My name's sake, because they know not Him that sent Me. AUG. All these things, viz. what He had mentioned, that the world would hate them, persecute them, despise their word. For My Name's sake, i. e. in you they will hate Me, in you persecute Me, your word they will not keep, because it is mine. They who do these things for His name's sake are as miserable, as they who suffer them are blessed: except when they do them to the wicked as well; for then both they who do, and they who suffer, are miserable. But how do they do all these things for His name's sake, when they do nothing for Christ's name's sake, i. e. for justice sake? We shall do away with this difficulty, if we take the words as applying to the righteous; as if it were, All these things will ye suffer from them, for My name's sake.

If, for My name's sake, mean this, i. e. My name which they hate in you, justice which they hate in you; of the good, when they persecute the wicked, it may be said in the same way, that they do so both for righteousness' sake, which they love, which love is their motive in persecuting, and for unrighteousness' sake, the unrighteousness of the wicked, which they hate. Because they know not Him that sent Me, i. e. know not according to that knowledge of which it is said, To know Thee is perfect righteousness.

22. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. 23. He that hateth me hateth my Father also. 24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

CHRYS. Then by way of another consolation, He declares the injustice of these persecutions both towards Him and them: If I had not come and spoken unto them, they had not had sin. AUG. Christ spoke to the Jews only, not to any other nation. In them then was that world which hated Christ and His disciples; and not only in them, but in us also. Were the Jews then without sin before Christ came in the flesh, because Christ had not spoken to them? By sin here He means not every sin, but a certain great sin, which includes all, and which alone hinders the remission of other sins, viz. unbelief. They did not believe in Christ, who came that they might believe on Him. This sin then they would not have had, had not Christ come; for Christ's advent, as it was the salvation of the believing, so was the perdition of

the unbelieving. But now they have no cloke for their sin. If those to whom Christ had not come or spoken, had not an excuse for their sin, why is it said here that these had no excuse, because Christ had come and spoken to them? If the first had excuse, did it do away with their punishment altogether, or only mitigate it? I answer, that this excuse covered, not all their sin, but only this one, viz. that they did not believe in Christ. But they are not of this number to whom Christ came by His disciples:

they are not to be let off with a lighter punishment, who altogether refused to receive Christ's love, and, as far as concerned them, wished its destruction. This excuse they may have who died before they heard of Christ's Gospel; but this will not shield them from damnation. For whoever are not saved in the Saviour, who came to seek what was lost, shall without doubt go to perdition: though some will have lighter, others severer punishments. He perishes to God, who is punished with an exclusion from that happiness which is given to the saints. But there is as great a diversity of punishments, as there is of sins: though how this is settled is a matter known to the Divine Wisdom indeed, but thom. Ixxvii.2. too deep for human conjecture to examine or pronounce upon. CHRYS. As the Jews persecuted Him out of professed regard for the Father, He takes away this excuse: He that hateth Me, hateth My Father also. ALCUIN. For as he who loves the Son, loves the Father also, the love of the Father being one with that of the Son, even as their nature is one: to he who hateth the Son, hateth the Father also. AUG. But He has just said, Because they know not Him that sent Me. How could they hate one whom they did not know? For if they hated God, believing Him to be something else, and not God, this was not hatred of God.

In the case of men, it often happens that we hate or love persons whom we have never seen, simply in consequence of what we have heard of them. But if a man's character is known to us, he cannot properly be said to be unknown. And a man's character is not shewn by his face, but by his habits and way of life: else we should not be able to know ourselves, for we cannot see our own face. But history and fame sometimes lie; and our faith is imposed upon. We cannot penetrate into men's hearts; we only know that such things are right, and others wrong; and if we escape error here, to be mistaken in men is a venial matter. A good man may hate a good man ignorantly, or rather love him ignorantly, for he loves the good man, though he hates the man whom he supposes him to be. A bad man may love a good man, supposing him to be a bad man like himself, and therefore not, properly speaking, loving him, but the person whom he takes him to be. And in the same way with respect to God. If the Jews were asked whether they loved God, they would reply that they did love Him, not intending to lie, but only being mistaken in so saying. For how could they who hated the Truth, love the Father of the Truth? They did not wish their actions to be judged, and this the Truth did.

They hated the Truth then, because they hated the punishment which He would inflict upon such as they. But at the same time they did not know that He was the Truth, who came to condemn them. They did not know that the Truth was born of God the Father, and therefore they did not know God the Father Himself. Thus they both hated, and also knew not, the Father. CHRYS. Thus then they have and also knew not, the Father. CHRYS. Thus then they have no excuse, He says; I gave them doctrine, I added miracles, which, according to Moses' law, should convince all if the doctrine itself is good also: If I had not done among them the works that none other man did, they had not had sin.

AUG. The sin of not believing Him, notwithstanding His doctrine and His miracles. But why does He add, Which none other man did? Christ did no work greater than the raising of the dead, which we know the ancient Prophets did before Him. Is it that He did some things which no one else did? But others also did what neither He nor any one else did. True: yet none of the ancient prophets, that we read of, healed so many bodily defects, sicknesses, infirmities. For to say nothing of single cases, Mark says, that whither-soever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole. Such works as these no one else had done in them. In them, meaning, not amongst them, or before them, but within them. But even where particular works, like some of these, had been done before, whoever worked such did not really do them; for He did them through them; whereas He performs these miracles by His own power. For even if the Father or the Holy Spirit did them, yet it was none other than He; for the Three Persons are of one substance. For these benefits then they ought to have returned Him not hatred, but love. And this He reproaches them with; But now they have both seen

and hated both Me and My Father. CHRYS. And that the disciples may not say, Why then hast Thou brought us into such difficulties? Couldest not thou foresee the resistance and hatred we should meet with, He quotes the prophecy: But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause. AUG. Under the name of the Law, the whole of the Old Testament is included: and therefore our Lord says here, That is written in their law; the passage being in the Psalms. AUG. Their law, He says, not as made by them, but as given to them. A man hates without a cause, who seeks no advantage from his hatred. Thus the ungodly hate God; the righteous love Him, i. e. looking for no other good but Him: He is their all in all. GREG. It is one thing not to do good, another to hate the teacher of goodness; as there is a difference between sudden and deliberate sins. Our state generally is that we love what is good, but from infirmity cannot perform it. But to sin of set purpose, is neither to do nor to love what is good. As then it is sometimes a heavier offence to love than to do, so is it more wicked to hate justice than not to do it. There are some in the Church, who

not only do not do what is good, but even persecute it, and hate in others what they neglect to do themselves. The sin of these men is not that of infirmity or ignorance, but deliberate wilful sin.)

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27. And ye also shall bear witness, because ye have been with me from the beginning. CHRYS. The disciples might say, If they have heard words from Thee, such as none other hath spoken, if they have seen works of Him, such as none other hath done, and yet have not been convinced, but have hated Thy Father, and Thee with Him, why dost Thou send us to preach? How shall we be believed? Such thoughts as these He now answers: But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of Me.

AUG. As if He said, Seeing Me, they hated and killed Me: but the Comforter shall give such testimony concerning Me, as shall make them believe, though they see Me not. And because He shall testify, ye shall testify also: And ye also shall bear witness: He will inspire your hearts, and ye shall proclaim with your voices. And ye will preach what ye know; Because ye have been with Me from the beginning; which now ye do not do, because ye have not yet the fulness of the Spirit. But the love of God shall then be shed abroad in your hearts by the Spirit which shall be given you, and shall make you confident witnesses to Me. The Holy Spirit by His testimony made others testify; taking away fear from the friends of Christ's, and converting the hatred of His enemies into love. DIDYMUS. The Holy Spirit He calls the Comforter, a name taken from His office, which is not only to relieve the sorrows of the faithful, but to fill them with unspeakable joy. Everlasting gladness is in those hearts, in which the Spirit dwells. The Spirit, the Comforter, is sent by the Son, not as Angels, or Prophets, or Apostles, are sent, but as the Spirit must be sent which is of one nature with the Divine wisdom and power that sends Him. The Son when sent by the Father, is not separated from Him, but abides in the Father, and the Father in Him.

In the same way the Holy Spirit is not sent by the Son, and proceedeth from the Father, in the sense of change of place. For as the Father's nature, being incorporeal, is not local, so neither hath the Spirit of truth, Who is incorporeal also, and superior to all created things, a local nature. CHRYS. He calls Him not the Holy Spirit, but the Spirit of truth, to shew the perfect faith that was due to Him. He knew that He proceedeth from the Father, for He knew all things; He knew where He Himself came from, as He says of Himself above, I know whence I came, and whither I go. DIDYMUS. He does not say, from God, or, from the Almighty, but, from the Father: because though the Father and God Almighty are the same, yet the Spirit of truth properly proceeds from God, as the Father, the Begetter. The

Father and the Son together send the Spirit of truth: He comes by the will both of the Father and the Son. THEOPHYL. Elsewhere He says that the Father sends the Spirit; now He says He does: Whom I will send unto you; thus declaring the equality of the Father and the Son. That He might not be thought however to be opposed to the Father, and to be another and rival source, as it were, of the Spirit, He adds, From the Father; i. e. the Father agreeing, and taking an equal part in sending Him.

When it is said that He proceedeth, do not understand His procession to be an external mission, such as is given to ministering spirits, but a certain peculiar, and distinct procession, such as is true of the Holy Spirit alone. To proceed is not the same as being sent, but is the essential nature of the Holy Ghost, as coming from the Father. Aug. If it be asked here whether the Holy Ghost proceeds from the Son also, we may answer thus: The Son is the Son of the Father alone, and the Father is the Father of the Son only; but the Holy Spirit is not the Spirit of one, but of both; since Christ Himself saith, The Spirit of your Father which speaketh in you. And the Apostle says, God hath sent the Spirit of His Son into your hearts. This indeed, I think, is the reason why He is called peculiarly the Spirit. For both of the Father and the Son separately we may pronounce, that each is a Spirit. But what each is separately in a general sense, He who is not either one separately, but the union of both, is spiritually. But if the Holy Spirit is the Spirit of the Son, why should we not believe that He proceeds from the Son? Indeed if He did not proceed from the Son, Christ would not after the resurrection have breathed on His disciples, and said, Receive ye the Holy Ghost.

This too is what is meant by the virtue which went out of Him, and healed all. If the Holy Ghost then proceeds both from the Father and the Son, why does Christ say, Who proceedeth from the Father? He says it in accordance with His general way of referring all that He has to Him from whom He is; as where He says, My doctrine is not Mine, but His that sent Me. If the doctrine was His, which He says was not His own, but the Father’s, much more does the Holy Spirit proceed from Him, consistently with His proceeding from the Father. From whom the Son hath His Godhead, from Him He hath it that the Holy Ghost proceedeth from Him. And this explains why the Holy Ghost is not said to be born, but to proceed. For if He were born, He would be the Son of both Father and Son, an absurd supposition; for if two together have a Son, those two must be father and mother. But to imagine any such relation as this between God the Father, and God the Son, is monstrous. Even the human offspring does not proceed from father or mother at the same time; when it proceeds from the father, it does not proceed from the mother. Whereas the Holy Spirit does not proceed from the Father into the Son, and from the Son into the creature to be sanctified; but proceeds from Father and Son at once.

And if the Father is life, and the Son is life, so the Holy Ghost is life also. Just then as the Father when He had life in Himself, gave also to the Son to have life in Himself; so He gave to the Son also that life should proceed from Him, even as it proceeded from Himself.

Chapter 16.

1. These things have I spoken unto you, that ye should not be offended. 2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3. And these things will they do unto you, because they have not known the Father, nor me. 4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. Aug. Aug. After the promise of the Holy Spirit, to inspire them Tr.xciii. with strength to give witness; He well adds, These things have I spoken unto you, that ye should not be offended. For Rom. 5, when the love of God is shed abroad in our hearts by the

5. Holy Spirit which is given to us, then great peace have Ps. 118. they that love God's law, and they are not offended at it. What they were about to suffer follows next: They shall Chrys. put you out of the synagogues. CHRYS. For the Jews had Hom. already agreed, if any confessed that He was Christ, that he lxxvii. should be put out of the synagogue. AUG. But what evil was Aug. it to the Apostles to be put out of the Jewish synagogues, Tr.xciii. which they would have gone out of, even if none had put them out? Our Lord wished to make known to them, that the Jews were about not to receive Him, while they on the other hand were not going to desert Him. There was no other people of God beside the seed of Abraham: if they acknowledged Christ, the Churches of Christ would be none other than the synagogues of the Jews. But inasmuch as they refused to acknowledge Him, nothing remained but that they should put out of the synagogue those who would not forsake Christ. He adds: But the time cometh, that whoever killeth you, will think that he doeth God service. Is this intended for a consolation, as if they would so take to heart their expulsion from the synagogues, that death would be a positive relief to them after it? God forbid that they who sought God's glory, not men's, should be so disturbed. The meaning of the words is this:

They shall put you out of the synagogue, but do not be afraid of being left alone. Separated from their assemblies, ye shall assemble so many in my name, that they fearing that the temple and rites of the old law will be deserted, will kill you, and

think to do God service thereby, having a zeal for God, but not according to knowledge. These who kill, are the same with those who put out of the synagogues, viz. the Jews. For Gentiles would not have thought that they were doing God service, by killing Christ's witnesses, but their own false gods; whereas every one of the Jews, who killed the preacher of Christ, thought he was doing God service, believing that whoever were converted to Christ, deserted the God of Israel. CHRYS. Then He consoles them: And all these things will they do unto you, because they have not known the Father nor Me. As if He said, Let this consolation content you. AUG. And He mentions these things beforehand, because trials, however soon to pass away, when they come upon men unprepared for them, are very overwhelming: But these things have I told you, that when the hour shall come, ye may remember that I told you of them: the hour, the hour of darkness, the hour of night. But the night of the Jews was not allowed to mix with or darken the day of the Christians. CHRYS. And He predicted these trials for another reason, viz.

that they might not say that He had not foreseen them; That ye may remember that I told you of them, or that He had only spoken to please them, and given false hopes. And the reason is added, why He did not reveal these things sooner: And these things I said not unto you at the beginning, because I was with you; because, that is, ye were in My

2 K 2 keeping, and might ask when you pleased, and the whole battle rested upon Me. There was no need then to tell you these things at the first, though I myself knew them. Aug. In the other three Evangelists these predictions occur before the supper; John gives them after. Still if they relate them as given very near His Passion, that is enough to explain His saying, These things I said not unto you at the beginning. Matthew however relates these prophecies as given long before His Passion, on the occasion of His choosing the twelve. How do we reconcile this with our Lord's words? By supposing them to apply to the promise of the Holy Spirit, and the testimony He would give amidst their suffering. This was what He had not told them at the beginning, and that because He was with them, and His presence was a sufficient consolation. But as He was about to depart, it was meet that He should tell them of His coming, by whom the love of God would be shed abroad in their hearts, to preach the word of God with boldness. CHRYS. Or, He had foretold that they should suffer scourgings, but not that their death could be thought doing God service; which was the strangest thing of all. Or, He there told them what they would suffer from the Gentiles, here what from the Jews.

5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6. But because I have said these things unto you, sorrow hath filled your heart. 7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8. And when he is come, he will reprove the world of sin,

and of righteousness, and of judgment: 9. Of sin, because they believe not on me; 10. Of righteousness, because I go to my Father, and ye see me no more; 11. Of judgment, because the prince of this world is judged.

CHRYS. The disciples, not as yet perfected, being overcome by sorrow, our Lord blames and corrects them, saying, But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? They were so struck down at hearing that whosoever killed them would think that he was doing God service, that they could say nothing. Wherefore He adds, But because I have said these things unto you, sorrow hath filled your hearts. It was no small consolation to them to know, that the Lord knew their superabundant sorrow, because of His leaving them, and because of the evils which they heard they were to suffer, but knew not whether they should suffer manfully. Aug. Or whereas they had asked Him above, whither He was going, and He had replied that He was going whither they would not come; now He promises that He will go in such a way that no one will ask Him whither He goeth: and none of you asketh Me, Whither goest Thou? Going up to heaven, they questioned Him not in words, but followed with their eyes. But our Lord saw what effect His words would produce upon their minds. Not having yet that inward consolation which the Holy Ghost was to impart, they were afraid to lose the outward presence of Christ, and so, when they could no longer doubt from His own words that they were going to lose Him, their human affections were saddened, for the loss of their visible object. Wherefore it follows;

But because I have said these things unto you, sorrow hath filled your heart. But He knew that it would be for their good, forasmuch as that inward sight wherewith the Holy Ghost would console them, was the better one: Nevertheless I tell you the truth; It is expedient for you that I go away. CHRYS. As if He said, Though your grief be ever so great, ye must hear how that it is profitable for you that I go away. What the profit is He then shews: For if I go not away, the Comforter will not come unto you. Aug. This He says not on account of any inequality between the Word of God and the Holy Ghost, but because the presence of the Son of man amongst them would impede the coming of the latter. For the Holy Ghost did not humble Himself as did the Son, by taking upon Him the form of a servant. It was necessary therefore that the form of the servant should be removed from their eyes; for so long as they looked upon that, they thought that Christ was no more than what they saw Him to be. So it follows: But if I depart, I will send Him unto you. Aug. But could He not send Him while here, Him, Who, we know, came and abode on Him at His baptism, yea Him from Whom we know He never could be separated?

What meaneth then, If I go not away, the Comforter will not come unto you, but, ye cannot receive the Spirit, so long as ye know Christ according to the flesh? Christ departing in the body, not the Holy Ghost only, but the Father, and the Son also came spiritually. GREG. As if He said plainly, If I withdraw not My body from

your eyes, I cannot lead you to the understanding of the Invisible, through the Comforting Spirit. AUG. The Holy Ghost the Comforter brought this, that the form of a servant which our Lord had received in the womb of the Virgin, being removed from the fleshly eye, He was manifested to the purified mental vision in the very form of God in which He remained equal to the Father, even while He deigned to appear in the flesh. CHRYS. What say they here, who entertain unworthy notions of the Spirit? Is it expedient for the master to go away, and a servant to come? He then shews the good that the Spirit will do: And when He is come, He will reprove the world of sin, of righteousness, and of judgment. AUG. But how is it that Christ did not reprove the world? Is it because Christ spoke among the Jews only, whereas the Holy Spirit, poured into His disciples throughout the whole world, reproved not one nation only, but the world?

But who would dare to say that the Holy Ghost reproved the world by Christ's disciples, and that Christ did not, when the Apostle exclaims, Do ye seek a proof of Christ speaking in Me? Those then whom the Holy Ghost reproves, Christ reproves also. He shall reprove the world, means, He shall pour love into your hearts, insomuch, that fear being cast out, ye shall be free to reprove. He then explains what He has said: Of sin, because they believed not in Me. He mentions this as the sin above all others, because while it remains, the others are retained, when it departs, the others are remitted. AUG. But it makes a great difference whether one believes in Christ, or only that He is Christ. For that He was Christ, even the devils believed: but he believes in Christ, who both hopes in Christ and loves Christ. Aug. The world is reproved of sin, because it believes not in Christ, and reproved of righteousness, the righteousness of those that believe. The very contrast of the believing, is the censure of the unbelieving. Of righteousness, because I go to the Father: as it is the common objection of unbelievers, How can we believe what we do not see? so the righteousness of believers lies in this, Because I go to the Father, and ye see Me no more. For blessed are they which see not, and believe. The faith even of those who saw Christ is praised, not because they believed what they saw, i. e.

the Son of man, but because they believed what they saw not, i. e. the Son of God. And when the form of the servant was withdrawn from their sight altogether, then only was fulfilled in completeness the text, The just liveth by faith. It will be your righteousness then, of which the world will be reproved, that ye shall believe in Me, not seeing Me. And when ye shall see Me, ye shall see Me as I shall be, not as I am now with you, i. e. ye shall not see Me mortal, but everlasting. For in saying, Ye see Me no more, He means that they should see Him no more for ever. Aug. Or thus: They believed not, He went to the Father. Theirs therefore was the sin, His the righteousness. But that He came from the Father to us, was mercy; that He went to the Father, was righteousness; according to the saying of the Apostle, Wherefore God also hath highly exalted Him. But if He went to the Father alone,

what profit is it to us? Is He not alone rather in the sense of being one with all His members, as the head is with the body? So then the world is reproved of sin, in those who believe not in Christ; and of righteousness, in those who rise again in the members of Christ. It follows, Of judgment, because the prince of this world is judged: i. e.

the devil, the prince of the wicked, who in heart dwell only in this world which they love. He is judged in that he is cast out; and the world is reproved of this judgment; for it is vain for one who does not believe in Christ to complain of the devil, whom judged, i. e. cast out, and permitted to attack us from without, only for our trial, not men only but women, boys and girls, have Aug. by martyrdom overcome. AUG. Or, is judged, i. e. is destined Tr. xcv. irrevocably for the punishment of eternal fire. And of this judgment is the world reproved, in that it is judged with its prince, the proud and ungodly one whom it imitates. Let men therefore believe in Christ, lest they be reproved of the sin of unbelief, by which all sins are retained; pass over to the number of the believing, lest they be reproved of the righteousness of those whom justified they do not imitate; beware of the judgment to come, lest with the prince of this Chrys. world whom they imitate, they too be judged. CHRYS. Or Hom. thus: Shall reprove the world of sin, i. e. cut off all excuse, lxxviii. and shew that they have sinned unpardonably in not believing in Me, when they see the ineffable gift of the Holy Ghost Aug. obtained by calling upon Me. AUG. In this way too the de Qu. Holy Ghost reproved the world of sin, i. e. by the mighty N. et V. Test.

works He did in the name of the Saviour, Who was conqu. 89. demned by the world. The Saviour, His righteousness retained, feared not to return to Him Who sent Him, and in that He returned, proved that He had come from Him: Chrys. Of righteousness, because I go to the Father. CHRYS. i. e. My Hom. going to the Father will be a proof that I have led an lxxviii. irreproachable life, so that they will not be able to say,

2. c. 9, 24, This man is a sinner; this man is not from God. Again, 16. inasmuch as I conquered the devil, (which no one who was a sinner could do,) they cannot say that I have a devil, and am a deceiver. But as he hath been condemned by Me, they shall be assured that they shall trample upon him afterwards; and My resurrection will shew that he was not Aug. able to detain Me. AUG. The devils seeing souls go from de Qu. hell to heaven, knew that the prince of this world was judged, V. et N. Test. and being brought to trial in the Saviour’s cause, had lost qu. 89. all right to what he held. This was seen on our Saviour’s inferis ascension, but was declared plainly and openly in the descent of the Holy Ghost on the disciples. 12 I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak;

and he will shew you things to come. 14. He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

THEOPHYL. Our Lord having said above, It is expedient for you that I go away, He enlarges now upon it: I have yet many things to say unto you, but ye cannot bear them now. AUG. All heretics, when their fables are rejected for their extravagance by the common sense of mankind, try to defend themselves by this text; as if these were the things which the disciples could not at this time bear, or as if the Holy Spirit could teach things, which even the unclean spirit is ashamed openly to teach and preach. But bad doctrines such as even natural shame cannot bear are one thing, good doctrines such as our poor natural understanding cannot bear are another. The one are allied to the shameless body, the other lie far beyond the body. But what are these things which they could not bear? I cannot mention them for this very reason; for who of us dare call himself able to receive what they could not? Some one will say indeed that many, now that the Holy Ghost has been sent, can do what Peter could not then, as earn the crown of martyrdom. But do we therefore know what those things were, which He was unwilling to communicate? For it seems most absurd to suppose that the disciples were not able to bear then the great doctrines, that we find in the Apostolical Epistles, which were written afterwards, which our Lord is not said to have spoken to them.

For why could they not bear then what every one now reads and bears in their writings, even though he may not understand? Men of perverse sects indeed cannot bear what is found in Holy Scripture concerning the Catholic faith, as we cannot bear their sacrilegious vanities; for not to bear means not to acquiesce in. But what believer or even catechumen before he has been baptized and received the Holy Ghost, does not acquiesce in and listen to, even if he does not understand, all that was written after our Lord’s xcvii. 5. ascension? But some one will say, Do spiritual men never hold doctrines which they do not communicate to carnal xcviii. 3. men, but do to spiritual? There is no necessity why any doctrines should be kept secret from the babes, and revealed to the grown up believers*. Spiritual men ought not altogether to withhold spiritual doctrines from the carnal, seeing the Catholic faith ought to be preached to all; nor at the same time should they lower them in order to accommodate them to the understanding of persons who cannot receive them, and so make their own preaching contemptible, rather xcvii. 1. than the truth intelligible. So then we are not to understand these words of our Lord to refer to certain secret doctrines, which if the teacher revealed, the disciple would not be able to bear, but to those very things in religious doctrine which are within the comprehension of all of us.

If Christ chose to communicate these to us, in the same way in which He does to the Angels, what men, yea what spiritual men, which the Apostles were not now,

could bear them? For indeed every thing which can be known of the creature is xcvi. 4. inferior to the Creator; and yet who is silent about Him? While in the body we cannot know all the truth, as the Apostle says, We know in part; but the Holy Spirit sanctifying us, fits us for enjoying that fulness of which the same Apostle says, Then face to face. Our Lord's promise, But when He the Spirit of truth shall come, He shall teach you all truth, or shall lead you into all truth, does not refer to this life only, but to the life to come, for which this complete fulness is reserved. The Holy Spirit both teaches believers now all the spiritual things which they are capable of receiving, and also kindles in their hearts a desire to know more. DIDYMUS. 1 Cor. says, We know in part; but the Holy Spirit sanctifying us, fits us for enjoying that fulness of which the same Apostle says, Then face to face. Our Lord's promise, But when He the Spirit of truth shall come, He shall teach you all truth, or shall lead you into all truth, does not refer to this life only, but to the life to come, for which this complete fulness is reserved.

The Holy Spirit both teaches believers now all the spiritual things which they are capable of receiving, and

13. Didym. also kindles in their hearts a desire to know more. DIDYMUS. Or He means that His hearers had not yet attained to all those things which for His name's sake they were able to bear: so revealing lesser things, He puts off the greater for a future time, such things as they could not understand till the Cross itself of their crucified Head had been their instruction. As yet they were slaves to the types, and shadows, and images of the Law, and could not bear the truth of which the Law was the shadow. But when the Holy Ghost came, He would lead them by His teaching and discipline in'o all truth, transferring them from the dead letter to the quickening Spirit, in Whom alone all Scripture truth resides. CHRYS. Having said then, Ye cannot bear them now, but then ye shall be able, and, The Holy Spirit shall lead you into all truth; lest this should make them suppose that the Holy Spirit was the superior, He adds, For He shall not speak of Himself, but whatsoever He shall hear, that shall He speak.

AUG. This is like what He said of Himself above, i. e. I can of Mine own Self do nothing; as I hear I judge. But that may be understood of Him as man; how must we understand this of the Holy Ghost, Who never became a creature by assuming a creature? As meaning that He is not from Himself. The Son is born of the Father, and the Holy Ghost proceeds from the Father. In what the difference consists between proceeding and being born, it would require a long time to discuss, and would be rash to define. But to hear is with Him to know, to know to be. As then He is not from Himself, but from Him from Whom He proceeds, from Whom His being is, from the same is His knowledge. From the same therefore His hearing. The Holy Ghost then always hears, because He always knows; and He hath heard, hears, and will hear from Him from Whom He is. DIDYMUS. He

shall not speak of Himself, i. e. not without Me, and Mine and the Father's will: because He is not of Himself, but from the Father and Me. That He exists, and that He speaks, He hath from the Father and Me. I speak the truth; i. e. I inspire as well as speak by Him, since He is the Spirit of Truth. To say and to speak in the Trinity must not be understood according to our usage, but according to the usage of incorporeal natures, and especially the Trinity, which implants Its will in the hearts of believers, and of those who are worthy to hear It. For the Father then to speak, and the Son to hear, is a mode of expressing the identity of their significance, and their agreement. Again, the Holy Spirit, Who is the Spirit of truth, and the Spirit of wisdom, cannot hear from the Son what He does not know, seeing He is the very thing which is produced from the Son, i. e. truth proceeding

ut supr.

significatio est from truth, Comforter from Comforter, God from God. Lastly, lest any one should separate Him from the will and society of the Father and the Son, it is written, Whatsoever He shall hear, that shall He speak. Aug. But it does not follow from hence that the Holy Spirit is inferior: for it is only signified that He proceeds from the Father. Aug. Nor let the use of the future tense perplex you: that hearing is eternal, because the knowledge is eternal. To that which is eternal, without beginning, and without end, a verb of any tense may be applied. For though an unchangeable nature does not admit of was, and shall be, but only is, yet it is allowable to say of It, was, and is, and shall be; was, because It never began; shall be, because It never shall end; is, because It always is. DIDYMUS. By the Spirit of truth too the knowledge of future events hath been granted to holy men. Prophets filled with this Spirit foretold and saw things to come, as if they were present: And He will shew you things to come. BEDE. It is certain that many filled with the grace of the Holy Spirit have foreknown future events. But as many gifted saints have never had this power, the words, He will shew you things to come, may be taken to mean, bring back to your minds the joys of your heavenly country. He did however inform the Apostles of what was to come, viz.

of the evils that they would have to suffer for Christ's sake, and the good things they would receive in recompense. CHRYS. In this way then He raised their spirits; for there is nothing for which mankind so long, as the knowledge of the future. He relieves them from all anxiety on this account, by shewing that dangers would not fall upon them unawares. Then to shew that He could have told them all the truth into which the Holy Spirit would lead them, He adds, He shall glorify Me. Aug. By pouring love into the hearts of believers, and making them spiritual, and so able to see that the Son Whom they had known before only according to the flesh, and thought a man like themselves, was equal to the Father. Or certainly because that love filling them with boldness, and casting out fear, they proclaimed Christ to men, and so spread His fame throughout the whole world. For what they

were going to do in the power of the Holy Ghost, this the Holy Ghost says He does Himself. CHRYS. And because He had said, Ye have one Master, even Christ, that they might not be prevented by this from admitting the Holy Ghost as well, He adds, For He shall receive of Mine, and shall shew it unto you. DIDYMUS. Didym. To receive must be taken here in a sense agreeable to the Divine Nature.

As the Son in giving is not deprived of what He gives, nor imparts to others with any loss of His own, so too the Holy Ghost does not receive what before He had not; for if He received what before He had not, the gift being transferred to another, the giver would be thereby a loser. We must understand then that the Holy Ghost receives from the Son that which belonged to His nature, and that there are not two substances implied, one giving, and the other receiving, but one substance only. In like manner the Son too is said to receive from the Father that wherein He Himself subsists. For neither is the Son any thing but what is given Him by the Father, nor the Holy Ghost any substance but that which is given Him by the Son. AUG. But it is not true, as some heretics have thought, that because the Son receives from the Father, the Holy Ghost from the Son, as if by gradation, that therefore the Holy Ghost is inferior to the Son. He Himself solves this difficulty, and explains His own words: All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you. DIDYMUS. As if He said, Although the Spirit of truth proceeds from the Father, yet all things that the Father hath are Mine, and even the Spirit of the Father is Mine, and receiveth of Mine.

But beware, when thou hearest this, that thou think not it is a thing or possession which the Father and the Son have. That which the Father hath according to His substance, i. e. His eternity, immutability, goodness, it is this which the Son hath also. Away with the cavils of logicians, who say, therefore the Father is the Son. Had He said indeed, All that God hath are Mine, impiety might have taken occasion to raise its head; but when He saith, All things that the Father hath are Mine, by using the name of the Father, He declareth Himself the Son, and being the Son, He usurpeth not the Paternity, though by the grace of adoption He is the Father of many saints. HILARY. Our Lord therefore hath not left it uncertain whether the Paraclete be from the Father, or from

Hilar. viii. de Trin. ante med. the Son; for He is sent by the Son, and proceedeth from the Father, both these He receiveth from the Son. You ask whether to receive from the Son and to proceed from the Father be the same thing. Certainly, to receive from the Son must be thought one and the same thing with receiving from the Father: for when He says, All things that the Father hath are Mine, therefore said I, that He shall receive of Mine, He sheweth herein that the things are received from Him, because all things which the Father hath are His, but that they are received from the Father also. This unity hath no diversity; nor doth it matter from whom the thing is received; since that which is given by the Father, is counted also

as given by the Son. 16. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? 18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. 21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

CHRYS. Our Lord after having relieved the spirits of the disciples by the promise of the Holy Spirit, again depresses them: A little while, and ye shall not see Me. He does this to accustom them to the mention of His departure, in order that they may bear it well, when it does come. For nothing so quiets the troubled mind, as the continued recurrence to the subject of its grief. BEDE. He saith, A little while, and ye shall not see Me, alluding to His going to be taken that night by the Jews, His crucifixion the next morning, and burial in the evening, which withdrew Him from all human sight. CHRYS. But then, if one examines, these are words of consolation: Because I go to the Father. For they shew that His death was only a translation: and more consolation follows: And again, a little while, and ye shall see Me: an intimation this that He would return, and after a short separation, come and live with them for ever. AUG. The meaning of these words however was obscure, before their fulfilment; Then said some of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father. CHRYS. Either sorrow had confused their minds, or the obscurity of the words themselves prevented their understanding them, and made them appear contradictory. If we shall see Thee, they say, how goest Thou?

If Thou goest, how shall we see Thee? What is this that He saith unto us, A little while? We cannot tell what He saith. AUG. For above, because He did not say, A little while, but simply, I go to the Father, He seemed to speak plainly. But what to them was obscure at the time, but by and by manifested, is manifest to us. For in a little while He suffered, and they did not see Him; and again, in a little while He rose again, and they saw Him. He says, And ye shall see Me no more; for the mortal Christ they saw no more. ALCUIN. Or thus, It will be a little time during

which ye will not see Me, i. e. the three days that He rested in the grave; and again, it will be a little time during which ye shall see Me, i. e. the forty days of His appearance amongst them, from His Passion to His ascension. And ye shall see Me for that little time only, Because I go to the Father; for I am not going to stay always in the body here, but, by that humanity which I have assumed to ascend to heaven. It follows; Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me?

Verily, verily, I say unto you, That ye shall weep and lament. Their merciful Master, understanding their ignorance and doubts, replied so as to explain what He had said. Aug. Which must be understood thus, viz. that the disciples sorrowed at their Lord's death, and then immediately rejoiced at His resurrection. The world (i. e. the enemies of Christ, who put Him to death) rejoiced just when the disciples sorrowed, i. e. at His death: Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. ALCUIN. But this speech of our Lord's is applicable to all believers who strive through present tears and afflictions to attain to the joys eternal. While the righteous weep, the world rejoiceth; for having no hope of the joys to come, all its delight is in the present. CHRYS. Then He shews that sorrow brings forth joy, short sorrow infinite joy, by an example from nature; A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. Aug. This comparison does not seem difficult to understand. It was one which lay near at hand, and He Himself immediately shews its application. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice.

The bringing forth is compared to sorrow, the birth to joy, which is especially true in the birth of a boy. And your joy no man taketh from you: their joy is Christ. This agrees with what the Apostle saith, Christ being risen from the dead dieth no more. CHRYS. By this example He also intimates that He loosens the chains of death, and creates men anew. He does not say however that she should not have tribulation, but that she should not remember it; so great is the joy which follows. And so is it with the saints. He saith not, that a boy is born, but that a man, a tacit allusion to His own resurrection. Aug. To this joy it is better to refer what was said above, Aug. A little while and ye shall not see Me, and again, a little while and ye shall see Me. For the whole space of time that this world continues is but a little while. Because I go to the Father, refers to the former clause, a little while and ye shall not see Me, not to the latter, a little while and ye shall see Me. His going to the Father was the reason why they would not see Him. So to them who then saw Him in the body He says, A little while and ye shall not see Me; for He was about to go to the Father, and mortals would thenceforth never see Him again, as they saw Him now.

The next words, A little while and ye shall see Me, are a promise to the whole Church. For this little while appears long to us while it is passing, but when it is finished we shall then see how little a time it has been. ALCUIN. The woman is the holy Church, who is fruitful in good works, and brings forth spiritual children unto God. This woman, while she brings forth, i. e. while she is making her progress in the world, amidst temptations and afflictions, hath sorrow because her hour is come; for no one ever hated his own flesh. Aug. Nor yet in this bringing forth of joy, are we entirely without joy to lighten our sorrow, but, as the Apostle saith, Aug. Tr. ci. 6. we rejoice in hope: for even the woman, to whom we are Rom. compared, rejoiceth more for her future offspring, than she 12, 12. sorrows for her present pain. ALCUIN. But as soon as she is delivered, i. e. when her laborious struggle is over, and she has got the palm, she remembereth no more her former anguish, for joy at reaping such a reward, for joy that a man is born into the world. For as a woman rejoiceth when a man is born into the world, so the Church is filled with exultation when the faithful are born into life eternal. BEDE. Bede. Nor should it appear strange, if one who departeth from this in Hom. life is said to be born.

For as a man is said to be born Dom. when he comes out of his mother's womb into the light of Sec. post. day, so may he be said to be born who from out of the vet. prison of the body, is raised to the light eternal. Whence the festivals of the saints, which are the days on which

2 L they died, are called their birthdays. ALCUIN. I will see you again, i. e. I will take you to Myself. Or, I will see you again, i. e. I shall appear again and be seen by you; and your heart shall rejoice. AUG. This fruit indeed the Church now yearneth for in travail, but then will enjoy in her delivery. And it is a male child, because all active duties are for the sake of devotion; for that only is free which is desired for its own sake, not for any thing else, and action is for this end. This is the end which satisfies and is eternal: for nothing can satisfy but what is itself the ultimate end. Wherefore of them it is well said, Your joy no man taketh from you. 23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Chrys. Hom. lxxix. Aug. Tr. ci. 4. Chrys. Hom. lxxix. CHRYS. Again our Lord shews that it is expedient that He should go: And in that day shall ye ask Me

nothing. AUG. The word ask here means not only to seek for, but to ask a question: the Greek word from which it is translated has both meanings. CHRYS. He says, And in that day, i. e. when I shall have risen again, ye shall ask Me nothing, i. e. not say to Me, Shew us the Father, and, Whither goest Thou? since ye will know this by the teaching of the Holy Ghost: or, Ye shall ask Me nothing, i. e. not want Me for a Mediator to obtain your requests, as My name will be enough, if you only call upon that: Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Wherein He shews His power; that neither seen, or asked, but named only to the Father, He will do miracles. Do not think then, He saith, that because for the future I shall not be with you, that you are therefore forsaken: for My name will be a still greater protection to you than My presence: Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full. THEOPHYL. For when your prayers shall be fully answered, then will your gladness be greatest. CHRYS.

These words being obscure, He adds, These things have I spoken to you in proverbs, but the time cometh when I shall no more speak unto you in proverbs: for forty days He talked with them as they were assembled, speaking of the kingdom of God. And now, He says, ye are in too great fear to attend to My words, but then, when you see Me risen again, you will be able to proclaim these things openly. THEOPHYL. He still cheers them with the promise that help will be given them from above in their temptations: At that day ye shall ask in My Name. And ye will be so in favour with the Father, that ye will no longer need my intervention: And I say not unto you that I will pray the Father for you, for the Father Himself loveth you. But that they might not start back from our Lord, as though they were no longer in need of Him, He adds, Because ye have loved Me: as if to say, The Father loves you, because ye have loved Me; when therefore ye fall from My love, ye will straightway fall from the Father's love. AUG. But does He love us because we love Him; or rather do not we love Him, because He loved us? This is what the Evangelist says, Let us love God, because God first loved us.

The Father then loves us, because we love the Son, it being from the Father and the Son, that we receive the love from the Father and the Son. He loves what He has made; but He would not make in us what He loved, except He loved us in the first place. HILARY. Perfect faith in the Son, which believes and loves

2 L 2 what has come forth from God, and deserveth to be heard and loved for its own sake, this faith confessing the Son of God, born from Him, and sent by Him, needeth not an intercessor with the Father: wherefore it follows, And have believed that I came forth from God. His nativity and advent are signified by, I came forth from the Father, and am come into the world. The one is dispensation, the other nature. To have come from the Father, and to have come forth from God, have not the same meaning; because it is one thing to have come forth from God in the

relation of Sonship, another thing to have come from the Father into this world to accomplish the mystery of our salvation. Since to come forth from God is to subsist as His Son, what else can He be but God. CHRYS. As it was consolatory to them to hear of His resurrection, and how He came from God, and went to God, He dwells again and again on these subjects: Again I leave the world, and go to the Father. The one was a proof that their faith in Him was not vain: the other that they would still be under His protection. AUG. He came forth from the Father, because He is of the Father; He came into the world, because He shewed Himself in the body to the world.

He left the world by His departure in the body, and went to the Father by the ascension of His humanity, nor yet in respect of the government of His presence, left the world; just as when He went forth from the Father and came into the world, He did so in such wise as not to leave the Father. But our Lord Jesus Christ, we read, was asked questions, and petitioned after His resurrection: for when about to ascend to Heaven He was asked by His disciples when He would restore the kingdom to Israel; when in Heaven He was asked by Stephen, to receive his spirit. And who would dare to say that as mortal He might be asked, as immortal He might not? I think then that when He says, In that day ye shall ask Me nothing, He refers not to the time of His resurrection, but to that time when we shall see Him as He is: which vision is not of this present life, but of the life everlasting, when we shall ask for nothing, ask no questions, because there will remain nothing to be desired, nothing to be learnt. ALCUIN. This is His meaning then; In the world to come, ye shall ask Me nothing: but in the mean time while ye are travelling on this wearisome road, ask what ye want of the Father, and He will give it you: Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Aug.

The word whatsoever, must not be understood to mean any thing, but something which with reference to obtaining the life of blessedness is not nothing. That is not sought in the Saviour’s name, which is sought to the hindering of our salvation; for by, in My name, must be understood not the mere sound of the letters or syllables, but that which is rightly and truly signified by that sound. He who holds any notion concerning Christ, which should not be held of the only Son of God, does not ask in His name. But he who thinks rightly of Him, asks in His name, and receives what he asks, if it be not against his eternal salvation: he receives when it is right he should receive; for some things are only denied at present in order to be granted at a more suitable time. Again, the words, He will give it you, only comprehend those benefits which properly appertain to the persons who ask. All saints are heard for themselves, but not for all; for it is not, will give, simply, but, will give you; what follows: Hitherto have ye asked nothing in My name, may be understood in two ways: either that they had not asked in His name, because they had not known it as it ought to be known; or, Ye have asked nothing, because with reference to

obtaining the thing ye ought to ask for, what ye have asked for is to be counted nothing.

That therefore they may ask in His name not for what is nothing, but for the fulness of joy, He adds, Ask and ye shall receive, that your joy may be full. This full joy is not carnal, but spiritual joy; and it will be full, when it is so great that nothing can be added to it. Aug. And this is that full joy, than which nothing can be greater, viz. to enjoy God, the Trinity, in the image of Whom we are made. Aug. Whatsoever then is asked, which appertaineth to the getting this joy, this must be asked in the name of Christ. For His saints that persevere in asking for it, He will never in His divine mercy disappoint. But whatever is asked beside this is nothing, i. e. not absolutely nothing, but nothing in comparison with so great a thing as this. It follows: These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. The hour of which He speaks may be understood of the future life, when we shall see Him, as the Apostle saith, face to face, and, These things have I spoken to you in proverbs, of that which the Apostle saith, Now we see as in a glass darkly. But I will shew you that the Father shall be seen through the Son;

For no man knoweth the Father save the Son, and he to whom the Son shall reveal Him. GREG. When He declares that He will shew them plainly of the Father, He alludes to the manifestation about to take place of His own majesty, which would both shew His own equality with the Father, and the procession of the coeternal Spirit from both. AUG. But this sense seems to be interfered with by what follows: At that day ye shall ask in My name. What shall we have to ask for in a future life, when all our desires shall be satisfied? Asking implies the want of something. It remains then that we understand the words of Jesus going to make His disciples spiritual, from being carnal and natural beings. The natural man so understands whatever he hears of God in a bodily sense, as being unable to conceive any other. Wherefore whatever Wisdom saith of the incorporeal, immutable substance are proverbs to him, not that he accounts them proverbs, but understands them as if they were proverbs. But when, become spiritual, he hath begun to discern all things, though in this life he see but in a glass and in part, ye doth he perceive, not by bodily sense, not by idea of the imagination, but by most sure intelligence of the mind, perceive and hold that God is not body, but spirit: the Son sheweth so plainly of the Father, that He who sheweth is seen to be of the same nature with Him who is shewn.

Then they who ask, ask in His name, because by the sound of that name they understand nothing but the thing itself which is expressed by that name. These are able to think that our Lord Jesus Christ, in so far as He is man, intercedes with the Father for us, in so far as He is God, hears us together with the Father: which I think is His meaning when He says, And I say not unto you that I will pray the

Father for you. To understand this, viz. how that the Son does not ask the Father, but Father and Son together hear those who ask, is beyond the reach of any but the spiritual vision.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31. Jesus answered them, Do ye now believe? 32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHRYS. The disciples were so refreshed with the thought of being in favour with the Father, that they say they are sure He knows all things: His disciples said unto Him, Now speakest Thou plainly, and speakest no proverb. AUG. But why do they say so, when the hour in which He was to speak without proverbs was yet future, and only promised? Because, our Lord's communications still continuing proverbs to them, they are so far from understanding them, that they do not even understand their not understanding them. CHRYS. But since His answer met what was in their minds, they add, Now we are sure that Thou knowest all things. See how imperfect they yet were, after so many and great things now at last to say, Now we are sure &c. saying it too as if they were conferring a favour. And needest not that any man should ask thee; i. e. Thou knowest what offends us, before we tell Thee, and Thou hast relieved us by saying that the Father loveth us. AUG. Why this remark? To one Who knew all things, instead of saying, Thou needest not that any man should ask Thee; it would have been more appropriate to have said, Thou needest not to ask any man: yet we know that both of these were done, viz. that our Lord both asked questions, and was asked. But this is soon explained; for both were for the benefit, not of Himself, but of those whom He asked questions of, or by whom He was asked.

He asked questions of men not in order to learn Himself, but to teach them: and in the case of those who asked questions of Him, such questions were necessary to them in order to gain the knowledge they wanted; but they were not necessary to Him to tell Him what that was, because He knew the wish of the enquirer, before the question was put. Thus to know men's thoughts beforehand was no great thing for the Lord, but to the minds of babes it was a great thing: By this we know that Thou camest forth from God.

HILARY. They believe that He came forth from God, because He does the works of God. For whereas our Lord had said both, I came forth from the Father, and, I am come into the world from the Father, they testified no wonder at the latter words, I am come into the world, which they had often heard before. But their reply shews

a belief in and appreciation of the former, I came forth from the Father. And they notice this in their reply: By this we believe that Thou camest forth from God; not adding, and art come into the world, for they knew already that He was sent from God, but had not yet received the doctrine of His eternal generation. That unutterable doctrine they now began to see for the first time in consequence of these words, and therefore reply that He spoke no longer in parables. For God is not born from God after the manner of human birth: His is a coming forth from, rather than a birth from, God. He is one from one; not a portion, not a defection, not a diminution, not a derivation, not a pretension, not a passion, but the birth of living nature from living nature. He is God coming forth from God, not a creature appointed to the name of God; He did not begin to be from nothing, but

manente came forth from an abiding nature. To come forth, hath Aug. the signification of birth, not of beginning. AUG. Lastly, He Tr. ciii. reminds them of their weak tender age in respect of the inner man. Jesus answered them, Do ye now believe? BEDE. Which can be understood in two ways, either as reproaching, or affirming. If the former, the meaning is, Ye have awaked somewhat late to belief, for behold the hour cometh, yea is now come, that ye shall be scattered every man to his home. If the latter, it is, That which ye believe is true, but behold the hour cometh, &c. AUG. For they did not only with their bodies leave His body, when He was taken, but with their minds the faith. CHRYS. Ye shall be scattered; i. e. when I am betrayed, fear shall so possess you, that ye will not be able even to take to flight together. But I shall suffer no harm in consequence: And yet I am not alone, because the Father is with Me. AUG. He wishes to advance them so far as to understand that He had not separated from the Father because He had come forth from the Father. CHRYS. These things have I said unto you, that ye might have peace: i. e. that ye may not reject Me from your minds. For not only when I am taken shall ye suffer tribulation, but so long as ye are in the world: In the world ye shall have tribulation. GREG.

As if He said, Have Me within you to comfort you, because you will have the world without you. AUG. The tribulation of which He speaks was to commence thus, i. e. in every one being scattered to his home, but was not to continue so. For in saying, And leave Me alone, He does not mean this to apply to them in their sufferings after His ascension. They were not to desert Him then, but to abide and have peace in Him. Wherefore He adds, Be of good cheer. CHRYS. i. e. raise up your spirits again: when the Master is victorious, the disciples should not be dejected; I have overcome the world. AUG. When the Holy Spirit was given them, they were of good cheer, and, in His strength, victorious. For He would not have overcome the world, had the world overcome His members. When He says, These things have I spoken to you, that in Me ye might have peace, He refers not only to what He has just said, but to what He had said all along, either from the time that He first had disciples, or since the supper, when He began this long and wonderful discourse.

He declares this to be the object of His whole discourse, viz. that in Him they might have peace. And this peace shall have no end, but is itself the end of every pious action and intention.

Chapter 17.

1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4. I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. CHRYS. After having said, In the world ye shall have tribulation, our Lord turns from admonition to prayer; thus teaching us in our tribulations to abandon all other things, and flee to God. BEDE. These things spake Jesus, those things that He had said at the supper, partly sitting

as far as the words, Arise, let us go hence; and thence standing, up to the end of the hymn which now commences, And lifted up His eyes and said, Father, the hour is come; glorify Thy Son. CHRYS. He lifted up His eyes to heaven to teach us intentness in our prayers: that we should stand with uplifted eyes, not of the body only, but of the mind.

AUG. Our Lord, in the form of a servant, could have prayed in silence had He pleased; but He remembered that He had not only to pray, but to teach. For not only His discourse, but His prayer also, was for His disciples' edification, yea and for ours who read the same. Father, the hour is come, shews that all time, and every thing that He did or suffered to be done, was at His disposing, Who is not subject to time. Not that we must suppose that this hour came by any fatal necessity, but rather by God's ordering. Away with the notion, that the stars could doom to death the Creator of the stars. HILARY. He doth not say that the day, or the time, but that the hour is come. An hour contains a portion of a day. What was this hour? He was now to be spit upon, scourged, crucified. But the Father glorifies the Son. The sun failed in his course, and with him all the other elements felt that death. The earth trembled under the weight of our Lord hanging on the Cross, and testified that it had not power to hold within it Him who was dying. The Centurion proclaimed, Truly this was the Son of God. The event answered the prediction. Our Lord had

said, Glorify Thy Son, testifying that He was not the Son in name only, but properly the Son. Thy Son, He saith. Many of us are sons of God; but not such is the Son.

For He is the proper, true Son by nature, not by adoption, in truth, not in name, by birth, not by creation. Therefore after His glorifying, to the manifestation of the truth there succeeded confession. The Centurion confesses Him to be the true Son of God, that so none of His believers might doubt what one of His persecutors could not deny. AUG. But if He was glorified by His Passion, how much more by His Resurrection? For His Passion rather shewed His humility than His glory. So we must understand, Father, the hour is come, glorify Thy Son, to mean, the hour is come for sowing the seed, humility; defer not the fruit, glory. HILARY. But perhaps this proves weakness in the Son; His waiting to be glorified by one superior to Himself. And who does not confess that the Father is superior, seeing that He Himself saith, The Father is greater than I? But beware lest the honour of the Father impair the glory of the Son. It follows: That Thy Son also may glorify Thee. So then the Son is not weak, inasmuch as He gives back in His turn glory for the glory which He receives. This petition for glory to be given and repaid, shews the same divinity to be in both. AUG. But it is justly asked, how the Son can glorify the Father, when the eternal glory of the Father never experienced abasement in the form of man, and in respect of its own Divine perfection, does not admit of being added to.

But among men this glory was less when God was only known in Judæa; and therefore the Son glorified the Father, when the Gospel of Christ spread the knowledge of the Father among the Gentiles. Glorify Thy Son, that Thy Son also may glorify Thee; i. e. Raise Me from the dead, that by Me Thou mayest be known to the whole world. Then He unfolds further the manner in which the Son glorifies the Father; As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. All flesh signifies all mankind, the part being put for the whole. And this power which is given to Christ by the Father over all flesh, must

be understood with reference to His human nature. HILARY. For being made flesh Himself, He was about to restore eternal life to frail, corporeal, and mortal man. HILARY. If Christ be God, not begotten, but unbegotten, then let this receiving be thought weakness. But not if His receiving of power signifies His begetting, in which He received what He is. This gift cannot be counted for weakness. For the Father is such in that He gives; the Son remains God in that He hath received the power of giving eternal life. CHRYS. He saith, Thou hast given Him power over all flesh, to shew that His preaching extended not to the Jews only, but to the whole world. But what is all flesh? For all did not believe? So far as lay with Him, all did. If they did not attend to His words, it was not His fault who spoke, but theirs who did not receive. AUG. He saith, As Thou hast given Him power over all flesh,

so the Son may glorify Thee, i. e. make Thee known to all flesh which Thou hast given Him; for Thou hast so given it to Him, that He should give eternal life to as many as Thou hast given Him.

HILARY. And in what eternal life is, He then shews: And this is life eternal, that they might know Thee, the only true God. To know the only true God is life, but this alone does not constitute life. What else then is added? And Jesus Christ whom Thou hast sent. HILARY. The Arians hold, that as the Father is the only true, only just, only wise God, the Son hath no communion of these attributes; for that which is proper to one, cannot be partaken of by another. And as these are as they think in the Father alone, and not in the Son, they necessarily consider the Son a false and vain God. HILARY. But it must be clear to every one that the reality of any thing is evidenced by its power. For that is true wheat, which when rising with grain and fenced with ears, and shaken out by the winnowing machine, and ground into corn, and baked into bread, and taken for food, fulfils the nature and function of bread. I ask then wherein the truth of Divinity is wanting to the Son, Who hath the nature and virtue of Divinity. For He so made use of the virtue of His nature, as to cause to be things which were not, and to do every thing which seemed good to Him.

HILARY. Because He says, Thee the only, does He separate Himself from communion and unity with God? He doth separate Himself, but that He adds immediately, And Jesus Christ Whom Thou hast sent. For the Catholic faith confesses Christ to be true God, in that it confesses the Father to be the only true God; for natural birth did not introduce any change of nature into the Only-Begotten God. AUG. Dismissing then the Arians, let us see if we are forced to confess, that by the words, That they may know Thee to be the only true God, He means us to understand that the Father only is the true God, in such sense as that only the Three together, Father, Son, and Holy Ghost, are to be called God? Does our Lord's testimony authorize us to say that the Father is the only true God, the Son the only true God, and the Holy Ghost the only true God, and at the same time, that the Father, Son, and Holy Ghost together, i. e. the Trinity, are not three Gods, but one a true God? AUG. Or is not the order of the words, That they may know Thee and Jesus Christ, Whom Thou hast sent, to be the only true God? the Holy Spirit being necessarily understood, because the Spirit is only the love of the Father and the Son, consubstantial with both.

If then the Son so glorifies Thee as Thou hast given Him power over all flesh, and Thou hast given Him the power, that He should give eternal life to as many as Thou hast given Him, and, This is life eternal, to know Thee, it follows that He glorifies Thee by making Thee known to all whom Thou hast given Him. Moreover, if the knowledge of God is life eternal, the more advance we make in this knowledge, the more we make in life eternal. But in life eternal we shall never die. Where then there is no death, there will then be perfect knowledge

1 clarificatio of God; there will God be most glorified, because His glory will be greatest. Glory was defined among the ancients to be fame accompanied with praise. But if man is praised in dependence on what is said of him, how will God be praised when He shall be seen? as in the Psalm, Blessed are they who dwell in Thy house: they will be alway praising Thee. There will be praise of God without end, where will be full knowledge of God. There then shall be heard the everlasting praise of God, for there will there be full knowledge of God, Aug. i. de Trin. c. viii. Exod.3. Aug. iv. de Trin. c. xviii. Aug. Tr. cv. Hilar. iii. de Trin. profectum Divinitatis. and therefore full glorifying of Him. AUG. What He said to His servant Moses, I am that I am; this we shall contemplate in the life eternal. AUG. For when sight has made our faith truth, then eternity shall take possession of and displace our mortality. AUG. But God is first glorified here, when He is proclaimed, made known to, and believed in, by men: I have glorified Thee on the earth. HILARY. This new glory with which our Lord had glorified the Father, does not imply any advancement in Godhead, but refers to the honour received from those who are converted from ignorance to knowledge. CHRYS. He says, on the earth; for He had been glorified in heaven, both in respect of the glory of His own nature, and of the adoration of the Angels. The glory therefore here spoken of is not that which belongeth to His substance, but that which pertaineth to the worship of man: wherefore it follows, I have finished the work

which Thou gavest Me to do. AUG. Not Thou commandest Me, but, Thou gavest Me, implying evidently grace. For what hath human nature, even in the Only-Begotten, what it hath not received? But how had He finished the work which had been given Him to do, when there yet remained His passion to undergo? He says He has finished it, i. e. He knows for certain that He will. CHRYS. Or, I have finished, i. e. He had done all His own part, or had done the chief of it, that standing for the whole; (for the root of good was planted:) or He connects Himself with the future, as if it were already present. HILARY. After which, that we may understand the reward of His obedience, and the mystery of the whole dispensation, He adds, And now glorify Me with the glory with Thine own Self, with the glory

which I had with Thee before the world was. AUG. He had said above, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: the order of which words shews that the Son was first to be glorified by the Father, that the Father might be glorified by the Son. But now He says, I have glorified Thee; and now glorify Me; as if He had first glorified the Father, and then asked to be glorified by Him. We must understand that the first is the order in which one was to succeed the other, but that He afterwards uses a past tense, to express a thing future; the meaning being, I will glorify Thee on the earth, by finishing the work Thou hast given Me to do: and now, Father, glorify Me, which is quite the same sentence with the first one, except that He adds here the mode in which He is to be glorified; with the glory which I had before the world was, with Thee. The order of the words is,

The glory which I had with Thee before the world was. This has been taken by some to mean, that the human nature which was assumed by the Word, would be changed into the Word, that man would be changed into God, or, to speak more correctly, be lost in God. For no one would say that the Word of God would by that change be doubled, or even made at all greater. But we avoid this error, if we take the glory which He had with the Father before the world was, to be the glory which He predestined for Him on earth: (for if we believe Him to be the Son of man, we need not be afraid to say that He was predestinated.) This predestined time of His being glorified, He now saw was arrived, that He might now receive what had been aforetime predestined, He prayed accordingly: And now, Father, glorify Me, &c. i. e. that glory which I had with Thee by Thy pre-

destination, it is now time that I should have at Thy right hand. HILARY. Or He prayed that that which was mortal, might receive the glory immortal, that the corruption of the flesh might be transformed and absorbed into the incorruption of the Spirit. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7. Now they have known that all things whatsoever thou hast given me are of thee. 8. For I have given unto them the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

CHRYS. Having said, I have finished My work, He shews what kind of work it was, viz. that He should make known the name of God: I have manifested Thy name unto the men which Thou gavest Me out of the world. AUG. If He speaks of the disciples only with whom He supped, this has nothing to do with that glorifying of which He spoke above, wherewith the Son glorified the Father; for what glory is it to be known to twelve or eleven men? But if by the men which were given to Him out of the world, He means all those who should believe in Him afterwards, this is without doubt the glory wherewith the Son glorifies the Father; and, I have manifested Thy name, is the same as what He said before, I have glorified Thee; the past being put for the future both there and here. But what follows shews that He is speaking here of those who were already His disciples, not of all who should afterwards believe on Him. At the beginning of His prayer then our Lord is speaking of all believers, all to whom He should make known the Father, thereby glorifying Him: for after saying, that Thy Son also may glorify Thee, in shewing how that was to be done, He says, As Thou hast given Him power over all flesh. Now let us hear what He says to the disciples: I have manifested Thy name to the men which Thou gavest Me out of the world.

Had they not known the name of God then, when they were Jews? We read in the Psalms, In Jewry is God known; His name is great in Israel. I have Ps.76,1. manifested Thy name, then, must be understood not of the name of God, but of the

Father's name, which name could not be manifested without the manifestation of the Son. For God's name, as the God of the whole creation, could not have been entirely unknown to any nation. As the Maker then of the world, He was known among all nations, even before the spread of the Gospel. In Jewry He was known as a God, Who was not to be worshipped with the false gods: but as the Father of that Christ, by whom He took away the sins of the world, His name was unknown; which name Christ now manifesteth to those whom the Father had given Him out of the world. But how did He manifest it, when the hour had not come of which He said above, The hour cometh, when I shall no more speak unto you in proverbs. We must understand the past to be put for the future. CHRYS. That He was the Son of the Father, Christ had already manifested to them by words and deeds. AUG. lxxxi. Which Thou hast given Me out of the world: i. e. who were not of the world. But this they were by regeneration, not by nature. What is meant by, Thine they were, and Thou gavest them Me?

Had ever the Father any thing without the Son? God forbid. But the Son of God had that sometimes, which He had not as Son of man; for He had the universe with His Father, while He was still in His mother's womb. Wherefore by saying, They were Thine, the Son of God does not separate Himself from the Father; but only attributes all His power to Him, from whom He is, and hath the same. And Thou gavest them Me, then, means that He had received as man the power to have them; nay, that He Himself had given them to Himself, i. e. Christ as God with the Father, to Christ as man not with the Father. His purpose here is to shew His unanimity with the Father, and how that it was the Father's pleasure that they should believe in Him. BEDE. And they have kept Thy word. He calls Himself the Word of the Father, because the Father by Him created all things, and because He contains in Himself all words: as if to say, They have committed Me to memory so well, that they never will forget Me. Or, They have kept Thy word, i. e. in that they have believed in Me: as it follows,

2 M 11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

CHRYS. As the disciples were still sad in spite of all our Lord's consolations, henceforth He addresses Himself to the Father to shew the love which He had for them; I pray for them; He not only gives them what He has of His own, but entreats another for them, as a still further proof of His love. AUG. When He adds, I pray not for the world, by the world He means those who live according to the lust of

the world, and have not the lot to be chosen by grace out of the world, as those had for whom He prayed: But for them which Thou hast given Me. It was because the Father had given Him them, that they did not belong to the world. Nor yet had the Father, in giving them to the Son, lost what He had given: For they are Thine. CHRYS. He often repeats, Thou hast given Me, to impress on them that it was all according to the Father's will, and that He did not come to rob another, but to take unto Him His own. Then to shew them that this power had not been lately received from the Father, He adds, And all Mine are Thine, and Thine are Mine: as if to say, Let no one, hearing Me say, Them which Thou hast given Me, suppose that they are separated from the Father; for Mine are His: nor because I said, They are Thine, suppose that they are separate from Me: for whatever is His is Mine. AUG. It is sufficiently apparent from hence, that all things which the Father hath, the Only-Begotten Son hath; hath in that He is God, born from the Father, and equal with the Father; not in the sense in which the

2 M 2 Luke15, elder son is told, All that I have is thine. For all there 31. means all creatures below the holy rational creature, but here it means the very rational creature itself, which is only subjected to God. Since this is God the Father's, it could not at the same time be God the Son's, unless the Son were equal to the Father. For it is impossible that saints, of whom this is said, should be the property of any one, except Him who created and sanctified them. When He says c.16,15. above in speaking of the Holy Spirit, All things that the Father hath are Mine, He means all things which pertain to the divinity of the Father; for He adds, He (the Holy Ghost) shall receive of Mine; and the Holy Ghost would not receive from a creature which was subject to the Father and the Chrys. Son. CHRYS. Then He gives proof of this, I am glorified Hom. in them. If they glorify Me, believing in Me and Thee, it lxxxi. is certain that I have power over them: for no one is glori-Aug. fied by those amongst whom he has no power. AUG. He Tr. cvii. speaks of this as already done, meaning that it was predes-

3. tined, and sure to be. But is this the glorifying of which He speaks above, And now, O Father, glorify Thou Me with Thine own Self? If then with Thyself, what meaneth here, In them? Perhaps that this very thing, i. e. His glory with the Father, was made known to them, and through them to Chrys. all that believe. CHRYS. And now I am no more in the Hom. world: i. e. though I no longer appear in the flesh, I am lxxxi. glorified by those who die for Me, as for the Father, and Aug. preach Me as the Father. AUG. At the time at which He Tr. cvii. was speaking, both were still in the world. Yet we must not

4. understand, I am no more in the world, metaphorically of the heart and life; for could there ever have been a time when He loved the things of the world? It remains then that He means that He was not in the world, as He had been before; i. e. that He was soon going away. Do we not say every day, when any one is going

to leave us, or going to die, such an one is gone? This is shewn to be the sense by what follows; for He adds, And now I come to Thee. And then He commends to His Father those whom He was about to leave: Holy Father, keep through Thine own name those whom Thou hast given Me. As man He prays God for His disciples, whom He received from God. But mark what follows: That they may be one, as We are: He does not say, That they may be one with Us, as We are one; but, that they may be one: that they may be one in their nature, as We are one in Ours. For, in that He was God and man in one person, as man He prayed, as God He was one with Him to

Whom He prayed. AUG. He does not say, That I and they may be one, though He might have said so in the sense, that He was the head of the Church, and the Church His body; not one thing, but one person: the head and the body being one Christ. But shewing something else, viz. that His divinity is consubstantial with the Father, He prays that His people may in like manner be one; but one in Christ, not only by the same nature, in which mortal man is made equal to the Angels, but also by the same will, agreeing most entirely in the same mind, and melted into one Spirit by the fire of love. This is the meaning of, That they may be one as We are: viz. that as the Father and the Son are one not only by equality of substance, but also in will, so they, between whom and God the Son is Mediator, may be one not only by the union of nature, but by the union of love. CHRYS. Again

He speaks as man: While I was with them in the world, I kept them in Thy name; i. e. by Thy help. He speaks in condescension to the minds of His disciples, who thought they were more safe in His presence. AUG. The Son as man kept His disciples in the Father's name, being placed among them in human form: the Father again kept them in the Son's name, in that He heard those who asked in the Son's name.

But we must not take this carnally, as if the Father and Son kept us in turns, for the Father, Son, and Holy Ghost guard us at the same time: but Scripture does not raise us, except it stoop to us. Let us understand then that when our Lord says this, He is distinguishing the persons, not dividing the nature, so that when the Son was keeping His disciples by His bodily presence, the Father was waiting to succeed Him on His departure; but both kept them by spiritual power, and when the Son withdrew His bodily presence, He still held with the Father the spiritual keeping. For when the Son as man received them into His keeping, He did not take them from the Father's keeping, and when the Father gave them into the Son's keeping, it was to the Son as man, who at the same time was God. Those that Thou gavest Me I have kept, and none of them is lost but the son of perdition: i. e. the betrayer of Christ, predestined to perdition; that the Scripture might be fulfilled, especially the prophecy in Psalm cviii. CHRYS. He was the only one indeed who perished then, but there were many after. None of them is lost, i. e. as far as I am concerned; as He says above more clearly; I will in no wise cast out. But when they cast

themselves out, I will not draw them to Myself by dint of compulsion. It follows: And now I come to Thee.

But some one might ask, Canst Thou not keep them? I can. Then why sayest Thou this? That they may have My joy fulfilled in them, i. e. that they may not be alarmed in their as yet imperfect state. AUG. Or thus: That they might have the joy spoken of above: That they may be one, as We are one. This His joy, i. e. bestowed by Him, He says, is to be fulfilled in them: on which account He spoke thus in the world. This joy is the peace and happiness of the life to come. He says He spoke in the world, though He had just now said, I am no more in the world. For, inasmuch as He had not yet departed, He was still here; and inasmuch as He was going to depart, He was in a certain sense not here.

14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16. They are not of the world, even as I am not of the world. 17. Sanctify them through thy truth; thy word is truth. 18. As thou hast sent me into the world, even so have I also sent them into the world. 19. And for their sakes I sanctify myself, that they also might be sanctified through the truth. CHRYS. Again, our Lord gives a reason why the disciples are worthy of obtaining such favour from the Father: I have given them Thy word; and the world hath hated them; i. e.

They are had in hatred for Thy sake, and on account of Thy word. AUG. They had not yet experienced these sufferings which they afterwards met with; but, after His custom, He puts the future into the past tense. Then He gives the reason why the world hated them; viz. Because they are not of the world. This was conferred upon them by regeneration; for by nature they were of the world. It was given to them that they should not be of the world, even as He was not of the world; as it follows; Even as I am not of the world. He never was of the world; for even His birth of the form of a servant He received from the Holy Ghost, from Whom they were born again. But though they were no longer of the world, it was still necessary that they should be in the world: I pray not that Thou shouldest take them out of the world. BEDE. As if to say, The time is now at hand, when I shall be taken out of the world; and therefore it is necessary that they should be still left in the world, in order to preach Me and Thee to the world. But that Thou shouldest keep them from the evil; every evil, but especially the evil of schism. AUG. He repeats the same thing again; They are not of the world, even as I am not of the world. CHRYS.

Above, when He said, Them whom Thou gavest Me out of the world, He meant their nature; here He means their actions. They are not of the world; because they have nothing in common with earth, they are made citizens of heaven. Wherein He shews His love for them, thus praising them to the Father. The word as when used with respect to Him and the Father expresses likeness of nature; but between

us and Christ there is immense distance. Keep them from the evil, i. e. not from dangers only, but from falling away from the faith. AUG. Sanctify them through Thy truth: for thus were they to be kept from the evil. But it may be asked, how it was that they were not of the world, when they were not yet sanctified in the truth? Because the sanctified have still to grow in sanctity, and this by the help of God's grace. The heirs of the New Testament are sanctified in that truth, the shadows of which were the sanctification of the Old Testament; they are sanctified in Christ, Who said above, I am the way, the truth, and the life. It follows, Thy discourse is truth.

The Greek is λέγος, i. e. word. The Father then sanctified them in the truth, i. e. in His Word the Only-Begotten, them, i. e. the heirs of God, and joint-heirs with Christ. CHRYS. Or thus: Sanctify them in Thy truth; i. e. Make them holy, by the gift of the Holy Spirit, and sound doctrines: for sound doctrines give knowledge of God, and sanctify the soul. And as He is speaking of doctrines, He adds, Thy word is truth, i. e. there is in it no lie, nor any thing typical, or bodily. Again, Sanctify them in Thy truth, may mean, Separate them for the ministry of the word, and preaching. GLOSS. As Thou hast sent Me into the world, even so have I also sent them into the world. For what Christ was sent into the world, for the same end were they; as saith Paul, God was in Christ reconciling the world unto Himself; and hath given to us the word of reconciliation. As does not express perfect likeness between our Lord and His Apostles, but only as much as was possible in men. Have sent them, He says, according to His custom of putting the past for the future. AUG. It is manifest by this, that He is still speaking of the Apostles; for the very word Apostle means in the Greek, sent. But since they are His members, in that He is the Head of the Church, He says, And for their sakes I sanctify Myself; i. e.

I in Myself sanctify them, since they are Myself. And to make it more clear that this was His meaning, He adds, That they also might be sanctified through the truth, i. e. in Me; inasmuch as the Word is truth, in which the Son of man was sanctified from the time that the Word was made flesh. For then He sanctified Himself in Himself, i. e. Himself as man, in Himself as the Word: the Word and man being one Christ. But of His members it is that He saith, And for their sakes I sanctify Myself, i. e. them in Me, since in Me both they and I are. That they also might be sanctified in truth: they also, i. e. even as Myself; and in the truth, i. e. Myself. CHRYS. Or thus: For their sakes I sanctify Myself, i. e. I offer Myself as a sacrifice to Thee; for all sacrifices, and things that are offered to God, are called holy. And whereas this sanctification was of old in figure, (a sheep being the sacrifice,) but now in truth, He adds, That they also might be sanctified through the truth; i. e. For I make them too an oblation to Thee; either meaning that He who was offered up was their head, or that they would be offered up too: as the Apostle saith, Present your bodies a living sacrifice, holy.

20. Neither pray I for these alone, but for them also which shall believe on me through their word; 21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22. And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23. I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

AUG. When our Lord had prayed for His disciples, whom Aug. He named also Apostles, He added a prayer for all others who should believe on Him; Neither pray I for these alone, but for all others who shall believe on Me through their word. CHRYS. Another ground of consolation to them, that they were to be the cause of the salvation of others. AUG. All, i. e. not only those who were then alive, but those who were to be born; not those only who heard the Apostles themselves, but us who were born long after their death. We have all believed in Christ through their word: for they first heard that word from Christ, and then preached it to others, and so it has come down, and will go down to all posterity. We may see that in this prayer there are some disciples whom He does not pray for; for those, i. e. who were neither with Him at the time, nor were about to believe on Him afterwards through the Apostles' word, but believed already. Was Nathanael with Him then, or Joseph of Arimathea, and many others, who, John says, believed on Him? I do not mention old Simeon, or Anna the prophetess, Zacharias, Elisabeth, or John the Baptist; for it might be answered that it was not necessary to pray for dead persons, such as these who departed with such rich merits.

With respect to the former then we must understand that they did not yet believe in Him, as He wished, but that after His resurrection, when the Apostles were taught and strengthened by the Holy Spirit, they attained to a right faith. The case of Paul however still remains, An Apostle not of men, or by men; and that of the robber, who believed when even the teachers themselves of the faith fell away. We must understand then, their word, to mean the word of faith itself which they preached to the world; it being called their word, because it was preached in the first instance and principally by them; for it was being preached by them, when Paul received it by revelation from Jesus Christ Himself. And in this sense the robber too believed their word. Wherefore in this prayer the Redeemer prays for all whom He redeemed, both present and to come. And then follows the thing itself which He prays for, That they all may be one. He asks that for all, which he asked above for the disciples; that all both we and they may be one. CHRYS. And with this prayer for unanimity, He concludes His prayer; and then begins a discourse on the same subject: A new commandment I give unto you, that ye love one another. HILARY. And this unity is recommended by the great example of unity: As Thou, Father, art in Me, and I in Thee, that they also may be one in Us, i. e.

that as the Father is in the Son, and the Son in the Father, so, after the likeness of this unity, all may be one in the Father and in the Son. CHRYS. This as again does not express perfect likeness, but only likeness as far as it was possible in men; as when He saith, Be ye merciful, even as your Father, which is in heaven, is merciful. AUG. We must particularly observe here, that our Lord did not say, that we may be all one, but that they may be all one, as Thou, Father, in Me, and I in Thee, are one, understood. For the Father is so in the Son, that They are one, because They are of one substance; but we can be one in Them, but not with Them; because we and They are not of one substance. They are in us, and we in Them, so as that They are one in Their nature, we one in ours. They are in us, as God is in the temple; we in Them, as the creature is in its Creator. Wherefore He adds, in Us, to shew, that our being made one by charity, is to be attributed to the grace of God, not to ourselves. AUG. Or that in ourselves we can-Aug. not be one, severed from each other by diverse pleasures, iii. de Trin. and lusts, and the pollution of sin, from which we must be c. ix. cleansed by a Mediator, in order to be one in Him. HILARY. Hilar.

Heretics endeavouring to get over the words, I and viii. de Trin. My Father are one, as a proving unity of nature, and to reduce them to mean a unity simply of natural love, and agreement of will, bring forwards these words of our Lord's as an example of this kind of unity: That they may be all one, as Thou, Father, art in Me, and I in Thee. But though impiety can cheat its own understanding, it cannot alter the meaning of the words themselves. For they who are born intelliagain of a nature that gives unity in life eternal, they cease gentiam to be one in will merely, acquiring the same nature by their regeneration: but the Father and Son alone are properly one, because God, only-begotten of God, can only exist in that nature from which He is derived. AUG. But why does Aug. He say, That the world may believe that Thou hast sent Me? Tr. ex. Will the world believe when we shall all be one in the Father and the Son? Is not this unity that peace eternal, which is the reward of faith, rather than faith itself? For though in this life all of us who hold in the same common faith are one, yet even this unity is not a means to belief, but the consequence of it. What means then, That all may be one, that the world may believe?

He prays for the world when He says, Neither pray I for these alone, but for all those who shall believe on Me through their word. Whereby it appears that He does not make this unity the cause of the world believing, but prays that the world may believe, as He prays that they all may be one. The meaning will be clearer if we always put in the word ask; I ask that they all may be one; I ask that they may be one in Us; I ask that the world may believe that Thou hast sent Me. HILARY. Or, the world will believe that Hilar. the Son is sent from the Father, for that reason, viz. because viii. de Trin. all who believe in Him are one in the Father and the Son. CHRYS. For there is no scandal so great as division, whereas Chrys. unity

amongst believers is a great argument for believing; as Hom. lxxxii. He said at the beginning of His discourse, By this shall all men know that ye are My disciples, if ye have love one to another. For if they quarrel, they will not be looked on as the disciples of a peacemaking Master. And I, He saith, not being a peacemaker, they will not acknowledge Me as sent from God. Aug. Then our Saviour, Who, by praying to the Father, shewed Himself to be man, now shews that, being God with the Father, He doth what He prays for: And the glory which Thou gavest Me, I have given them.

What glory, but immortality, which human nature was about to receive in Him? For that which was to be by unchangeable predestination, though future, He expresses by the past tense. That glory of immortality, which He says was given Him by the Father, we must understand He gave Himself also. For when the Son is silent of His own cooperation in the Father's work, He shews His humility: when He is silent of the Father's cooperation in His work, He shews His equality. In this way here He neither disconnects Himself with the Father's work, when He says, The glory which Thou gavest Me, nor the Father with His work, when He says, I have given them. But as He was pleased by prayer to the Father to obtain that all might be one, so now He is pleased to effect the same by His own gift; for He continues, That all may be one, even as We are one. CHRYS. By glory, He means miracles, and doctrines, and unity; which latter is the greater glory. For all who believed through the Apostles are one. If any separated, it was owing to men's own carelessness; not but that our Lord anticipates this happening. HILARY. By this giving and receiving of honour, then, all are one. But I do not yet apprehend in what way this makes all one. Our Lord, however, explains the gradation and order in the consummating of this unity, when He adds, I in them, and Thou in Me;

so that inasmuch as He was in the Father by His divine nature, we in Him by His incarnation, and He again in us by the mystery of the sacrament, a perfect union by means of a Mediator was established. CHRYS. Elsewhere He says of Himself and the Father, We will come and make Our abode with Him; by the mention of two persons, stopping the mouths of the Sabellians. Here by saying that the Father comes to the disciples through Him, He refutes the notion of the Arians. AUG. Nor is this said, however, as if to mean that the Father was not in us, or we in the Father. He only means to say, that He is Mediator between God and man. And what He adds, That they may be made perfect in one, shews that the reconciliation made by this Mediator, was carried on even to the enjoyment of everlasting blessedness. So what follows, That the world may know that Thou hast sent Me, must not be taken to mean the same as the words just above, That the world may believe. For as long as we believe what we do not see, we are not yet made perfect, as we shall be when we have merited to see what we believe. So that when He speaks of their being made perfect, we are to understand such a knowledge as shall be by sight, not such as is by faith.

These that believe are the world, not a permanent enemy, but changed from an enemy to a friend; as it follows: And hast loved them, as Thou hast loved Me. The Father loves us in the Son, because He elected us in Him. These words do not prove that we are equal to the Only Begotten Son; for this mode of expression, as one thing so another, does not always signify equality. It sometimes only means, because one thing, therefore another. And this is its meaning here: Thou hast loved them, as Thou hast loved Me, i. e. Thou hast loved them, because Thou hast loved Me. There is no reason for God loving His members, but that He loves him. But since He hateth nothing that He hath made, who can adequately express how much He loves the members of His Only Begotten Son, and still more the Only Begotten Himself.

24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them. Greg. Moral. John 3, 13.

CHRYS. After He has said that many should believe on Him through them, and that they should obtain great glory, He then speaks of the crowns in store for them; Father, I will that they also whom Thou hast given Me, be with Me where I am. AUG. These are they whom He has received from the Father, whom He also chose out of the world; as He saith at the beginning of this prayer, Thou hast given Him power over all flesh, i. e. all mankind, That He should give eternal life to as many as Thou hast given Him. Wherein He shews that He had received power over all men, to deliver whom He would, and to condemn whom He would. Wherefore it is to all His members that He promises this reward, that where He is, they may be also. Nor can that but be done, which the Almighty Son saith that He wishes to the Almighty Father: for the Father and the Son have one will, which, if weakness prevent us from comprehending, piety must believe. Where I am: so far as pertains to the creature, He was made of the seed of David according to the flesh: He might say, Where I am, meaning where He was shortly to be, i. e. heaven. In heaven then, He promises us, we shall be. For thither was the form of a servant raised, which He had taken from the Virgin, and there placed on the right hand of God. GREG.

What means then what the Truth saith above, No man hath ascended into heaven, but He that came down from heaven, even the Son of man which is in heaven. Yet here is no discrepancy, for our Lord being the Head of His members, the reprobates excluded, He is alone with us. And therefore, we making one with Him, whence He came alone in Himself, thither He returns alone in us. AUG. But as respects the form of God, wherein He is equal to the Father, if we understand these words,

that they may be with Me where I am, with reference to that, then away with all bodily ideas, and enquire not where the Son, Who is equal to the Father, is: for no one hath discovered where He is not. Wherefore it was not enough for Him to say, I will that they may be where I am, but He adds, with Me. For to be with Him is the great good: even the miserable can be where He is, but only the happy can be with Him. And as in the case of the visible, though very different be whatever example we take, a blind man will serve for one, as a blind man though He is where the light is, yet is not himself with the light, but is absent from it in its presence, so not only the unbelieving, but the believing, though they cannot be where Christ is not, yet are not themselves with Christ by sight:

by faith we cannot doubt but that a believer is with Christ. But here He is speaking of that sight wherein we shall see Him as He is; as He adds, That they may behold My glory, which Thou hast given Me. That they may behold, He says, not, that they may believe. It is the reward of faith which He speaks of, not faith itself. CHRYS. He saith not, that they may partake of My glory, but, that they may behold, intimating that the rest there is to see the Son of God. The Father gave Him glory, when He begat Him. AUG. When then we shall have seen the glory which the Father gave the Son, though by this glory we do not understand here, that which He gave to the equal Son when He begat Him, but that which He gave to the Son of man, after His crucifixion; then shall the judgment be, then shall the wicked be taken away, that he see not the glory of the Lord: what glory but that whereby He is God? If then we take their words, That they may be with Me where I am, to be spoken by Him as Son of God, in that case they must have a higher meaning, viz. that we shall be in the Father with Christ. As He immediately adds, That they may see My glory which Thou hast given Me; and then, Which Thou gavest Me before the foundation of the world.

For in Him He loved us before the foundation of the world, and then predestined what He should do at the end of the world. BEDE. That which He calls glory then is the love wherewith He was loved with the Father before the foundation of the world. And in that glory He loved us too before the foundation of the world. THEOPHYL. After then that He had prayed for believers, and promised them so many good things, another prayer follows worthy of His mercy and benignity: O righteous Father, the world hath not known Thee; as if to say, I would wish that all men obtained these good things, which I have asked for the believing. But inasmuch as they have not known Thee, they shall not obtain the glory and crown. CHRYS. He says this as if He were troubled at the 1 make known

thought, that they should be unwilling to know One so just and good. And whereas the Jews had said, that they knew God, and He knew Him not: He on the contrary says, But I have known Thee, and these have known that Thou hast sent Me, and I have declared unto them Thy name, and will declare it, by giving them perfect

knowledge through the Holy Ghost. When they have learned what Thou art, they will know that I am not separate from Thee, but Thine own Son greatly beloved, and joined to Thee. This I have told them, that I might receive them, and that they who believe this aright, shall preserve their faith and love toward Me entire; and I will abide in them: That the love wherewith Thou hast loved Me may be in them, and I in them. Aug. Or thus; What is to know Him, but eternal life, which He gave not to a condemned but to a reconciled world? For this reason the world hath not known Thee; because Thou art just, and hast punished them with this ignorance of Thee, in reward for their misdeeds. And for this reason the reconciled world knows Thee, because Thou art merciful, and hast vouchsafed this knowledge, not in consequence of their merits, but of thy grace. It follows: But I have known Thee. He is God the fountain of grace by nature, man of the Holy Ghost and Virgin by grace ineffable.

Then because the grace of God is through Jesus Christ, He says, And they have known Me, i. e. the reconciled world have known Me, by grace, forasmuch as Thou hast sent Me. And I have made known Thy name to them by faith, and will make it known by sight: that the love wherewith Thou hast loved Me may be in them. The Apostle uses a like phrase, I have fought a good fight, by a good fight being the more common form. The love wherewith the Father loveth the Son in us, can only be in us because we are His members, and we are loved in Him when He is loved wholly, i. e. both head and body. And therefore He adds, And I in them; He is in us, as in His temple, we in Him as our Head.

Chapter 18.

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2. And Judas also, which betrayed him, knew the place: for Jesus oftimes resorted thither with his disciples. AUG. The discourse, which our Lord had with His disciples after supper, and the prayer which followed, being now ended, the Evangelist begins the account of His Passion. When Jesus had spoken these words, He came forth with His disciples over the brook Cedron, where was a garden, into which He entered, and His disciples. But this did not take place immediately after the prayer was ended; there was an interval containing some things, which John omits, but which are mentioned by the other Evangelists. AUG. A contention took place between them, which of them was the greater, as Luke relates. He also said to Peter, as Luke adds in the same place, Behold, Satan hath desired to have you, that he might sift you as wheat, &c. And according to Matthew and Mark, they sang a hymn, and then went to Mount Olivet. Matthew lastly brings the two narratives together: Then went Jesus with His disciples to a place which is called Gethsemane. That is the place which John mentions here, Where there was a garden, into the which He entered, and His disciples. AUG. When Jesus had spoken these words, shews that He did not enter before He had finished speaking. CHRYS. But why does not John say, When He had prayed, He entered? Because His prayer was a speaking for His disciples' sake. It is now night time; He goes and crosses the brook, and hastens to the place

2 N which was known to the traitor; thus giving no trouble to those who were lying in wait for Him, and shewing His disciples that He went voluntarily to die. ALCUIN. Over the brook Cedron, i. e. of cedars. It is the genitive in the Greek. He goes over the brook, i. e. drinks of the brook of His Passion. Where there was a garden, that the sin which was committed in a garden, He might blot out in a garden. Paradise signifies garden of delights. CHRYS. That it might not be thought that He went into a garden to hide Himself, it is added, But Judas who betrayed Him knew the place: for Jesus often resorted thither with His disciples. AUG. There the wolf in sheep's clothing, permitted by the deep counsel of the Master of the flock to go among the sheep, learned in what way to disperse the flock, and ensnare the Shepherd.

CHRYS. Jesus had often met and talked alone with His disciples there, on essential doctrines, such as it was lawful for others to hear. He does this on mountains, and in gardens, to be out of reach of noise and tumult. Judas however went there, because Christ had often passed the night there in the open air. He would have gone to His house, if he had thought he should find Him sleeping there. THEOPHYL. Judas knew that at the feast time our Lord was wont to teach His disciples high and mysterious doctrines, and that He taught in places like this. And as it was then a solemn season, he thought He would be found there, teaching His disciples things relating to the feast.

3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6. As soon then as he said unto them, I am he, they went backward, and fell to the ground. 7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: 9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

GLOSS. The Evangelist had shewn how Judas had found out the place where Christ was, now he relates how he went there. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. AUG. It was a band not of Jews, but of soldiers, granted, we must understand, by the Governor, with legal authority to take the criminal, as He was considered, and crush any opposition that might be made. CHRYS. But how could they persuade the band? By hiring them; for being soldiers, they were ready to do any thing for money. THEOPHYL. They carry torches and lanterns, to guard against Christ escaping in the dark. CHRYS. They had often sent elsewhere to take Him, but had not been able. Whence it is evident that He gave Himself up voluntarily; as it follows, Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? THEOPHYL. He asks not because He needed to know, for He knew all things that should come upon Him; but because He wished to shew, that though present, they could not see or distinguish Him: Jesus saith unto them, I am He. CHRYS. He Himself had blinded their eyes. For that darkness was not the reason is clear, because the Evangelist says that they had lanterns. Though they had not lanterns, however, they should at least have recognised Him by His voice. And if they did not know Him, yet how was it that Judas, who had been with Him constantly also, did not know Him? And Judas also which betrayed Him stood with them. Jesus did all this to shew that they could not have taken Him, or even seen Him when He was in the midst of them, had He not permitted it. AUG. As

2 N 2 soon then as He said unto them, I am He, they went backward. Where now is the band of soldiers, where the terror and defence of arms? Without a blow, one word struck, drove back, prostrated a crowd fierce with hatred, terrible with arms. For God was hid in the flesh, and the eternal day was so obscured by His human body, that He was sought for with lanterns and torches, to be slain in the darkness. What shall He do when He cometh to judge, Who did thus when He was going to be judged? And now even at the present time Christ saith by the Gospel, I am He, and an Antichrist is expected by the Jews: to the end that they may go backward, and fall to the ground; because that forsaking heavenly, they desire earthly things. GREG. Why is this, that the Elect fall on their faces, the reprobate backward? Because every one who falls back, sees not where he falls, whereas he who falls forward, sees where he falls. The wicked when they suffer loss in invisible things, are said to fall backward, because they do not see what is behind them: but the righteous, who of their own accord cast themselves down in temporal things, in order that they may rise in spiritual, fall as it were upon their faces, when with fear and repentance they humble themselves with their eyes open. CHRYS.

Lastly, lest any should say that He had encouraged the Jews to kill Him, in delivering Himself into their hands, He says every thing that is possible to reclaim them. But when they persisted in their malice, and shewed themselves inexcusable, then He gave Himself up into their hands: Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He. AUG. They had heard at the first, I am He, but had not understood it; because He who could do whatever He would, willed not that they should. But had He never permitted Himself to be taken by them, they would not have done indeed what they came to do; but neither would He what He came to do. So now having shewn His power to them when they wished to take Him and could not, He lets them seize Him, that they might be unconscious agents of His will; If ye seek Me, let these go their way. CHRYS. As if to say, Though ye seek Me, ye have nothing to do with these: lo, I give Myself up: thus even to the las hour does He shew His love for His own. AUG. He commands His enemies, and they do what He commands; they permit them to go away, whom He would not have perish.

CHRYS. The Evangelist, to shew that it was not their design to do this, but that His power did it, adds, That the saying might be fulfilled which He spoke, Of them which Thou hast given Me, have I lost none. He had said this with reference not to temporal, but to eternal death: the Evangelist however understands the word of temporal death also. AUG. But were the disciples never to die? Why then would He lose them, even if they died then? Because they did not yet believe in Him in a saving way. 10. Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. 11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

CHRYS. Peter trusting to these last words of our Lord's, and to what He had just done, assaults those who came to take Him: Then Simon Peter having a sword drew it, and smote the high priest's servant. But how, commanded as he had been to have neither scrip, nor two garments, had he a sword? Perhaps he had foreseen this occasion, and provided one. THEOPHYL. Or, he had got one for sacrificing the lamb, and carried it away with him from the Supper. CHRYS. But how could he, who had been forbidden ever to strike on the cheek, be a murderer? Because what he had been forbidden to do was to avenge himself, but here he was not avenging himself, but his Master. They were not however yet perfect: afterwards ye shall see Peter beaten with stripes, and bearing it humbly. And cut off his right ear: this seems to shew the impetuosity of the Apostle; that he struck at the head itself. AUG. The servant's name was Malchus; John is the only Evangelist who mentions the servant's name; as Luke is the only one who mentions that our Lord touched the ear and healed him. CHRYS. He lauditum

wrought this miracle both to teach us, that we ought to do good to those who suffer, and to manifest His power. The Evangelist gives the name, that those who then read it might have the opportunity of enquiring into the truth of the account. And he mentions that he was the servant of the high priest, because in addition to the miracle of the cure itself, this shews that it was performed upon one of those who came to take Him, and who shortly after struck Him on the face. AUG. The name Malchus signifies, about to reign. What then does the ear cut off for our Lord, and healed by our Lord, denote, but the abolition of the old, and the creating of a new, hearing in the newness of the Spirit, and not in the oldness of the letter? To whomsoever this is given, who can doubt that he will reign with Christ? But he was a servant too, hath reference to that oldness, which generated to bondage: the cure figures liberty. THEOPHYL. Or, the cutting off of the high priest's servant's right ear is a type of the people's deafness, of which the chief priests partook most strongly: the restoration of the ear, of ultimate reenlightenment of the under-

standing of the Jews, at the coming of Elias. AUG. Our Lord condemned Peter's act, and forbad him proceeding further: Then said Jesus unto Peter, Put up thy sword into the sheath. He was to be admonished to have patience: and this was written for our learning. CHRYS. He not only restrained Him however by threats, but consoled him also at the same time: The cup that My Father giveth Me, shall I not drink it? Whereby He shews that it was not by their power, but by His permission, that this had been done, and that He did not oppose God, but was obedient even unto death. THEOPHYL. In that He calls it a cup, He shews how pleasing and acceptable death for the salvation of men was to Him. AUG. The cup being given Him by the Father, is the same with what the Apostle saith, Who spared not His own Son, but delivered Him up for us all. But the Giver of this cup and the Drinker of it are the same; as the same

Apostle saith, Christ loved us, and gave Himself for us. 12. Then the band and the captain and officers of the Jews took Jesus, and bound him, 13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. THEOPHYL. Every thing having been done that could be to dissuade the Jews, and they refusing to take warning, He suffered Himself to be delivered into their hands: Then the band and the captain and officers of the Jews took Jesus. AUG. They took Him Whom they did not draw nigh to; nor understood that which is written in the Psalms, Draw nigh unto Him, and be ye lightened. For had they thus drawn nigh to Him, they would have taken Him, not to kill Him, but to be in their hearts. But now that they take Him in the way they do, they go backward. It follows, and bound Him, Him by Whom they ought to have wished to be loosed.

And perhaps there were among them some who, afterwards delivered by Him, exclaimed, Thou hast broken My chains asunder. But after that they had bound Jesus, it then appears most clearly that Judas had betrayed Him not for a good, but a most wicked purpose: And led Him away to Annas first. CHRYS. In exultation, to shew what they had done, as if they were raising a trophy. AUG. Why they did so, he tells us immediately after: For he was father in law to Caiaphas, which was the high priest that same year. Matthew, in order to shorten the narrative, says that He was led to Caiaphas; because He was led to Annas first, as being the father in law of Caiaphas. So that we must understand that Annas wished to act Caiaphas's part. BEDE. In order that, while our Lord was condemned by his colleague, he might not be guiltless, though his crime was less. Or perhaps his house lay in the way, and they were obliged to pass by it. Or it was the design of Providence, that they who were allied in blood, should be associated in guilt. That Caiaphas however was high priest for that year sounds contrary to the law, which ordained that there be only one high priest, and made the office hereditary. But the pontificate had now been abandoned to ambitious men. ALCUIN. Josephus re-

Aug. Tr. cxii. Ps. 34, accedite ad eum, Vulg. lates that this Caiaphas bought the high priesthood for this year. No wonder then if a wicked high priest judged wickedly. A man who was advanced to the priesthood by avarice, would keep himself there by injustice. CHRYS. That no one however might be disturbed at the sound of the chains, the Evangelist reminds them of the prophecy that His death would be the salvation of the world: Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. Such is the overpowering force of truth, that even its enemies echo it. 15. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. AUG. The temptation of Peter, which took place in the midst of the contumelies offered to our Lord, is not placed by all in the same order. Matthew and Mark put the contumelies first, the temptation of Peter afterwards; Luke the temptation first, the contumelies after. John begins with the temptation: And Simon Peter followed Jesus, and so did another disciple. ALCUIN. He followed his Master out of devotion, though afar off, on account of fear. AUG. Who that other disciple was we cannot hastily decide, as his name is not told us. John however is wont to signify himself by this expression, with the addition of, whom Jesus loved.

Perhaps therefore he is the one. CHRYS. He omits his own name out of humility: though he is relating an act of great virtue, how that he followed when the rest fled. He puts Peter before himself, and then mentions himself, in order to shew that he was inside the hall, and therefore related what took place there with more certainty than the other Evangelists could. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. This he mentions not as a boast, but in order to diminish his own merit, in having been the only one who entered with Jesus. It is accounting for the act in another way, than merely by greatness of mind. Peter's love took him as far as the palace, but his fear prevented him entering in: But Peter stood at the door without. ALCUIN. He stood without, as being about to deny his Lord. He was not in Christ, who dared not confess Christ. CHRYS. But that Peter would have entered the palace, if he had been permitted, appears by what immediately follows: Then went out that other disciple who was known to the high priest, and spake unto her who kept the doors, and brought in Peter. He did not bring him in himself, because he kept near Christ. It follows: Then saith the damsel that kept the door unto Peter, Art not thou also one of this Man's disciples? He saith, I am not. What sayest thou, O Peter?

Didst thou not say before, I will lay down my life for thy sake? What then had happened, that thou givest way even when the damsel asks thee? It was not a soldier who asked thee, but a mean porteress. Nor said she, Art thou this Deceiver's disciple, but, this Man's: an expression of pity. Art not thou also, she says, because John was inside. AUG. But what wonder, if God foretold truly, man presumed falsely. Respecting this denial of Peter we should remark, that Christ is not only denied by him, who denies that He is Christ, but by him also who denies himself to be a Christian. For the Lord did not say to Peter, Thou shalt deny that thou art My disciple, but, Thou shalt deny Me. He denied Him then, when he denied that he was His disciple. And what was this but to deny that he was a Christian? How many afterwards, even boys and girls, were able to despise death, confess Christ, and enter courageously into the kingdom of heaven;

Chrys. Serm. de Petro et Elia. which he who received the keys of the kingdom, was now unable to do? Wherein we see the reason for His saying above, Let these go their way, for of those which Thou hast given Me, have I lost none. If Peter had gone out of this world immediately after denying Christ, He must have been lost. CHRYS. Therefore did Divine Providence permit Peter first to fall, in order that he might be less severe to sinners from the remembrance of his own fall. Peter, the teacher and master of the whole world, sinned, and obtained pardon, that judges might thereafter have that rule to go by in dispensing pardon. For this reason I suppose the priesthood was not given to Angels; because, being without sin themselves, they would punish sinners without pity. Passible man is placed over man, in order that remembering his own weakness, he may be merciful to others. THEOPHYL. Some however foolishly favour Peter, so far as to say that he denied Christ, because he did not wish to be away from Christ, and he knew, they say, that if he confessed that he was one of Christ's disciples, he would be separated from Him, and would no longer have the liberty of following and seeing his beloved Lord; and therefore pretended to be one of the servants, that his sad countenance might not be perceived, and so exclude him: And the servants and officers stood there, who had made a fire of coals, and warmed themselves; and Peter stood with them, and warmed himself.

AUG. It was not winter, and yet it was cold, as it often is at the vernal equinox. GREG. The fire of love was smothered in Peter's breast, and he was warming himself before the coals of the persecutors, i. e. with the love of this present life, whereby his weakness was increased. 19. The high priest then asked Jesus of his disciples, and of his doctrine. 20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

CHRYS. As they could bring no charge against Christ, they asked Him of His disciples: The high priest then asked Jesus of His disciples; perhaps where they were, and on what account He had collected them, he wished to prove that he was a seditious and factious person whom no one attended to, except His own disciples. THEOPHYL. He asks Him moreover of His doctrine, what it was, whether opposed to Moses and the law, that he might take occasion thereby to put Him to death as an enemy of God. ALCUIN. He does not ask in order to know the truth, but to find out some charge against Him, on which to deliver Him to the Roman Governor to be condemned. But our Lord so tempers His answer, as neither to conceal the truth, nor yet to appear to defend Himself: Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. AUG. There is a difficulty here not to be passed over: if He did not speak openly even to His disciples, but only promised that He would do so at some time, how was it that He spoke openly to the world?

He spoke more openly to His disciples afterwards, when they had withdrawn from the crowd; for He then explained His parables, the meaning of which He concealed from the others.

When He says then, I spake openly to the world, He must be understood to mean, within the hearing of many. So in one sense He spoke openly, i. e. in that many heard Him; in another sense not openly, i. e. in that they did not understand Him. His speaking apart with His disciples was not speaking in secret; for how could He speak in secret before the multitude, especially when that small number of His disciples were to make known what He said to a much larger? THEOPHYL. He refers here to the prophecy of Esaias; I have not spoken in secret, in a dark place of the earth. CHRYS. Or, He spoke in secret, but not, as these thought, from fear, or to excite sedition; but only when what He said was above the understanding of the many. To establish the matter, however, upon superabundant evidence, He adds, Why askest thou Me? ask them which heard Me what I said unto them; behold, they know what I said unto them: as if He said, Thou askest Me of My disciples; ask My enemies, who lie in wait for Me. These are the words of one who was confident of the truth of what He said: for it is incontrovertible evidence, when enemies are called in as witnesses. AUG. For what they had heard and not understood, was not of such a kind, as that they could justly turn it against Him.

And as often as they tried by questioning to find out some charge against Him, He so replied as to blunt all their stratagems, and refute their calumnies.

22. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24. Now Annas had sent him bound unto Caiaphas the high priest.

THEOPHYL. When Jesus had appealed to the testimony of the people by, an officer, wishing to clear himself, and shew that he was not one of those who admired our Lord, struck Him: And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so? AUG. This shews that Annas was the high priest, for this was before He was sent to Caiaphas. And Luke in the beginning of his Gospel says, that Annas and Caiaphas were both high priests. ALCUIN. Here is fulfilled the prophecy, I gave my cheek to the smiters. Jesus, though struck unjustly, replied gently: Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me? THEOPHYL. As if to say, If thou hast any fault to find with what I have said, shew it; if thou hast not, why ragest thou? Or thus: If I taught any thing unadvisedly, when I taught in the synagogues, give proof of it to the high priest; but if I taught aright, so that even ye officers admired, why smitest thou Me, Whom before thou admiredst? AUG. What can be Aug. truer, gentler, kinder, than this answer? He Who received Tr.exiii. the blow on the face neither wished for him who struck it

that fire from heaven should consume him, or the earth open its mouth and swallow him; or a devil seize him; or any other yet more horrible kind of punishment.

Yet had not He, by Whom the world was made, power to cause any one of these things to take place, but that He preferred teaching us that patience by which the world is overcome? Some one will ask here, why He did not do what He Himself commanded, i. e. not make this answer, but give the other cheek to the smiter? But what if He did both, both answered gently, and gave, not His cheek only to the smiter, but His whole body to be nailed to the Cross? And herein He shews, that those precepts of patience are to be performed not by posture of the body, but by preparation of the heart: for it is possible that a man might give his cheek outwardly, and yet be angry at the same time. How much better is it to answer truly, yet gently, and be ready to bear even harder usage patiently. CHRYS. What should they do then but either disprove, or Chrys. admit, what He said? Yet this they do not do: it is not a Hom. trial they are carrying on, but a faction, a tyranny. Not lxxxiii. knowing what to do further, they send Him to Caiaphas: Now Annas sent Him bound to Caiaphas the high priest. THEOPHYL. Thinking that as he was more cunning, he might find out something against Him worthy of death. AUG. He Aug. was the one to whom they were taking Him from the first, as Tr.exiii. Matthew says; he being the high priest of this year.

We must understand that the pontificate was taken between them year by year alternately, and that it was by Caiaphas's consent that they led Him first to Annas; or that their houses were so situated, that they could not but pass straight by that of Annas. BEDE. Sent Him bound, not that He was bound now for the first time, for they bound Him when they took Him. They sent Him bound as they had brought Him. Or perhaps He may have been loosed from His bonds for that hour, in order to be examined, after which He was bound again, and sent to Caiaphas.

25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27. Peter then denied again: and immediately the cock crew.

AUG. After the Evangelist has said that they sent Jesus bound from Annas to Caiaphas, he returns to Peter and his three denials, which took place in the house of Annas: And Simon Peter stood and warmed himself. He repeats what he had said before. CHRYS. Or, He means that the once fervid disciple was now too torpid, to move even when our Lord was carried away: shewing thereby how weak man's nature is, when God forsakes him. Asked again, he again denies: They said therefore unto him, Art not thou also one of His disciples? He denied it, and said, I am not. AUG. Here we find Peter not at the gate, but at the fire, when he denies the second time: so that he must have returned after he had gone out of doors,

where Matthew says he was. He did not go out, and another damsel see him on the outside, but another damsel saw him as he was rising to go out, and remarked him, and told those who were by, i. e. those who were standing with her at the fire inside the hall, This fellow also was with Jesus of Nazareth. He heard this outside, and returned, and swore, I do not know the man. Then John continues: They said therefore unto him, Art not thou also one of His disciples? which words we suppose to have been said to him when he had come back, and was standing at the fire.

And this explanation is confirmed by the fact, that besides the other damsel mentioned by Matthew and Mark in the second denial, there was another person, mentioned by Luke, who also questioned him. So John uses the plural: They said therefore unto him. And then follows the third denial: One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him? That Matthew and Mark speak of the party who here question Peter in the plural number, whereas Luke mentions only one, and John also, adding that that one was the kinsman of him whose ear Peter cut off, is easily explained by supposing that Matthew and Mark used the plural number by a common form of speech for the singular; or that one who had observed him most strictly put the question first, and others followed it up, and pressed Peter with more. CHRYS. But neither Chris. did the garden bring back to his memory what he had then said, and the great professions of love he had made: Peter 3. then denied again, and immediately the cock crew. AUG. Lo, the prophecy of the Physician is fulfilled, the presumption of the sick man demonstrated. That which Peter had said he would do, he had not done. I will lay down my life for Thy sake; but what our Lord had foretold had come to pass, Thou shalt deny Me thrice. CHRYS.

The Evangelists have all given the same account of the denials of Peter, not with any intention of throwing blame upon him, but to teach us how hurtful it is to trust in self, and not ascribe all to God. BEDE. Mystically, by the first denial of Peter are denoted those who before our Lord’s Passion denied that He was God, by the second, those who did so after His resurrection. So by the first crowing of the cock His resurrection is signified; by the second, the general resurrection at the end of the world. By the first damsel, who obliged Peter to deny, is denoted lust, by the second, carnal delight: by one or more servants, the devils who persuade men to deny Christ.

28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Pass-over. 29. Pilate then went out unto them, and said, What accusation bring ye against this man? 30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death. 32.

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Aug. Aug. The Evangelist returns to the part where he had Tr.cxiv. left off, in order to relate Peter's denial: Then led they Jesus a Caia-to Caiaphas unto the hall of judgment: to Caiaphas from pha his colleague and father in law Annas, as has been said. But Vulg. if to Caiaphas, how to the praetorium, which was the place where the governor Pilate resided? BEDE. The praetorium is the place where the praetor sat. Prætors were called Aug. prefects and preceptors, because they issue decrees. AUG. Tr.cxiv. Either then for some urgent reason Caiaphas proceeded from the house of Annas, where both had been sitting, to the prætorium of the governor, and left Jesus to the hearing of his father in law: or Pilate had established the praetorium in the house of Caiaphas, which was large enough to afford a separate lodging to its owner, and the governor at the same Aug. time. AUG. According to Matthew, When the morning de Con. came, they led Him away, and delivered Him to Pontius Evang. Pilate. But He was to have been led to Caiaphas at first. l.iii.c. Hil. How is it then that He was brought to him so late? The vii. truth is, now He was going as it were a committed criminal, Mat.27, Caiaphas having already determined on His death. And He 1.2. was to be given up to Pilate immediately. Chrys. And it was early. CHRYS. He was led to Caiaphas before Hom. the cock crew, but early in the morning to Pilate. Whereby lxxxiii.

the Evangelist shews, that all that night of examination, ended in proving nothing against Him; and that He was sent to Pilate in consequence. But leaving what passed then to Aug. the other Evangelists, he goes to what followed. AUG. And Tr.xiv. they themselves entered not into the judgment hall: i.e. into that part of the house which Pilate occupied, supposing it to be the house of Caiaphas. Why they did not enter is next Chrys. explained: Lest they should be defiled, but that they might Hom. eat the Passover. CHRYS. For the Jews were then celebrating lxxxiii.

the passover; He Himself celebrated it one day before, reserving His own death for the sixth day; on which day the old passover was kept. Or, perhaps, the passover means the whole season. AUG. The days of unleavened bread Aug. Tr.cxiv. were beginning; during which time it was defilement to enter the house of a stranger. ALCUIN. The passover was strictly the fourteenth day of the month, the day on which the lamb was killed in the evening: the seven days following were called the days of unleavened bread, in which nothing leavened ought to be found in their houses. Yet we find the day of the passover reckoned among the days of unleavened bread: Now the first day of the feast of unleavened Mat.26, bread the disciples came to Jesus, saying unto Him, Where 17. wilt Thou that we prepare for Thee to eat the passover? And here also in like manner: That they might eat the passover; the passover here signifying not the sacrifice of the lamb, which took place the fourteenth day at evening, but the great festival which was celebrated

on the fifteenth day, after the sacrifice of the lamb. Our Lord, like the rest of the Jews, kept the passover on the fourteenth day: on the fifteenth day, when the great festival was held, He was crucified. His immolation however began on the fourteenth day, from the time that He was taken in the garden. AUG. O impious Aug. Tr.cxiv. blindness!

They feared to be defiled by the judgment hall of a foreign prefect, to shed the blood of an innocent brother they feared not. For that He Whom they killed was the Lord and Giver of life, their blindness saved them from knowing. THEOPHYL. Pilate however proceeds in a more gentle way: Pilate then went out unto them. BEDE. It was the custom of the Jews when they condemned any one to death, to notify it to the governor, by delivering the man bound. CHRYS. Pilate however seeing Him bound, and such numbers Chrys. Hom. conducting Him, supposed that they had not unquestionlxxxiii. able evidence against Him, so proceeds to ask the question: 4. And said, What accusation bring ye against this Man? For it was absurd, he said, to take the trial out of his hands, and yet give him the punishment. They in reply bring forward no positive charge but only their own conjectures: They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee.

Aug. de Cons. Evang. iii. viii. Luke 23, 2. AUG. Ask the freed from unclean spirits, the blind who saw, the dead who came to life again, and, what is greater than all, the fools who were made wise, and let them answer, whether Jesus was a malefactor. But they spoke, of whom He had Himself prophesied in the Psalms, They rewarded Me evil for good. AUG. But is not this account contradictory to Luke's, who mentions certain positive charges: And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King. According to John, the Jews seem to have been unwilling to bring actual charges, in order that Pilate might condemn Him simply on their authority, asking no questions, but taking it for granted that if He was delivered up to him, He was certainly guilty. Both accounts are however compatible. Each Evangelist only inserts what he thinks sufficient. And John's account implies that some charges had been made, when it comes to Pilate's answer: Then said Pilate unto them, Take ye Him, and judge Him according to your law. THEOPHYL. As if to say, Since you will only have such a trial as will suit you, and are proud, as if you never did any thing profane, take ye Him, and condemn Him; I will not be made a judge for such a purpose. ALCUIN. Or as if he said, Ye who have the law, know what the law judgeth concerning such: do what ye know to be just.

The Jews therefore said unto him, It is not lawful for us to put any man to death. AUG. But did not the law command not to spare malefactors, especially deceivers such as they thought Him? We must understand them however to mean, that the holiness of the day which they were beginning to celebrate, made it unlawful to

put any man to death. Have ye then so lost your understanding by your wickedness, that ye think yourselves free from the pollution of innocent blood, because ye deliver it to be shed by another? CHRYS. Or, they were not allowed by the Roman law to put Him to death themselves. Or, Pilate having said, Judge Him according to your law, they reply, It is not lawful for us: His sin is not a Jewish one, He hath not sinned according to our law: His offence is political, He calls Himself a King. Or they wished to have Him crucified, to add infamy to death: they not being allowed to put to death in this way themselves. They put to death in another way, as we see in the stoning of Stephen: That the saying of Jesus might be fulfilled, which He spake, signifying what death He should die. Which was fulfilled in that He was crucified, or in that He was put to death by Gentiles as well as Jews. Aug. As we read in Mark, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles. Pilate again was a Roman, and was sent to the government of Judæa, from Rome. That this saying of Jesus then might be fulfilled, i. e. that He might be delivered unto and killed by the Gentiles, they would not accept Pilate's offer, but said, It is not lawful for us to put any man to death.

33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? CHRYS. Pilate, wishing to rescue Him from the hatred of the Jews, protracted the trial a long time: Then Pilate entered 2 o 2 into the judgment hall, and called Jesus. THEOPHYL. i. e. Apart, because he had a strong suspicion that He was innocent, and thought he could examine Him more accurately, away from the crowd: and said unto Him, Art Thou the King of the Jews? ALCUIN. Wherein Pilate shews that the Jews had charged Him with calling Himself King of the Jews. CHRYS. Or Pilate had heard this by report; and as the Jews had no charge to bring forward, began to examine Him himself with respect to the things commonly reported of Him. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? THEOPHYL. He intimates here that Pilate was judging blindly and indiscreetly: If thou sayest this thing of thyself, He says, bring forward proofs of My rebellion; if thou hast heard it from others, make regular enquiry into it. AUG. Our Lord knew indeed both what He Himself

asked, and what Pilate would answer; but He wished it to be written down for our sakes. CHRYS. He asks not in ignorance, but in order to draw from Pilate himself an accusation against the Jews: Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto

me. AUG. He rejects the imputation that He could have said it of Himself; Thine own nation and the chief priests have delivered Thee unto me: adding, what hast Thou done? Whereby he shews that this charge had been brought against Him, for it is as much as to say, If Thou deniest that Thou art a King, what hast Thou done to be delivered up to me? As if it were no wonder that He should be delivered up, if He called Himself a King. CHRYS. He then tries to bring round the mind of Pilate, not a very bad man, by proving to him, that He is not a mere man, but God, and the Son of God; and overthrowing all suspicion of His having aimed at a tyranny, which Pilate was afraid of, Jesus answered, My kingdom is not of this world. AUG. This is what the good

Master wished to teach us. But first it was necessary to shew the falsity of the notions of both Jews and Gentiles as to His kingdom, which Pilate had heard of; as if it meant that He aimed at unlawful power; a crime punishable with death, and this kingdom were a subject of jealousy to the ruling power, and to be guarded against as likely to be hostile either to the Romans or Jews. Now if our Lord had answered immediately Pilate's question, He would have seemed to have been answering not the Jews, but the Gentiles only. But after Pilate's answer, what He says is an answer to both Gentiles and Jews: as if He said, Men, i. e. Jews and Gentiles, I hinder not your dominion in this world. What more would ye have? Come by faith to the kingdom which is not of this world. For what is His kingdom, but they that believe in Him, of whom He saith, Ye are not of the world: although He wished that they should be in the world. In the same way, here He does not say, My kingdom is not in this world; but, is not of this world. Of the world are all men, who created by God are born of the corrupt race of Adam. All that are born again in Christ, are made a kingdom not of this world. Thus hath God taken us out of the power of darkness, and translated us to the kingdom of His dear Son. CHRYS.

Or He means that He does not derive His kingdom from the same source that earthly kings do; but that He hath His sovereignty from above; inasmuch as He is not mere man, but far greater and more glorious than man: If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews. Here He shews the weakness of an earthly kingdom, that it has its strength from its servants, whereas that higher kingdom is sufficient to itself, and wanting in nothing. And if His kingdom was thus the greater of the two, it follows that He was taken of His own will, and delivered up Himself. AUG. After shewing that His kingdom was not of this world, He adds, But now My kingdom is not from hence. He does not say, Not here, for His kingdom is here unto the end of the world, having

within it the tares mixed with the wheat until the harvest. But yet it is not from hence, since it is a stranger in the world. THEOPHYL. Or He says, from hence, not, here; because He reigns in the world, and carries on the government of it, and disposes all things according to His will; but His kingdom is not from below, but from above, and before all ages. CHRYS. Heretics infer from these words that our Lord is a different person from the Creator of the world.

But when He says, My kingdom is not from hence, He does not deprive the world of His government and superintendence, but only shews that His government is not human and corruptible. Pilate therefore said unto Him, Art Thou a King then? Jesus answered, Aug. Thou sayest that I am a King. Aug. He did not fear to Tr. exv. confess Himself a King, but so replied as neither to deny that He was, nor yet to confess Himself a King in such sense as that His kingdom should be supposed to be of this world. He says, Thou sayest, meaning, Thou being carnal sayest it carnally. He continues, To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. The pronoun here, in hoc, must not be dwelt long on, in hâc re as if it meant, in hâc re, but shortened, as if it stood, ad hoc natus sum, as the next words are, ad hoc veni in mundum. Wherein it is evident He alludes to His birth in the flesh, not to that divine birth which never had beginning. THE-OPHYL. Or, to Pilate's question whether He was a King, our Lord answers, To this end was I born, i. e. to be a King. That I am born from a King, proves that I am a King. Chrys. CHRYS. If then He was a King by birth, He hath nothing Hom. which He hath not received from another. For this I came, lxxxiii.

that I should bear witness to the truth, i. e. that I should

4. make all men believe it. We must observe how He shews His humility here: when they accused Him as a malefactor, He bore it in silence; but when He is asked of His kingdom, then He talks with Pilate, instructs him, and raises his mind to higher things. That I should bear witness to the truth, Aug. shews that He had no crafty purpose in what He did. Aug. Tr. exv. But when Christ bears witness to the truth, He bears witness c. 14, 6. to Himself; as He said above, I am the truth. But inasmuch as all men have not faith, He adds, Every one that is of the truth heareth My voice: heareth, that is, with the inward ear; obeys My voice, believes Me. Every one that is of the truth, hath reference to the grace by which He calleth according to His purpose. For as regards the nature in which we are created, since the truth created all, all are of the truth. But it is not all to whom it is given by the truth to obey the truth. For had He even said, Every one that heareth My voice is of the truth, it still would be thought that such were of the truth, because they obeyed the truth. But He does not say this, but, Every one that is of the truth heareth My voice. A man then is not of the truth, because he hears His voice, but hears His voice because he is of the truth. This grace is conferred upon him by the truth. CHRYS. These words have an effect upon Pilate, persuade him to become a

hearer, and elicit from him the short enquiry, What is truth? Pilate said unto Him, What is truth? THEOPHYL. For it had almost vanished from the world, and become unknown in consequence of the general unbelief.

38. And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. AUG. After Pilate had asked, What is truth? he remembered a custom of the Jews, of releasing one prisoner at the passover, and did not wait for Christ's answer, for fear of losing this chance of saving Him, which he much wished to do: And when he had said, this, he went out again unto the Jews. CHRYS. He knew that this question required time to answer, and it was necessary immediately to rescue Him from the fury of the Jews. So he went out. ALCUIN. Or, he did not wait to hear the reply, because he was unworthy to hear it.

And saith unto them, I find no fault in Him. CHRYS. He did not say, He has sinned and is worthy of death; yet release Him at the feast; but acquitting Him in the first place, he does more than he need do, and asks it as a favour, that, if they are unwilling to let Him go as innocent, they will at any rate allow Him the benefit of the season: But ye have a custom, that I should release one unto you at the passover. BEDE. This custom was not commanded in the law, but had been handed down by tradition from the old fathers, viz. that in remembrance of their deliverance out of Egypt, they should release a prisoner at the passover. Pilate tries to persuade them: Will ye therefore that I release unto you the King of the Jews. AUG. He could not dismiss the idea from his mind, that Jesus was King of the Jews; as if the Truth itself, whom he had just asked what it was, had inscribed it there as a title. THEOPHYL. Pilate is judicious in replying that Jesus had done nothing wrong, and that there was no reason to suspect Him of aiming at a kingdom. For they might be sure that if He set Himself up as a King, and a rival of the Roman empire, a Roman prefect would not release Him. When then He says, Will ye that I release unto you the King of the Jews?

he clears Jesus of all guilt, and mocks the Jews, as if to say, Him whom ye accuse of thinking Himself a King, the same I bid you release: He does no such thing. AUG. Upon this they cried out: Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. We blame you not, O Jews, for releasing a guilty man at the passover, but for killing an innocent one. Yet unless this were done, it were not the true passover. BEDE. Inasmuch then as they abandoned the Saviour, and sought out a robber, to this day the devil practises his robberies upon them. ALCUIN. The name Barabbas signifies, The son of their master, i. e. the devil; his master in his wickedness, the Jews' in their perfidy.

Chapter 19.

1. Then Pilate therefore took Jesus, and scourged him. 2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3. And said, Hail, King of the Jews! and they smote him with their hands. 4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

AUG. When the Jews had cried out that they did not wish Jesus to be released on account of the passover, but Barabbas, Then Pilate therefore took Jesus, and scourged Him. Pilate seems to have done this for no reason but to satisfy the malice of the Jews with some punishment short of death. On which account he allowed his band to do what follows, or perhaps even commanded them. The Evangelist only says however that the soldiers did so, not that Pilate commanded them: And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands. CHRYS. Pilate having called Him the King of the Jews, they put the royal dress upon Him, in mockery. BEDE. For instead of a diadem, they put upon Him a crown of thorns, and a purple robe to represent the purple robe Mat. 27, which kings wear. Matthew says, a scarlet robe, but scarlet* and purple are different names for the same colour. And though the soldiers did this in mockery, yet to us their acts have a meaning. For by the crown of thorns is signified the taking of our sins upon Him, the thorns which the earth of our body brings forth. And the purple robe signifies the flesh crucified. For our Lord is robed in purple, wherever He is glorified by the triumphs of holy martyrs. CHRYS.

It was not at the command of the governor that they did this, but in order to gratify the Jews. For neither were they commanded by him to go to the garden in the night, but the Jews gave them money to go. He bore however all these insults silently. Yet do thou, when thou hearest of them, keep stedfastly in thy mind the King of the whole earth, and Lord of Angels bearing all these contumelies in silence, and imitate His example. AUG. Thus were fulfilled what Christ had prophesied of Himself; thus were martyrs taught to suffer all that the malice of persecutors could

inflict; thus that kingdom which was not of this world conquered the proud world, not by fierce fighting, but by patient suffering. CHRYS. That the Jews might cease from their fury, seeing Him thus insulted, Pilate brought out Jesus before them crowned: Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. AUG. Hence it is apparent that these things were not done without Pilate's knowledge, whether he commanded, or only permitted them, for the reason we have mentioned, viz. that His enemies seeing the insults heaped upon Him, might not thirst any longer for His blood: Then came Jesus forth, wearing the crown of thorns, and the purple robe: not the insignia of empire, but the marks of ridicule. And Pilate saith unto them, Behold the man!

as if to say, If ye envy the King, spare the outcast. Ignominy overflows, let envy subside.

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify * coccinea, from coccula, the shell-fish, from the blood of which the dye is made. Bede. him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8. When Pilate therefore heard that saying, he was the more afraid.

AUG. The envy of the Jews does not subside at Christ's Aug. Tr. exvi. disgraces; yea, rather rises: When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. CHRYS. Pilate saw then that it was all in vain: Chrys. Hom. Pilate saith unto them, Take ye Him, and crucify Him. This lxxxiv. is the speech of a man abhorring the deed, and urging others to 2. dōneisō. do a deed which he abhors himself. They had brought our μνεν Lord indeed to him that He might be put to death by his sentence, but the very contrary was the result; the governor acquitted Him: For I find no fault in Him. He clears Him immediately from all charges: which shews that he had only permitted the former outrages, to humour the madness of the Jews. But nothing could shame the Jewish hounds: The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God. AUG. Lo, another greater outbreak of envy. The Aug. Tr. exvi. former was lighter, being only to punish Him for aspiring to a usurpation of the royal power. Yet did Jesus make neither claim falsely; both were true: He was both the Only-begotten Son of God, and the King appointed by God upon the holy hill of Sion. And He would have demonstrated His right to both now, had He not been as patient as He was powerful. CHRYS.

While they disputed with each other, He was silent, Chrys. hom. fulfilling the prophecy, He openeth not His mouth; He was lxxxiv. taken from prison and from judgment. AUG. This agrees Is. 53, with Luke's account, We found this fellow perverting the Aug. nation, only with the addition of, because He made Himself the

Son of God. CHRYS. Then Pilate begins to fear that ii. 8. what had been said might be true, and that he might appear Luke 23, to be administering justice improperly: When Pilate therefore heard that saying, he was the more afraid. BEDE. It was lxxxiv. 2.

not the law that he was afraid of, as he was a stranger: but he was more afraid, lest he should slay the Son of God. CHRYS. They were not afraid to say this, that He made Himself the Son of God: but they kill Him for the very reasons for which they ought to have worshipped Him. 9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12. And from thenceforth Pilate sought to release him.

CHRYS. Pilate, agitated with fear, begins again examining Him: And went again into the judgment hall, and saith unto Jesus, Whence art Thou? He no longer asks, What hast Thou done? But Jesus gave him no answer. For he who had heard, To this end was I born, and for this cause came I into the world, and, My kingdom is not from hence, ought to have resisted, and rescued Him, instead of which he had yielded to the fury of the Jews. Wherefore seeing that he asked questions without object, He answers him no more. Indeed at other times He was unwilling to give reasons, and defend Himself by argument, when His works testified so strongly for Him; thus shewing that He came voluntarily to His work. AUG. In comparing the accounts of the different Evangelists together, we find that this silence was maintained more than once; viz. before the High Priest, before Herod, and before Pilate. So that the prophecy of Him, As a sheep before her shearers is dumb, so opened He not Hismouth, was amply fulfilled. To many indeed of the questions put to Him, He did reply, but where He did not reply, this comparison of the sheep shews us that His was not a silence of guilt, but of innocence; not of self-condemnation, but of compassion, and willingness to suffer for the sins of others.

CHRYS. He remaining thus silent, Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee? See how he condemns himself. If all depends upon thee, why, when thou findest no fault of offence, dost thou not acquit Him?

Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: shewing that this judgment was accomplished not in the common and natural order of events, but mysteriously. But lest we should think that Pilate was altogether free from blame, He adds, Therefore he that hath delivered Me unto thee hath the greater sin. But if it was given, thou wilt say, neither

he nor they were liable to blame. Thou speakest foolishly. Given means permitted; as if He said, He hath permitted this to be done; but ye are not on that account free from guilt. AUG. So He answers. When He was silent, He was silent not as guilty or crafty, but as a sheep: when He answered, He taught as a shepherd. Let us hear what He saith; which is that, as He teacheth by His Apostle, There is no power but of God; and that he that through envy delivers an innocent person to the higher power, who puts to death from fear of a greater power, still sins more than that higher power itself. God had given such power to Pilate, as that he was still under Cæsar's power: wherefore our Lord says, Thou couldest have no power at all against Me, i. e. no power however small, unless it, whatever it was, was given thee from above. And as that is not so great as to give thee complete liberty of action, therefore he that delivered Me unto thee hath the greater sin.

He delivered Me into thy power from envy, but thou wilt exercise that power from fear. And though a man ought not to kill another even from fear, especially an innocent man, yet to do so from envy is much worse. Wherefore our Lord does not say, He that delivered Me unto thee hath the sin, as if the other had none, but, hath the greater sin, implying that the other also had some. THEOPHYL. He that delivered Me unto thee, i. e. Judas, or the multitude. When Jesus had boldly replied, that unless He gave Himself up, and the Father consented, Pilate could have had no power over Him, Pilate was the more anxious to release Him; And from thenceforth Pilate sought to release Him. AUG. Pilate had sought from the first to release: so we must understand, from thence, to mean from this cause, i. e. lest he should incur guilt by putting to death an innocent person.

12. But the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. 13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. 16. Then delivered he him therefore unto them to be crucified.

Aug. The Jews thought they could alarm Pilate more by the mention of Cæsar, than by telling him of their law, as they had done above; We have a law, and by that law He ought to die, because He made Himself the Son of God. So it follows, But the Jews cried out, saying, If thou let this Man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar. CHRYS. But how can ye prove this? By His purple, His diadem, His chariot, His guards? Did He not walk about with His twelve disciples only, and every thing mean about Him, food, dress, and habitation? AUG. Pilate was before afraid not of violating their law by

sparing Him, but of killing the Son of God, in killing Him. But he could not treat his master Cæsar with the same contempt with which he treated the law of a foreign nation: When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. CHRYS. He went out to examine into the matter: his sitting down on the judgment seat shews this. GLOSS. The tribunal is the seat of the judge, as the throne is the seat of the king, and the chair the seat of the doctor. BEDE. Lithostraton, i. e. laid with stone; the word signifies pavement. It was an elevated place.

And it was the preparation of the Passover. ALCUIN. Parasceve, i. e. preparation. This was a name for the sixth day, the day before the Sabbath, on which they prepared what was necessary for the Sabbath; as we read, On the sixth day they gathered twice as much bread. As man was made on the sixth day, and God rested on the seventh; so Christ suffered on the sixth day, and rested in the grave on the seventh.

And it was about the sixth hour. AUG. Why then doth Mark say, And it was the third hour, and they crucified Him? Because on the third hour our Lord was crucified by the tongues of the Jews, on the sixth by the hands of the soldiers. So that we must understand that the fifth hour was passed, and the sixth began, when Pilate sat down on the judgment seat, (about the sixth hour, John says,) and that the crucifixion, and all that took place in connexion with it, filled up the rest of the hour, from which time up to the ninth hour there was darkness, according to Matthew, Mark, and Luke. But since the Jews tried to transfer the guilt of putting Christ to death from themselves to the Romans, i. e. to Pilate and his soldiers, Mark, omitting to mention the hour at which He was crucified by the soldiers, has expressly recorded the third hour; in order that it might be evident that not only the soldiers who crucified Jesus on the sixth hour, but the Jews who cried out for His death at the third, were His crucifiers. There is another way of solving this difficulty, viz. that the sixth hour here does not mean the sixth hour of the day; as John does not say, It was about the sixth hour of the day, but, It was the preparation of the passover, and about the sixth hour. Parasceve means in Latin, præparatio. For Christ our passover, as saith the Apostle, is sacrificed for us.

The preparation for which passover, counting from the ninth hour of the night, which seems to have been the hour at which the chief priests pronounced upon our Lord's sacrifice, saying, He is guilty of death, between it and the third hour of the day, when He was crucified, according to Mark, is an interval of six hours, three of the night and three of the day. THEOPHYL. Some suppose it to be a fault of the transcriber, who for the letter y, three, put s, six. CHRYS. Pilate, despairing of moving them, did not examine Him, as he intended, but delivered Him up. And he saith unto the Jews, Behold your King! THEOPHYL. As if to say, See the kind of

Man whom ye suspect of aspiring to the throne, a humble person, who cannot have any such design. CHRYS. A speech that should have softened their rage; but they were afraid of letting Him go, lest He might draw away the multitude again. For the love of rule is a heavy crime, and sufficient to condemn a man. They cried out, Away with Him, away with Him. And they resolved upon the most disgraceful kind of death, Crucify Him, in order to prevent all memorial of Him afterwards. AUG. Pilate still tries to overcome their apprehensions on Cæsar's account; Pilate saith unto them, Shall I crucify your King? He tries to shame them into doing what he had not been able to soften them into by putting Christ to shame.

The chief priests answered, We have no king but Cæsar. CHRYS. They voluntarily brought themselves under punishment, and God gave them up to it. With one accord they denied the kingdom of God, and God suffered them to fall into their own condemnation; for they rejected the kingdom of Christ, and called down upon their own heads that of Cæsar. AUG. But Pilate is at last overcome by fear: Then delivered he Him therefore unto them to be crucified. For it would be taking part openly against Cæsar, if when the Jews declared that they had no king but Cæsar, he wished to put another king over them, as he would appear to do if he let go unpunished a Man whom they had delivered to him for punishment on this very ground. It is not however, delivered Him unto them to crucify Him, but, to be crucified, i. e. by the sentence and authority of the governor. The Evangelist says, delivered unto them, to shew that they were implicated in the guilt from which they tried to escape. For Pilate would not have done this except to please them.

16. And they took Jesus, and led him away. 17. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

GLOSS. By the command of the governor, the soldiers took Christ to be crucified. And they took Jesus, and led Him away. AUG. They, i. e. the soldiers, the guards of the governor, as appears more clearly afterwards; Then the soldiers when they had crucified Jesus; though the Evangelist might justly have attributed the whole to the Jews, who were really the authors of what they procured to be done. CHRYS. They compel Jesus to bear the cross, regarding it as unholy, and therefore avoiding the touch of it themselves. And He bearing His cross went forth into a place called the place of a skull, which is called in Hebrew Golgotha, where they crucified Him. The same was done typically by Isaac, who carried the wood. But then the matter only proceeded as far as his father's good pleasure ordered, but now it was fully accomplished, for the reality had appeared. THEOPHYL. But as there Isaac was let go, and a ram offered; so here too the Divine nature remains impassible, but the human, of which the ram was the type, the offspring of that straying ram, was slain. But why does another Evangelist say that they hired Simon to bear the cross? AUG.

Both bore it; first Jesus, as John says, then Simon, as the other three Evangelists say. On first going forth, He bore His own cross. AUG. Great spectacle, to the profane a laughing-stock, to the pious a mystery. Profaneness sees a King bearing a cross instead of a sceptre; piety sees a King bearing a cross, thereon to nail Himself, and afterwards to nail it on the foreheads of kings. That to profane eyes was

2 P contemptible, which the hearts of Saints would afterwards glory in; Christ displaying His own cross on His shoulders, and bearing that which was not to be put under a bushel, the candlestick of that candle which was now about to burn. Chrys. H. CHRYS. He carried the badge of victory on His shoulders, as conquerors do. Some say that the place of Calvary was where Adam died and was buried; so that in the very place where death reigned, there Jesus erected His trophy. JEROME. An apt connexion, and smooth to the ear, but not true. For the place where they cut off the heads of men condemned to death, called in consequence Calvary, was outside the city gates, whereas we read in the book of Jesus the son of Nave, that Adam was buried by Hebron and Arbah. CHRYS. They crucified Him with the thieves: And two others with Him, on either side one, and Jesus in the midst; thus fulfilling the prophecy, And He was numbered with the transgressors. What they did in wickedness, was a gain to the truth. The devil wished to obscure what was done, but could not. Though three were nailed on the cross, it was evident that Jesus alone did the miracles; and the arts of the devil were frustrated. Nay, they even added to His glory; for to convert a thief on the cross, and bring him into paradise, was no less a miracle than the rending of the rocks. AUG. Yea, even the cross, if thou consider it, was a judgment seat: for the Judge being the middle, one thief, who believed, was pardoned, the other, who mocked, was damned: a sign of what He would once do to the quick and dead, place the one on His right hand, the other on His left.

19. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. 20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22. Pilate answered, What I have written I have written.

CHRYS. As letters are inscribed on a trophy declaring the victory, so Pilate wrote a title on Christ's cross. And Pilate wrote a title, and put it on the cross: thus at once distinguishing Christ from the thieves with Him, and exposing the malice of the Jews in rising up against their King: And the writing was, Jesus of Nazareth, the King of the Jews. BEDE. Wherein was shewn that His kingdom was not, as they thought, destroyed, but rather strengthened. AUG. But was Christ the King of the Jews only? or of the Gentiles too? Of the Gentiles too, as we read in the Psalms, Yet have I set My King upon My holy hill of Sion; after which it follows, Demand of

Me, and I will give Thee the heathen for Thine inheritance. So this title expresses a great mystery, viz. that the wild olive-tree was made partaker of the fatness of the olive-tree, not the olive-tree made partaker of the bitterness of the wild olive-tree. Christ then is King of the Jews according to the circumcision not of the flesh, but of the heart; not in the letter, but in the spirit. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city. CHRYS. It is probable that many Gentiles as well as Jews had come up to the feast. So the title was written in three languages, that all might read it: And it was written in Hebrew, and Greek, and Latin. AUG.

These three were the languages most known there: the Hebrew, on account of being used in the worship of the Jews: the Greek, in consequence of the spread of Greek philosophy: the Latin, from the Roman empire being established every where. THEOPHYL. The title written in three languages signifies that our Lord was King of the whole world; practical, natural, and spiritual. The Latin denotes the practical, because the Roman empire was the most powerful, and best managed one; the Greek the physical, the Greeks being the best physical philosophers; and, lastly, the Hebrew the theological, because the Jews had been made the depositaries of religious knowledge. CHRYS. But the Jews grudged our Lord this title: Then said the chief priests of the Jews to Pilate, Write not, The King

2 P 2 of the Jews; but that He said, I am King of the Jews. For as Pilate wrote it, it was a plain and single declaration that He was King, but the addition of, that he said, made it a charge against Him of petulance and vain glory. But Pilate was firm: Pilate answered, What I have written I have written. Aug. O ineffable working of Divine power even in the hearts of ignorant men! Did not some hidden voice sound from within, and, if we may say so, with clamorous silence, saying to Pilate in the prophetic words of the Psalm, Alter not the inscription of the title? But what say ye, ye mad priests: will the title be the less true, because Jesus said, I am the King of the Jews? If that which Pilate wrote cannot be altered, can that be altered which the Truth spoke? Pilate wrote what he wrote, because our Lord said what He said.

23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.

On Pilate giving sentence, the soldiers under his command crucified Jesus: Then the soldiers, when they had crucified Jesus, took His garments. And yet if we look to their intentions, their clamours, the Jews were rather the people which crucified Him. On the parting and casting lots for His garment, John gives more circumstances than the other Evangelists, And made four parts, to every soldier

a part: whence we see there were four soldiers who executed the governor's sentence. And also His coat: took, understood. They took His coat too. The sentence is brought in so to shew that this was the only garment for which they cast lots, the others being divided. Now the coat was without seam, woven from the top throughout. CHRYS. The Evangelist describes the tunic, to shew that it was of an inferior kind, the tunics commonly worn in Palestine being made of two pieces. THEOPHYL. Others say that they did not weave in Palestine, as we do, the shuttle being driven upwards through the warp; so that among them the woof was not carried upwards but downwards. AUG. Why they cast lots for it, next appears: They said therefore among themselves, Let us not rend it, but cast lots for it whose it should be. It seems then that the other garments were made up of equal parts, as it was not necessary to rend them; the tunic only having to be rent in order to give each an equal share of it;

to avoid which they preferred casting lots for it, and one having it all. This answered to the prophecy: That the Scripture might be fulfilled which saith, They parted My raiment among them, and for My vesture they did cast lots. CHRYS. Behold the sureness of prophecy. The Prophet foretold not only what they would part, but what they would not. They parted the raiment, but cast lots for the vesture. AUG. Matthew in saying, They parted His garments, casting lots, means us to understand the whole division of the garments, including the tunic also for which they cast lots. Luke says the same: They parted His raiment, and cast lots. In parting His garments they came to the tunic, for which they cast lots. Mark is the only one that raises any question: They parted His garments, casting upon them what every man should take: as if they cast lots for all the garments, and not the tunic only. But it is his brevity that creates the difficulty. Casting lots upon them: as if it was, casting lots when they were parting the garments. What every man should take: i. e. who should take the tunic; as if the whole stood thus: Casting lots upon them, who should take the tunic which remained over and above the equal shares, into which the rest of the garments were divided. The fourfold division of our Lord's garment represents His Church, spread over the four quarters of the globe, and distributed equally, i. e. in concord, to all.

The tunic for which they cast lots signifies the unity of all

Herodotus (ii. 3. 5. makes the same remark of the Egyptians, who the parts, which is contained in the bond of love. And if love is the more excellent way, above knowledge, and above all other commandments, according to Colossians, Above all things have charity, the garment by which this is denoted, is well said to be woven from above. Through the whole, is added, because no one is void of it, who belongs to that whole, from which the Church Catholic is named. It is without seam again, so that it can never come unsown, and is in one piece, i. e. brings all together into one. By the lot is signified the grace of God: for God elects not with respect

to person or merits, but according to His own secret counsel. CHRYS. According to some, The tunic without seam, woven from above throughout, is an allegory shewing that He who was crucified was not simply man, but also had Divinity from above. THEOPHYL. The garment without seam denotes the body of Christ, which was woven from above; for the Holy Ghost came upon the Virgin, and the power of the Highest overshadowed her. This holy body of Christ then is indivisible: for though it be distributed for every one to partake of, and to sanctify the soul and body of each one individually, yet it subsists in all wholly and indivisibly.

The world consisting of four elements, the garments of Christ must be understood to represent the visible creation, which the devils divide amongst themselves, as often as they deliver to death the word of God which dwelleth in us, and by worldly allurements bring us over to their side. AUG. Nor let any one say that these things had no good signification, because they were done by wicked men; for if so, what shall we say of the cross itself? For that was made by ungodly men, and yet certainly by it were signified, What is the length, and depth, and breadth, and height, as the Apostle saith. Its breadth consists of a cross beam, on which are stretched the hands of Him who hangs upon it. This signifies the breadth of charity, and the good works done therein. Its length consists of a cross beam going to the ground, and signifies perseverance in length of time. The height is the top which rises above the cross beam, and signifies the high end to which all things refer. The depth is that part which is fixed in the ground; there it is hidden, but the whole cross that we see rises from it.

Even so all our good works proceed from the depth of God's incomprehensible grace. But though the cross of Christ only signify what the Apostle saith, They that are Christ's Gal. 5, have crucified the flesh, with the affections and lusts, how great a good is it? Lastly, what is the sign of Christ, but the cross of Christ? Which sign must be applied to the foreheads of believers, to the water of regeneration, to the oil of chrism, to the sacrifice whereby we are nourished, or none of these is profitable for life. 24. These things therefore the soldiers did. 25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her to his own home.

THEOPHYL. While the soldiers were doing their cruel work, He was thinking anxiously of His mother: These things therefore the soldiers did. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. AMBROSE. Mary the mother of our Lord stood before the cross of her Son. None of the Evangelists hath told me this except John. The others have related how that at our Lord's Passion the earth quaked, the heaven

was overspread with darkness, the sun fled, the thief was taken into paradise after confession. John hath told us, what the others have not, how that from the cross whereon He hung, He called to His mother. He thought it a greater thing to shew Him victorious over punishment, fulfilling the offices of piety to His mother, than giving the kingdom of heaven and eternal life to the thief. For if it was religious to give life to the thief, a much richer work of piety it is for a son to honour his mother with such affection. Behold, He saith, thy son; behold thy mother. Christ made His Testament from the cross, and divided the offices of piety between the Mother and the disciples. Our Lord made not only a public, but also a domestic Testamnet. And this His Testament John sealed, a witness worthy of such a Testator. A good testament it was, not of money, but of eternal life, which was not written with ink, but with the spirit of the living God:

My tongue is the pen of a ready writer. Mary, as became the mother of our Lord, stood before the cross, when the Apostles fled, and with pitiful eyes beheld the wounds of her Son. For she looked not on the death of the Hostage, but on the salvation of the world; and perhaps knowing that her Son's death would bring this salvation, she who had been the habitation of the King, thought that by her death she might add to that universal gift.

But Jesus did not need any help for saving the world, as we read in the Psalm, I have been even as a man with no help, free among the dead. He received indeed the affection of a parent, but He did not seek another's help. Imitate her, ye holy matrons, who, as towards her only most beloved Son, hath set you an example of such virtue: for ye have not sweeter sons, nor did the Virgin seek consolation in again becoming a mother. JEROME. The Mary which in Mark and Matthew is called the mother of James and Joses, was the wife of Alpheus, and sister of Mary the mother of our Lord: which Mary John here designates of Cleophas, either from her father, or family, or for some other reason. She need not be thought a different person, because she is called in one place Mary the mother of James the less, and here Mary of Cleophas, for it is customary in Scripture to give different names to the same person. CHRYS. Observe how the weaker sex is the stronger; standing by the cross when the disciples fly. AUG. If Matthew and Mark had not mentioned by name Mary Magdalen, we should have thought that there were two parties, one of which stood far off, and the other near. But how must we account for the same Mary Magdalen and the other women standing afar off, as Matthew and Mark say, and being near the cross, as John says?

By supposing that they were within such a distance as to be within sight of our Lord, and yet sufficiently far off to be out of the way of the crowd and Centurion, and soldiers who were immediately about Him. Or, we may suppose that after our Lord had commended His mother to the disciple, they retired to be out of the way of the crowd, and saw what took place afterwards at a distance: so that those

Evangelists who do not mention them till after our Lord's death, describe them as standing afar off. That some women are mentioned by all alike, others not, makes no matter. CHRYS. Though there were other women by, He makes no mention of any of them, but only of His mother, to shew us that we should specially honour our mothers. Our parents indeed, if they actually oppose the truth, are not even to be known: but otherwise we should pay them all attention, and honour them above all the world beside: When Jesus therefore saw His mother, and the disciple standing by, whom he loved, He saith unto His mother, Woman, behold thy son! BEDE. By the disciple whom Jesus loved, the Evangelist means himself; not that the others were not loved, but he was loved more intimately on account of his estate of chastity; for a Virgin our Lord called him, and a Virgin he ever remained. CHRYS. Heavens! what honour does He pay to the disciple; who however conceals his name from modesty.

For had he wished to boast, he would have added the reason why he was loved, for there must have been something great and wonderful to have caused that love. This is all He says to John; He does not console his grief, for this was a time for giving consolation. Yet was it no small one to be honoured with such a charge, to have the mother of our Lord, in her affliction, committed to his care by Himself on His departure: Then saith He to the disciple, Behold thy mother! AUG. This truly is that hour of the which Jesus, when about to change the water into wine, said, Mother, what have I to do with thee? Mine hour is not yet come. Then, about to act divinely, He repelled the mother of His humanity, of His infirmity, as if He knew her not: now, suffering humanly, He commends with human affection her of whom He was made man. Here is a moral lesson. The good Teacher shews us by His example how that pious sons should take care of their parents. The cross of the sufferer, is the chair

Matthew and Mark. Chrys. of the Master. CHRYS. The shameless doctrine of Marcion Hom. lxxxv.2. is refuted here. For if our Lord were not born according to the flesh, and had not a mother, why did He make such provision for her? Observe how imperturbable He is during His crucifixion, talking to the disciple of His mother, fulfilling prophecies, giving good hope to the thief; whereas before His crucifixion, He seemed in fear. The weakness of His nature was shewn there, the exceeding greatness of His power here. He teaches us too herein, not to turn back, because we may feel disturbed at the difficulties before us; for when we are once actually under the trial, all will be Right and easy for us. AUG. He does this to provide as it were another son for His mother in his place; And from that hour that disciple took her unto his own. Unto his own What? Was not John one of those who said, Lo, we have left all, and followed Thee? He took her then to his own, i. e. not to his farm, for he had none, but to his care, for of this he was master. BEDE. Another reading is, Accepit eam discipulus in suam, his own mother some understand, but to his own care seems better.

28. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. 29. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. 30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Aug. AUG. He who appeared man, suffered all these things; He Tr. xix. who was God, ordered them: After this Jesus knowing that all things were now accomplished; i. e. knowing the prophecy Ps. 68. in the Psalms, And when I was thirsty, they gave me vinegar minus to drink, said, I thirst: As if to say, ye have not done all: give me yourselves: for the Jews were themselves vinegar, having degenerated from the wine of the Patriarchs and the Prophets. Now there was a vessel full of vinegar: they had drunk from the wickedness of the world, as from a full vessel, and their heart was deceitful, as it were a spunge full of caves and crooked hiding places: And they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. CHRYS. They were not softened at all by what they saw, but were the more enraged, and gave Him the cup to drink, as they did to criminals, i. e. with a hyssop. AUG. The hyssop around which they put the spunge full of vinegar, being a mean herb, taken to purge the breast, represents the humility of Christ, which they hemmed in and thought they had circumvented. For we are made clean by Christ's humility. Nor let it perplex you that they were able to reach His mouth when He was such a height above the ground: for we read in the other Evangelists, what John omits to mention, that the spunge was put upon a reed. THEOPHYL. Some say that the hyssop is put here for reed, its leaves being like a reed.

When Jesus therefore had received the vinegar, He said, It is finished. AUG. viz. what prophecy had foretold so long before. BEDE. It may be asked here, why it is said, When Jesus had received the vinegar, when another Evangelists says, He would not drink. But this is easily settled. He did not receive the vinegar, to drink it, but fulfil the prophecy. AUG. Then as there was nothing left Him to do before He died, it follows, And He bowed His head, and gave up the ghost, only dying when He had nothing more to do, like Him who had to lay down His life, and to take it up again. GREG. Ghost is put here for soul: for had the Evangelist meant any thing else by it, though the ghost departed, the soul might still have remained. CHRYS. He did not bow His head because He gave up the ghost, but He gave up the ghost because at that moment He bowed His head. Whereby the Evangelist intimates that He was Lord of all. AUG. For who ever had such power to sleep when he wished, as our Lord had to die when He wished? What power must He have, for our good or evil, Who had such power dying? THEOPHYL. Our Lord gave up His ghost to God the Father, shewing that the souls of the saints do not remain in the tomb, but go into the hand of the Father of all; while sinners are reserved for the place of punishment, i. e. hell.

31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33. But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. 37. And again another Scripture saith, They shall look on him whom they pierced.

Chrys. H. com. lxxxv. CHRYS. The Jews who strained at a gnat and swallowed a camel, after their audacious wickedness, reason scrupulously about the day: The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath. BEDE. Parasceue, i. e. preparation: the sixth day was so called because the children of Israel prepared twice the number of loaves on that day. For that sabbath day was an high day, i. e. on account of the feast of the passover. Aug. Tr. cxx. Besought Pilate that their legs might be broken. AUG. Not in order to take away the legs, but to cause death, that they might be taken down from the cross, and the feast day not be defiled by the sight of such horrid torments. THEOPHYL. For it was commanded in the Law that the sun should not set on the punishment of any one; or they were unwilling to appear tormentors and homicides on a feast day.

Chrys. Hom. lxxxv.3. CHRYS. How forcible is truth: their own devices it is that accomplish the fulfilment of prophecy: Then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side. THEOPHYL. To please the Jews, they pierce Christ, thus insulting even His lifeless body. But the insult issues in a miracle: for a miracle it is that blood should flow from a dead body. AUG. The Evangelist has expressed himself cautiously; not struck, or wounded, but opened His side: whereby was opened the gate of life, from whence the sacraments of the Church flowed, without which we cannot enter into that life which is the true life: And forthwith came thereout blood and water. That blood was shed for the remission of sins, that water tempers the cup of salvation.

This it was which was prefigured when Noah was commanded to make a door in the side of the ark, by which the animals that were not to perish by the deluge entered; which animals prefigured the Church. To shadow forth this, the woman was made out of the side of the sleeping man; for this second Adam bowed His head, and slept on the cross, that out of that which came therefrom, there might be formed a wife

for Him. O death, by which the dead are quickened, what can be purer than that blood, what more salutary than that wound! CHRYS. This being the source whence the holy mysteries are derived, when thou approachest the awful cup, approach it as if thou wert about to drink out of Christ's side. THEOPHYL. Shame then upon them who mix not water with the wine in the holy mysteries: they seem as if they believed not that the water flowed from the side. Had blood flowed only, a man might have said that there was some life left in the body, and that that was why the blood flowed. But the water flowing is an irresistible miracle, and therefore the Evangelist adds, And he that saw it bare

record. CHRYS. As if to say, I did not hear it from others, but saw it with mine own eyes. And his record is true, he adds, not as if he had mentioned something so wonderful that his account would be suspected, but to stop the mouths of heretics, and in contemplation of the deep value of those mysteries which he announces. And he knoweth that he saith true, that ye might believe. Aug. Tr. cxx. Ivers, aperuit V. Aug. Aug. He that saw it knoweth; let him that saw not believe his testimony. He gives testimonies from the Scriptures to each of these two things he relates. After, they brake not His legs, He adds, For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken, a commandment which applied to the sacrifice of the paschal lamb under the old law, which sacrifice foreshadowed our Lord's. Also after, One of the soldiers with a spear opened His side, then follows another Scripture testimony; And again another Scripture saith, They shall look on Him whom they pierced, a prophecy which implies that Christ will come in the very flesh in which He was crucified. JEROME. This testimony is taken from Zacharias.

38. And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. 42. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand. CHRYS. Joseph thinking that the hatred of the Jews would be appeased by His crucifixion, went with confidence to ask permission to take charge of His burial: And after this, Joseph of Arimathea besought Pilate. BEDE. Arimathea is the same as Ramatha, the city of Elkanah, and Samuel. It was providentially ordered that he should be rich, in 391

order that he might have access to the governor, and just, in order that he might merit the charge of our Lord's body: That he might take the body of Jesus, because

he was His disciple. CHRYS. He was not of the twelve, but of the seventy, for none of the twelve came near. Not that their fear kept them back, for Joseph was a disciple, secretly for fear of the Jews. But Joseph was a person of rank, and known to Pilate; so he went to him, and the favour was granted, and afterwards believed Him, not as a condemned man, but as a great and wonderful Person: He came therefore, and took the body of Jesus. AUG. In performing this last office to our Lord, he shewed a bold indifference to the Jews, though he had avoided our Lord's company when alive, for fear of incurring their hatred. BEDE. Their ferocity being appeased for the time by their success, he sought the body of Christ. He did not come as a disciple, but simply to perform a work of mercy, which is due to the evil as well as to the good. Nicodemus joined him: And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. AUG. We must not read the words, at the first, first bringing a mixture of myrrh, but attach the first to the former clause.

For Nicodemus at the first came to Jesus by night, as John relates in the former part of the Gospel. From these words then we are to infer that that was not the only time that Nicodemus went to our Lord, but simply the first time; and that he came afterwards and heard Christ's discourses, and became a disciple. CHRYS. They bring the spices most efficacious for preserving the body from corruption, treating Him as a mere man. Yet this shews great love. BEDE. We must observe however that it was simple ointment; for they were not allowed to mix many ingredients together. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. AUG. Wherein the Evangelist intimates, that in paying the last offices of the dead, the custom of the nation is to be followed. It was the custom of the Jewish nation to embalm their dead bodies, in order that they might keep the longer. AUG. Nor does John here contradict the other Evangelists, who, though they are silent about Nicodemus, yet do not affirm that our Lord was buried by Joseph alone. Nor because they say that our Lord was wrapped in a linen cloth by Joseph, do they say that other linen cloths may not have been brought by Nicodemus in addition; so that John may be right in saying, not, in a single cloth, but, in linen cloths.

Nay more, the napkin which was about His head and the bands which were tied round His body being all of linen, though there were but one linen cloth, He may yet be said to have been wrapped up in linen cloths: linen cloths being taken in a general sense, as comprehending all that was made of linen. BEDE. Hence hath come down the custom of the Church, of consecrating the Lord's body not on silk or gold cloth, but in a clean linen cloth. CHRYS. But as they were pressed for time, for Christ died at the ninth hour, and after that they had gone to Pilate, and taken away the body, so that the evening was now near, they lay Him in the nearest tomb: Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. A providential design, to make

it certain that it was His resurrection, and not any other person's that lay with Him. AUG. As no one before or after Him was conceived in the womb of the Virgin Mary, so in this grave was there none buried before or after Him. THEOPHYL. In that it was a new sepulchre, we are given to understand, that we are all renewed by Christ's death, and death and corruption destroyed. Mark too the exceeding poverty that He took up for our sakes.

He had no house in His lifetime, and now He is laid in another's sepulchre at His death, and His nakedness covered by Joseph. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand. AUG. Implying that the burial was hastened, in order to finish it before the evening, when, on account of the preparation, which the Jews with us call more commonly in the Latin, Cæna pura, it was unlawful to do any such thing. CHRYS. The sepulchre was near, that the disciples might approach it more easily, and be better witnesses of what took place there, and that even enemies might be made the witnesses of the burial, being placed there as guards, and the story of His being stolen away shewed to be false. BEDE. Mystically, the name Joseph means, apt for the receiving of a good work; whereby we are admonished that we should make ourselves worthy of our Lord's body, before we receive it. THEOPHYL. Even now in a certain sense Christ is put to death by the avaricious, in the person of the poor man suffering famine. Be therefore a Joseph, and cover Christ's nakedness, and, not once, but continually by contemplation, embalm Him in thy spiritual tomb, cover Him, and mix myrrh and bitter aloes; considering that bitterest sentence of all, Depart, ye cursed, into everlasting Matt. fire. 25, 41.

Chapter 20.

1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3. Peter therefore went forth, and that other disciple, and came to the sepulchre. 4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5. And he stooping down, and looking in, saw the linen clothes lying: yet went he not in. 6. Then cometh Simon Peter following him, and went into the sepulchre, and seeing the linen clothes lie, 7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9. For as yet they knew not the Scripture, that he must rise again from the dead. CHRYS. The Sabbath being now over, during which it was unlawful to be there, Mary Magdalene could rest no longer, GOSPEL ACCORDING TO ST. JOHN.

but came very early in the morning, to seek consolation at the grave: The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre. Aug. Aug. Mary Magdalene, undoubtedly the most fervent in love, of all the women that ministered to our Lord; so that John III. 24. deservedly mentions her only, and says nothing of the others who were with her, as we know from the other Evangelists. Aug. Una sabbati is the day which Christians call the Lord’s day, after our Lord’s resurrection. Matthew calls it Prima sabbati. BEDE. Una sabbati, i. e. one day after the sabbath. THEOPHYL. Or thus: The Jews called the days of the week sabbath, and the first day, one of the sabbaths, which day is a type of the life to come; for that life will be one day not cut short by any night, since God is the sun there, a sun which never sets. On this day then our Lord rose again, with an incorruptible body, even as we in the life to come shall put on incorruption. Aug. What Mark says, Very early in the morning, at the rising of the sun, does not

contradict John's words, when it was yet dark. At the dawn of day, there are yet remains of darkness, which disappear as the light breaks in.

We must not understand Mark's words, Very early in the morning, at the rising of the sun, to mean that the sun was above the horizon, but rather what we ourselves ordinarily mean by the phrase, when we want any thing to be done very early, we say at the rising of the sun, i. e. some time before the sun is risen. GREG. It is well said, When it was yet dark: Mary was seeking the Creator of all things in the tomb, and because she found Him not, thought He was stolen. Truly it was yet dark when she came to the sepulchre.

And seeth the stone taken away from the sepulchre. Aug. Nov took place what Matthew only relates, the earthquake, and rolling away of the stone, and fright of the guards. CHRYS. Our Lord rose while the stone and seal were still on the sepulchre. But as it was necessary that others should be certified of this, the sepulchre is opened after the resurrection, and so the fact confirmed. This it was which roused Mary. For when she saw the stone taken away, she entered not nor looked in, but ran to the disciples with all the speed of love. But as yet she knew nothing for certain about the

2 Q 2 resurrection, but thought that His body had been carried off. GLOSS. And therefore she ran to tell the disciples, that they might seek Him with her, or grieve with her: Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved. AUG. This is the way in which he usually mentions himself. Jesus loved all, but him in an especial and familiar way. And saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. GREG. She puts the part for the whole; she had come only to seek for the body of our Lord, and now she laments that our Lord, the whole of Him, is taken away. AUG. Some of the Greek copies have, taken away my Lord, which is more expressive of love, and of the feeling of an handmaiden. But only a few have this reading. CHRYS. The Evangelist does not deprive the woman of this praise, nor leaves out from shame, that they had the news first from her. As soon as they hear it, they hasten to the sepulchre. GREG. But Peter and John before the others, for they loved most; Peter therefore went forth, and that other disciple, and came to the sepulchre. THEOPHYL. But how came they to the sepulchre, while the soldiers were guarding it? an easy question to answer.

After our Lord's resurrection and the earthquake, and the appearance of the angel at the sepulchre, the guards withdrew, and told the Pharisees what had happened. AUG. After saying, came to the sepulchre, he goes back and tells us how they came: So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre; meaning himself, but he always speaks of himself, as if he were speaking of another person. CHRYS. On coming he sees the linen clothes set aside: And he stooping down, and looking in, saw the linen clothes lying. But he makes no

further search: yet went he not in. Peter on the other hand, being of a more fervid temper, pursued the search, and examined every thing: Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Which circumstances were proof of His resurrection. For had they carried Him away, they would not have stripped Him; nor, if any had stolen Him, would they have taken the trouble to wrap up the napkin, and put it in a place by itself, apart from the linen clothes; but would have taken away the body as it was. John mentioned the myrrh first of all, for this reason, i. e. to shew you that He could not have been stolen away.

For myrrh would make the linen adhere to the body, and so caused trouble to the thieves; and they would never have been so senseless as to have taken this unnecessary pains about the matter. After Peter however, John entered: Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. Aug. i. e. That Jesus had risen again, some think: but what follows contradicts this notion. He saw the sepulchre empty, and believed what the woman had said: For as yet they knew not the Scripture, that He must rise again from the dead. If he did not yet know that He must rise again from the dead, he could not believe that He had risen. They had heard as much indeed from our Lord, and very openly, but they were so accustomed to hear parables from Him, that they took this for a parable, and thought He meant something else. GREG. But this account of the Evangelist must not be thought to be without some mystical meaning. By John, the younger of the two, the synagogue; by Peter, the elder, the Gentile Church is represented: for though the synagogue was before the Gentile Church as regards the worship of God, as regards time the Gentile world was before the synagogue. They ran together, because the Gentile world ran side by side with the synagogue from first to last, in respect of purity and community of life, though a purity and community of understanding they had not.

The synagogue came first to the sepulchre, but entered not: it knew the commandments of the law, and had heard the prophecies of our Lord's incarnation and death, but would not believe in Him who died. Then cometh Simon Peter, and entered into the sepulchre: the Gentile Church both knew Jesus Christ as dead man, and believed in Him as living God. The napkin about our Lord's head is not found with the linen clothes, i. e. God, the Head of Christ, and the incomprehensible mysteries of the Godhead are removed from our poor knowledge; His power transcends the nature of the creature.

Greg. Hom. xxii. in Evang. tam subtilis And it is found not only apart, but also wrapped together; because of the linen wrapped together, neither beginning nor end is seen; and the height of the Divine nature had neither beginning nor end. And it is into one place: for where there is division, God is not; and they merit His

grace, who do not occasion scandal by dividing themselves into sects. But as a napkin is what is used in labouring to wipe the sweat of the brow, by the napkin here we may understand the labour of God: which napkin is found apart, because the suffering of our Redeemer is far removed from ours; inasmuch as He suffered innocently, that which we suffer justly; He submitted Himself to death voluntarily, we by necessity. But after Peter entered, John entered too; for at the end of the world even Judæa shall be gathered in to the true faith. THEOPHYL. Or thus: Peter is practical and prompt, John contemplative and intelligent, and learned in divine things. Now the contemplative man is generally beforehand in knowledge and intelligence, but the practical by his fervour and activity gets the advance of the other's perception, and sees first into the divine mystery.

10. Then the disciples went away again unto their own home. 11. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

GREG. Mary Magdalene, who had been the sinner in the city, and who had washed out the spots of her sins by her tears, whose soul burned with love, did not retire from the sepulchre when the others did: Then the disciples went away again unto their own home. AUG. i. e. To the place where they were lodging, and from which they had ran to the sepulchre. But though the men returned, the stronger love of the woman fixed her to the spot. But Mary stood without at the sepulchre weeping. AUG. i. e. Outside of the place where the stone sepulchre was, but yet within the garden. CHRYS. Be not astonished that Mary wept for love at the sepulchre, and Peter did not; for the female sex is naturally tender, and inclined to weep. AUG. The eyes then which had sought our Lord, and found Him not, now wept without interruption; more for grief that our Lord had been removed, than for His death upon the cross. For now even all memorial of Him was taken away. AUG. She then saw, with the other women, the Angel sitting on the right, on the stone which had

been rolled away from the sepulchre, at whose words it was that she looked into the sepulchre. CHRYS. The sight of the sepulchre itself was some consolation. Nay, behold her, to console herself still more, stooping down, to see the very place where the body lay: And as she wept, she stooped down, and looked into the sepulchre. GREG.

For to have looked once is not enough for love. Love makes one desire to look over and over again. AUG. In her too great grief she could believe neither her own eyes, nor the disciples'. Or was it a divine impulse which caused her to look in? GREG. She sought the body, and found it not; she persevered in seeking; and so it came to pass that she found. Her longings, growing the stronger, the more they were disappointed, at last found and laid hold on their object. For holy longings ever gain strength by delay; did they not, they would not be longings. Mary so loved, that not content with seeing the sepulchre, she stooped down and looked in: let us see the fruit which came of this persevering love: And seeth two Angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. CHRYS. As her understanding was not so raised as to be able to gather from the napkins the fact of the resurrection, she is given the sight of Angels in bright apparel, who sooth her sorrow. AUG. But why did one sit at the head, the other at the feet? To signify that the glad tidings of Christ's Gospel was to be delivered from the head to the feet, from the beginning to the end. The Greek word Angel means one who delivers news. GREG. The Angel sits at the head when the Apostles preach that in the beginning was the Word:

he sits, as it were, at the feet, when it is said, The Word was made flesh. By the two Angels too we may understand the two testaments; both of which proclaim alike the incarnation, death, and resurrection of our Lord. The Old seems to sit at the head, the New at the feet. CHRYS. The Angels who appear say nothing about the resurrection; but by degrees the subject is entered on. First of all they address her compassionately, to prevent her from being overpowered by a spectacle of such extraordinary brightness: And they say unto her, Woman, why weepest thou? The Angels forbad tears, and announced, as it were, the joy that was at hand: Why weepest thou? As if to say, Weep not. GREG. The very declarations of Scripture which excite our tears of love, wipe away those very tears, by promising us the sight of our Redeemer again. AUG. But she, thinking that they wanted to know why she wept, tells them the reason: She saith unto them, Because they have taken away my Lord. The lifeless body of her Lord, she calls her Lord, putting the part for the whole; just as we confess that Jesus Christ the Son of God was buried, when only His flesh was buried. And I know not where they have placed Him: it was a still greater grief, that she did not know where to go to console her grief. CHRYS. As yet she knew nothing of the resurrection, but thought the body had been taken away. AUG.

Here the Angels must be understood to rise up, for Luke describes them as seen standing. AUG. The hour was now come, which the Angels announced, when sorrow should be succeeded by joy: And when she had thus said, she turned herself back. CHRYS. But why, when she is talking to the Angels, and before she has heard any thing from them, does she turn back? It seems to me that while she was speaking, Christ appeared behind her, and that the Angels by their posture, look, and motion, shewed that they saw our Lord, and that thus it was that she turned back. GREG. We must observe that Mary, who as yet doubted our Lord's resurrection, turned back to see Jesus. By her doubting she turned her back, as it were, upon our Lord. Yet inasmuch as she loved, she saw Him. She loved and doubted: she saw, and did not recognise Him: And saw Jesus standing, and knew not that it was Jesus. CHRYS. To the Angels He appeared as their Lord, but not so to the woman, for the sight coming upon her all at once, would have stupified her. She was not to be lifted suddenly, but gradually to high things. GREG. Jesus saith unto her, Woman, why weepest thou? He asks the cause of her grief, to set her longing still more. For the mere mentioning His name whom she sought would inflame her love for Him. CHRYS. Because He appeared as a common person, she thought Him the gardener:

She, supposing Him to be the gardener, saith unto Him, Sir, if Thou have borne Him hence, tell me where Thou hast laid Him, and I will take Him away. i. e. If thou hast taken Him away from fear of the Jews, tell me, and I will take Him again. THEOPHYL. She was afraid that the Jews might vent their rage even on the lifeless body, and therefore wished to remove it to some secret place. GREG. Perhaps, however, the woman was right in believing Jesus to be the gardener. Was not He the spiritual Gardener, who by the power of His love had sown strong seeds of virtue in her breast? But how is it that, as soon as she sees the gardener, as she supposes Him to be, she says, without having told Him who it was she was seeking, Sir, if Thou hast borne Him hence? It arises from her love; when one loves a person, one never thinks that any one else can be ignorant of him. Our Lord, after calling her by the common name of her sex, and not being recognised, calls her by her own name: Jesus saith unto her, Mary; as if to say, Recognise Him, who recognises thee. Mary, being called by name, recognises Him; that it was He whom she sought externally, and He who taught her internally to seek: She turned herself, and saith unto Him, Rabboni; which is to say, Master. CHRYS.

Just as He was sometimes in the midst of the Jews, and they did not know Him till He pleased to make Himself known. But why does she turn herself, when she had turned herself before? It seems to me that when she said, Where thou hast laid Him, she turned to the Angels, to ask why they were astonished. Then Christ, calling her, discovered Himself by His voice, and made her turn to Him again. AUG. Or she first turned her body, but thought Him what He was not; now she was turned in heart, and knew who He was. Let no one however blame her, because she called

the gardener, Lord, and Jesus, Master. The one was a title of courtesy to a person from whom she was asking a favour; the other of respect to a Teacher from whom she was used to learn to distinguish the divine from the human. The word Lord is used in different senses, when she says, They have taken away my Lord, and when she says, Lord, if Thou have borne Him away. GREG. The Evangelist does not add what she did upon recognising Him, but we know from what our Lord said to her: Jesus saith unto her, Touch Me not. Mary then had tried to embrace His feet, but was not allowed. Why not? The reason follows: For I am not yet ascended to My Father. AUG. But if standing upon the earth, He is not touched, how shall He be touched sitting in heaven?

And did He not before His ascension offer Himself to the touch of the disciples: Handle Me and see, for a spirit hath not flesh and bones? Who can be so absurd as to suppose that He was willing that disciples should touch Him before He ascended to His Father, and unwilling that women should till after? Nay, we read of women after the resurrection, and before He ascended to His Father, touching Him, one of whom was Mary Magdalene herself, according to Matthew. Either then Mary here is a type of the Gentile Church, which did not believe in Christ till after His ascension: or the meaning is that Jesus is to be believed in, i. e. spiritually touched, in no other way, but as being one with the Father. He ascends to the Father mystically, as it were, in the mind of him who hath so far advanced as to acknowledge that He is equal to the Father. But how could Mary believe in Him otherwise than carnally, when she wept for Him as a man? Aug. Touch is as it were the end of knowledge; and Aug. He was unwilling that a soul intent upon Him should have its end, in thinking Him only what He seemed to be. Intrusions CHRYS. Mary wished to be as familiar with Christ now, as she was before His Passion; forgetting, in her joy, that His body was made much more holy by its resurrection. So, 2.

Touch Me not, He says, to remind her of this, and make her feel awe in talking with Him. For which reason too He no longer keeps company with His disciples, viz. that they might look upon Him with the greater awe. Again, by saying I have not yet ascended, He shews that He is hastening there. And He who was going to depart and live no more with men, ought not to be regarded with the same feeling that He was before: But go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God. HILARY. Heretics, among their other impieties, misinterpret these words of our Lord's, and say, that if His Father is their Father, His God their God, He cannot be God Himself. But though He remained in the form of God, He took upon Him the form of a servant; and Christ says this in the form of a servant to men. And we cannot doubt that in so far as He is man, the Father is His Father in the same sense in which He is of other men, and God His God in like manner. Indeed He begins with saying, Go to My brethren. But God can only have brethren according to the flesh; the Only-Begotten God, being

Only-Begotten, is without brethren. Aug. He does not say, Our Father, but, My Father and your Father: Tr.exxi.

Mine therefore and yours in a different sense; Mine by nature, yours by grace. Nor does He say, Our God, but, My God—under Him I am man—and your God; between you and Him I am Mediator. AUG. She then went away from the sepulchre, i. e. from that part of the garden before the rock which had been hollowed out, and with her the other women. But these, according to Mark, were seized with trembling and amazement, and said nothing to any man: Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her. GREG. So the sin of mankind is buried in the very place whence it came forth. For whereas in Paradise the woman gave the man the deadly fruit, a woman from the sepulchre announced life to men; a woman delivers the message of Him who raises us from the dead, as a woman had delivered the words of the serpent who slew us. AUG. While she was going with the other women, according to Matthew, Jesus met them, saying, All hail. So we gather that there were two visions of Angels; and that our Lord too was seen twice, once when Mary took Him for the gardener, and again, when He met them by the way, and by this repeating His presence confirmed their faith. And so Mary Magdalen came and told the disciples, not alone, but with the other women whom Luke mentions. BEDE. Mystically, Mary, which name signifies, mistress, enlightened, enlightener, star of the sea, stands for the Church, which is also Magdalen, i. e. towered, (Magdalen being Greek for tower,) as we read

in the Psalms, Thou hast been a strong tower for me. In that she announced Christ's resurrection to the disciples, all, especially those to whom the office of preaching is committed, are admonished to be zealous in setting forth to others whatever is revealed from above. 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

CHRYS. The disciples, when they heard what Mary told Chrys. them, were obliged either to disbelieve, or, if they believed, to lxxxvi. grieve that He did not count them

worthy to have the sight of Him. He did not let them however pass a whole day in such reflections, but in the midst of their longing trembling desires to see Him, presented Himself to them: Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews. BEDE. Wherein is shewn the infirmity of the Apostles. They assembled with doors shut, through that same fear of the Jews, which had before scattered them: Came Jesus, and stood in the midst. He came in the evening, because they would be the most afraid at that time. THEOPHYL. Or because He waited till all were assembled: and with shut doors, that he might shew how that in the very same way he had risen again, i. e. with the stone lying on the sepulchre. AUG. Some are strongly indisposed to believe this miracle, and argue thus: If the same body rose again, which hung upon the Cross, how could that body enter through shut doors? But if thou comprehendest the mode, it is no miracle: when reason fails, then is faith Aug. edified. AUG. The shut door did not hinder the body, Tr. cxx. wherein Divinity resided. He could enter without open doors, who was born without a violation of His mother's Chrys. virginity. CHRYS.

It is wonderful that they did not think Hom. him a phantom. But Mary had provided against this, by lxxxvi. the faith she had wrought in them. And He Himself too shewed Himself so openly, and strengthened their wavering minds by His voice: And saith unto them, Peace be unto you, i. e. Be not disturbed. Wherein too He reminds them c.14, 27; of what He had said before His crucifixion; My peace I 16, 33. give to you; and again, In Me ye shall have peace. GREG. Greg. And because their faith wavered even with the material body Hom. before them, He shewed them His hands and side: And xxvi. in when He had said this, He shewed them His hands and His Evang. side. AUG. The nails had pierced His hands, the lance had Tr.cxxi. pierced His side. For the healing of doubting hearts, the Chrys. marks of the wounds were still preserved. CHRYS. And Hom. what He had promised before the crucifixion, I shall see lxxxvi. you again, and your heart shall rejoice, is now fulfilled: Aug. Then were the disciples glad when they saw the Lord. AUG. de Civ. The glory, wherewith the righteous shall shine like the sun Dei. in the kingdom of their Father, i. e. in Christ's body, we must believe to have been rather veiled than not to have been there at all. He accommodated His presence to man's weak sight, and presented Himself in such form, as that His Chrys. disciple could look at and recognise Him. CHRYS. All Hom.

these things brought them to a most confident faith. As lxxxvi. they were in endless war with the Jews, He says again, Then said Jesus unto them again, Peace be unto you. BEDE. A repetition is a confirmation: whether He repeats it because the grace of love is twofold, or because He it is Chrys. who made of twain one. CHRYS. At the same time He Hom. shews the efficacy of the cross, by which He undoes all lxxxvi. evil things, and gives all good things; which is peace.

3. To the women above there was announced joy; for that Gen. 3, sex was in sorrow, and had received the curse, In sorrow 16. shalt thou bring forth. All hindrances then being removed, nerus. and every thing made straight, he adds, As My Father hath Greg. sent Me, even so send I you. GREG. The Father sent the Hom. xxii. in xxii. in Evang.

Son, appointed Him to the work of redemption. He says therefore, As My Father hath sent Me, even so send I you; i. e. I love you, now that I send you to persecution, with the same love wherewith My Father loved Me, when He sent Me to My sufferings. AUG. We have learnt that the Son is Aug. equal to the Father: here He shews Himself Mediator; He Tr.cxxi. Me, and I you. CHRYS. Having then given them confidence Chrys. by His own miracles, and appealing to Him who sent Him, He Hom. uses a prayer to the Father, but of His own authority gives 2. them power: And when He had said thus, He breathed on them, and saith unto them, Receive ye the Holy Ghost. AUG. That corporeal breath was not the substance of the Aug. Holy Ghost, but to shew, by meet symbol, that the Holy iv. de Gr. Ghost proceeded not only from the Father, but the Son. Trin. c. xx. For who would be so mad as to say, that it was one Spirit which He gave by breathing, and another which He sent after His ascension? GREG. But why is He first given to Greg. the disciples on earth, and afterwards sent from heaven? Hom. Because there are two commandments of love, to love God, xxvi. and to love our neighbour. The spirit to love our neighbour is given on earth, the spirit to love God is given from heaven. As then love is one, and there are two commandments;

so the Spirit is one, and there are two gifts of the Spirit. And the first is given by our Lord while yet upon earth, the second from heaven, because by the love of our neighbour we learn how to arrive at the love of God. CHRYS. Some say that Chrys. by breathing He did not give them the Spirit, but made Hom. them meet to receive the Spirit. For if Daniel's senses were lxxxvi. so overpowered by the sight of the Angel, how would they have been overwhelmed in receiving that unutterable gift, if He had not first prepared them for it! It would not be wrong however to say that they received then the gift of a certain spiritual power, not to raise the dead and do miracles, but to remit sins: Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained. AUG. The love of the Church, which is shed abroad in our Aug. hearts by the Holy Spirit, remits the sins of those who Tr.cxxi. partake of it; but retains the sins of those who do not. 3. Where then He has said, Receive ye the Holy Ghost, He instantly makes mention of the remission and retaining of sins. GREG. We must understand that those who first received the Holy Ghost, for innocence of life in themselves, and preaching to a few others, received it openly after the resurrection, that they might profit not a few only, but many.

The disciples who were called to such works of humility, to what a height of glory are they led! Lo, not

Isortiumtur only have they salvation for themselves, but are admitted to the powers of the supreme Judgment-seat; so that, in the place of God, they retain some men's sins, and remit others. Their place in the Church, the Bishops now hold; who receive the authority to bind, when they are admitted to the rank of government. Great the honour, but heavy the burden of the place. It is ill if one who knows not how to govern his own life, shall be judge of another's. CHRYS. A priest though he may have ordered well his own life, yet, if he have not exercised proper vigilance over others, is sent to hell with the evil doers. Wherefore, knowing the greatness of their danger, pay them all respect, even though they be not men of notable goodness. For they who are in rule, should not be judged by those who are under them. And their incorrectness of life will not at all invalidate what they do by commission from God. For not only cannot a priest, but not even angel or archangel, do any thing of themselves; the Father, Son, and Holy Ghost do all. The priest only furnishes the tongue, and the hand. For it were not just that the salvation of those who come to the Sacraments in faith, should be endangered by another's wickedness. At the assembly of the disciples all were

present but Thomas, who probably had not returned from the dispersion: But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. ALCUIN. Didymus, double or doubtful, because he doubted in believing: Thomas, depth, because with most sure faith he penetrated into the depth of our Lord's divinity. GREG. It was not an accident that that particular disciple was not present. The Divine mercy ordained that a doubting disciple should, by feeling in his Master the wounds of the flesh, heal in us the wounds of unbelief. The unbelief of Thomas is more profitable to our faith, than the belief of the other disciples; for, the touch by which he is brought to believe, confirming our minds in belief, beyond all question. BEDE. But why does this Evangelist say that Thomas was absent, when Luke writes that two disciples on their return from Emmaus found the eleven assembled? We must understand that Thomas had gone out, and that in the interval of his absence, Jesus came and stood in the midst. CHRYS. As to believe directly, and any how, is the mark of too easy a mind, so is too much enquiring of a gross one: and this is Thomas's fault. For when the Apostle said, We have seen the Lord, he did not believe, not because he discredited them, but from an idea of the impossibility of the thing itself: The other disciples therefore said unto him, We have seen the Lord.

But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. Being the grossest of all, he required the evidence of the grossest sense, viz. the touch, and would not even believe his eyes: for he does not say only, Except

I shall see, but adds, and put my finger into the print of the nails, and thrust my hand into His side.

26. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28. And Thomas answered and said unto him, My Lord and my God. 29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. 30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31. But these are written, that ye might believe 2 R that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHRYS. Consider the mercy of the Lord, how for the sake of one soul, He exhibits His wounds. And yet the disciples deserved credit, and He had Himself foretold the event. Notwithstanding, because one person, Thomas, would examine Him, Christ allowed him. But He did not appear to him immediately, but waited till the eighth day, in order that the admonition being given in the presence of the disciples, might kindle in him greater desire, and strengthen his faith for the future. And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Aug. in Serm. Tap. ad Cat. ii.8. ubi est modus corporis. Chrys. Hom. lxxxvii. 1.

Peace be unto you. AUG. You ask; If He entered by the shut door, where is the nature of His body? And I reply; If He walked on the sea, where is the weight of His body? The Lord did that as the Lord; and did He, after His resurrection, cease to be the Lord? CHRYS. Jesus then comes Himself, and does not wait till Thomas interrogates Him. But to shew that He heard what Thomas said to the disciples, He uses the same words. And first He rebukes him; Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: secondly, He admonishes him; And be not faithless, but believing. Note how that before they receive the Holy Ghost faith wavers, but afterward is firm. We may wonder how an incorruptible body could retain the marks of the nails. But it was done in condescension; in order that they might be sure that it was the very person Who was crucified. AUG. He might, had He pleased, have wiped all spot and trace of wound from His glorified body; but He had reasons for retaining them. He shewed them to Thomas, who would not believe except he saw and touched; and He will shew them to His enemies, not to say, as He did to Thomas, Because thou hast seen, thou hast believed, but to convict them: Behold the Man whom ye crucified, see the wounds which ye inflicted, recognise the side which ye pierced, that it was by you, and for you, that it was opened, and

yet ye cannot enter there. AUG. We are, as I know not how, afflicted with such love for the blessed martyrs, that we would wish in that kingdom to see on their bodies the marks of those wounds which they have borne for Christ's sake. And perhaps we shall see them; for they will not have deformity, but dignity, and, though on the body, shine forth not with bodily, but with spiritual beauty. Nor yet, if virtutis any of the limbs of martyrs have been cut off, shall they therefore appear without them in the resurrection of the dead; for it is said, There shall not an hair of your head perish. But if it be fit that in that new world, the traces of glorious wounds should still be preserved on the immortal flesh, in the places where the limbs were cut off there, though those same limbs withal be not lost but restored, shall the wounds appear. For though all the blemishes of the body shall then be no more, yet the evidences of virtue are not to be called blemishes. GREG. Our Lord gave that Greg. flesh to be touched which He had introduced through shut Hom. doors: wherein two wonderful, and, according to human reason, contradictory things appear, viz. that after the resurrection He had a body incorruptible, and yet palpable. For that which is palpable must be corruptible, and that which is incorruptible must be impalpable.

But He shewed Himself incorruptible and yet palpable, to prove that His body after His resurrection was the same in nature as before, but different in glory. GREG. Our body also in that resurrection to glory will be subtle by means of the action of the Greg. Spirit, but palpable by its true nature, not, as Eutychius says, impalpable, and subtler than the winds and the air. xii. 31. AUG. Thomas saw and touched the man, and confessed the Aug. God whom he neither saw nor touched. By means of the Tr.cxxi. one he believed the other undoubtedly: Thomas answered and said unto Him, My Lord and my God. THEOPHYL. He who had been before unbelieving, after touching the body shewed himself the best divine; for he asserted the twofold nature and one Person of Christ; by saying, My Lord, the human nature, by saying, My God, the divine, and by joining them both, confessed that one and the same Person was Lord and God.

Jesus saith unto him, Because thou hast seen Me, thou hast believed. AUG. He saith not, Hast touched me, but, Aug. Tr.cxxi.

2 R 2 hast seen me; the sight being a kind of general sense, and put in the place often of the other four senses; as when we say, Hear, and see how well it sounds; smell, and see how sweet it smells; taste, and see how well it tastes; touch, and see how warm it is. Wherefore also our Lord says, Reach hither thy finger, and behold My hands. What is this but, Touch and see? And yet he had not eyes in his finger. He refers them both to seeing and to touching, when He says, Because thou hast seen, thou hast believed. Although it might be said, that the disciple did not dare to touch, what was offered to be touched. GREG. But when the Apostle says, Faith is the substance of things hoped for, the evidence of things not seen, it is plain

that things which are seen, are objects not of faith, but of knowledge. Why then is it said to Thomas who saw and touched, Because thou hast seen Me, thou hast believed? Because he saw one thing, believed another; saw the man, confessed the God. But what follows is very gladdening; Blessed are they that have not seen, and yet have believed. In which sentence we are specially included, who have not seen Him with the eye, but retain Him in the mind, provided we only develope our faith in good works. For he only really believes, who practises what he believes. AUG.

He uses the past tense, the future to His knowledge having already taken place by His own predestination. CHRYS. If any one then says, Would that I had lived in those times, and seen Christ doing miracles! let him reflect, Blessed are they that have not seen, and yet have believed. THEOPHYL. Here He means the disciples who had believed without seeing the print of the nails, and His side. CHRYS. John having related less than the other Evangelists, adds, And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. Yet neither did the others relate all, but only what was sufficient for the purpose of convincing men. He probably here refers to the miracles which our Lord did after His resurrection, and therefore says, In the presence of His disciples, and they being the only persons with whom He conversed after His resurrection. Then to let you understand, that the miracles were not done for the sake of the disciples only, He adds, But these are written, that ye might believe that Jesus is the Christ, the Son of God; addressing Himself to mankind generally. And, this belief, he then says, profits ourselves, not Him in Whom we believe. And that believing ye might have life through His name, i. e. through Jesus, which is life.

Chapter 21.

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10. Jesus saith unto them, Bring of the fish which ye have now caught. 11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

AUG. The preceding words of the Evangelist seem to indicate the end of the book; but He goes on farther to give an account of our Lord's appearance by the sea of Tiberias: After these things Jesus shewed Himself again to the disciples at the sea of Tiberias. CHRYS. He says, Afterwards, because He did not go continually with His disciples as before; and, manifested Himself, because His body being incorruptible, it was a condescension to allow Himself to be seen. He mentions the place, to shew that our Lord had taken away a good deal of their fear, and that they no longer kept within doors, though they had gone to Galilee to avoid the persecution of the Jews. BEDE. The Evangelist, after his wont, first states the thing itself, and then says how it took place: And on this wise shewed He Himself.

CHRYS. As our Lord was not with them regularly, and the Spirit was not given them, and they had received no commission, and had nothing to do, they followed the trade of fishermen: And on this wise shewed He Himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee; he who was called by Philip, and the sons of Zebedee, i. e. James and John, and two other of His disciples. Simon Peter saith unto them, I go a fishing. GREG.

It may be asked, why Peter, who was a fisherman before his conversion, returned to fishing, when it is said, No man putting his hand to the plough, and looking back, is fit for the kingdom of God. AUG. If the disciples had done this after the death of Jesus, and before His resurrection, we should have imagined that they did it in despair. But now after that He has risen from the grave, after seeing the marks of His wounds, after receiving, by means of His breathing, the Holy Ghost, all at once they become what they were before, fishers, not of men, but of fishes. We must remember then that they were not forbidden by their Apostleship from earning their livelihood by a lawful craft, provided they had no other means of living. For if the blessed Paul used not that power which he had with the rest of the preachers of the Gospel, as they did, but went a warfare upon his own resources, lest the Gentiles, who were aliens from the name of Christ, might be offended at a doctrine apparently venal; if, educated in another way, he learnt a craft he never knew before, that, while the teacher worked with his own hands, the hearer might not be burdened; much more might Peter, who had been a fisherman, work at what he knew, if he had nothing else to live upon at the time.

But how had he not, some one will ask, when our Lord promises, Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you? Our Lord, we answer, fulfilled this promise, by bringing them the fishes to catch: for who else brought them? He did not bring upon them that poverty which obliged them to go fishing, except in order to exhibit a miracle. GREG. The craft which was exercised without sin before conversion, was no sin after it. Wherefore after his conversion Peter returned to fishing; but Matthew sat not down again for the receipt of custom. For there are some businesses which cannot or can hardly be carried on without sin; and these cannot be returned to after conversion. CHRYS. The other disciples followed Peter: They say unto him, We also go with thee; for from this time they were all bound together; and they wished too to see the fishing: They went forth and entered into a ship immediately. And that night they caught nothing. They fished in the night, from fear. GREG. The fishing was made to be very unlucky, in order to raise their astonishment at the miracle after: And that night they caught nothing. CHRYS. In the midst of their labour and distress, Jesus presented Himself to them: But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. He did not make Himself known to them immediately, but entered into conversation;

and first He speaks after human fashion: Then Jesus saith unto them, Children, have ye any meat? as if He wished to beg some of them. They answered, No. He then gives them a sign to know Him by: And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. The recognition of Him brings out Peter and John in their different tempers of mind; the one fervid, the other sublime; the one ready, the other penetrating. John is the first to recognise our Lord: Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord; Peter is the first to come to Him: Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto Him, for he was naked. BEDE. The Evangelist alludes to himself here the same way he always does. He recognised our Lord either by the miracle, or by the sound of His voice, or the association of former occasions on which He found them fishing. Peter was naked in comparison with the usual dress he wore, in the sense in which we say to a person whom we meet thinly clad, You are quite bare. Peter was bare for convenience sake, as fishermen are in fishing. THEOPHYL. Peter's girding himself is a sign of modesty.

He girt himself with a linen coat, such as Thamian and Tyrian fishermen throw over them, when they have nothing else on, or even over their other clothes. BEDE. He went to Jesus with the ardour with which he did every thing: And did cast himself into the sea. And the other disciples came in a little ship. We must not understand here that Peter walked on the top of the water, but either swam, or walked through the water, being very near the land: For they were not far from land, but as it were about two hundred cubits. GLOSS. A parenthesis; for it follows, dragging the net with fishes. The order is, The other disciples came in a little ship, dragging the net with fishes. CHRYS. Another miracle follows: As

Chrys. Hom. Ixxxvii soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. He no longer works upon already existing materials, but in a still more wonderful way; shewing that it was only in condescension that He dispensationem wrought His miracles upon existing matter before His crucifixion. AUG. We must not understand that the bread was laid on the coals, but read it as if it stood, They saw a fire of coals there, and fish laid on the coals; and they saw bread. Aug. Tract. cxxii. Aug. Tract. cxxii. sacramentum

THEOPHYL. To shew that it was no vision, He bade them take of the fish they had caught. Jesus saith unto them, Bring of the fish which ye have now caught. Another miracle follows; viz. that the net was not broken by the number of fish: Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. AUG. Mystically, in the draught of fishes He signified the mystery of the Church, such as it will be at the final resurrection of the dead. And to make this clearer, it is put near the end of the book. The number seven, which is the number of the disciples who

were fishing, signifies the end of time; for time is counted by periods of seven days. THEOPHYL. In the night time before the presence of the sun, Christ, the Prophets took nothing; for though they endeavoured to correct the people, yet these often fell into idolatry. GREG. It may be asked, why after His resurrection He stood on the shore to receive the disciples, whereas before He walked on the sea? The sea signifies the world, which is tossed about with various causes of tumults, and the waves of this corruptible life; the shore by its solidity figures the rest eternal. The disciples then, inasmuch as they were still upon the waves of this mortal life, were labouring on the sea;

but the Redeemer having by His resurrection thrown off the corruption of the flesh, stood upon the shore. AUG. The shore is the end of the sea, and therefore signifies the end of the world. The Church is here typified as she will be at the end of the world, just as other draughts of fishes typified her as she is now. Jesus before did not stand on the shore, but went into a ship which was Simon's, and asked him to put out a little from the land. In a former draught the nets are not thrown to the right, or to the left, so that the good or the bad should be typified alone, but indifferently: Let down your nets for a draught, meaning that the good and bad were mixed together. But here it is, Cast the net on the right side of the ship; to signify those who should stand on the right hand, the good. The one our Lord did at the beginning of His ministry, the other after His resurrection, shewing therein that the former draught of fishes signified the mixture of bad and good, which composes the Church at present;

the latter the good alone, which it will contain in eternity, when the world is ended, and the resurrection of the dead completed. But they who belong to the resurrection of life, i. e. to the right hand, and are caught within the net of the Christian name, shall only appear on the shore, i. e. at the end of the world, after the resurrection: wherefore they were not able to draw the net into the ship, and unload the fishes, as they were before. The Church keeps these of the right hand, after death, in the sleep of peace, as it were in the deep, till the net come to shore. That the first draught was taken in two little ships, the last two hundred cubits from land, a hundred and a hundred, typifies, I think, the two classes of elect, circumcised and uncircumcised. BEDE. By the two hundred cubits is signified the twofold grace of love; the love of God and the love of our neighbour; for by them we approach to Christ. The fish broiled is Christ Who suffered. He deigned to be hid in the waters of human nature, and to be taken in the net of our night; and having become a fish by the taking of humanity, became bread to refresh us by His divinity. GREG. To Peter was the holy Church committed; to him is it specially said, Feed My sheep. That then which is afterwards declared by word, is now signified by act.

He it is who draws the fishes to the firm shore, because he it was who pointed out the stability of the eternal country to the faithful. This he did by word of mouth,

by epistles; this he does daily by signs and miracles. After saying that the net was full of great fishes, the number follows: Full of great fishes, an hundred and fifty and three. AUG. In the draught before, the number of the fishes is not mentioned, as if in fulfilment of the prophecy in the Psalm, If I should declare them, and speak of them, they should be more than I am able to express; but here there is a certain number mentioned, which we must explain. The number which signifies the law is ten, from the ten Commandments. But when to the law is joined grace, to the letter spirit, the number seven is brought in, that being the number which represents the Holy Spirit, to Whom sanctification properly belongs. For sanctification was first heard of in the law, with respect to the seventh day; and Isaiah praises the Holy Spirit for His sevenfold work and office. The seven of the 1 versóvar tanti

Aug. Tract. cxxiii. Chrys. Hom. lxxxvi. Aug. xiii. de Civ. Dei, c. xxii. Spirit added to the ten of the law make seventeen; and the numbers from one up to seventeen when added together, make a hundred and fifty-three. GREG. Seven and ten multiplied by three make fifty-one. The fiftieth year was a year of rest to the whole people from all their work. In unity is true rest; for where division is, true rest cannot be. AUG. It is not then signified that only a hundred and fifty-three saints are to rise again to eternal life, but this number represents all who partake of the grace of the Holy Spirit: which number too contains three fifties, and three over, with reference to the mystery of the Trinity. And the number fifty is made up of seven sevens, and one in addition, signifying that those sevens are one. That they were great fishes too, is not without meaning. For when our Lord says, I came not to destroy the law, but to fulfil, by giving, that is, the Holy Spirit through Whom the law can be fulfilled, He says almost immediately after, Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. In the first draught the net was broken, to signify schisms; but here to shew that in that perfect peace of the blessed there would be no schisms, the Evangelist continues: And for all they were so great, yet was not the net broken; as if alluding to the case before, in which it was broken, and making a favourable comparison.

12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. AUG. The fishing being over, our Lord invites them to dine: Jesus saith unto them, Come and dine. CHRYS. John does not say that He ate with them, but Luke does. He ate however not to satisfy the wants of nature, but to shew the reality of His resurrection. AUG. The bodies of the just, when they rise again, shall need neither the word of life that they die not of disease, or old age, nor any bodily nourishment to prevent hunger and thirst. For they shall be endowed with a sure and inviolable gift of immortality, that they shall not eat of necessity, but only be able to eat if they will. Not the power, but the need of eating and drinking shall be taken away from

them; in like manner as our Saviour after His resurrection took meat and drink with His disciples, with spiritual but still real flesh, not for the sake of nourishment, but in exercise of a power.

And none of His disciples durst ask Him, who art Thou? knowing that it was the Lord. AUG. No one dared to doubt that it was He, much less deny it; so evident was it. Had any one doubted, he would have asked. CHRYS. He means that they had not confidence to talk to Him, as before, but sat looking at Him in silence and awe, absorbed in regarding His altered and now supernatural form, and unwilling to ask any question. Knowing that it was the Lord, they were in fear, and only ate what, in exercise of His great power, He had created. He again does not look up to heaven, or do any thing after a human sort, thus shewing that His former acts of that kind were done only in condescension: Jesus then cometh, and taketh bread, and giveth them, and fish likewise. AUG. Mystically, the fried fish is Christ Who suffered. And He is the bread that came down from heaven. To Him the Church is united to His body for participation of eternal bliss. Wherefore He says, Bring of the fishes which ye have now caught; to signify that all of us who have this hope, and are in that septenary number of disciples, which represents the universal Church here, partake of this great sacrament, and are admitted to this bliss. GREG. By holding this last feast with seven disciples, he declares that they only who are full of the sevenfold grace of the Holy Spirit, shall be with Him in the eternal feast.

Time also is reckoned by periods of seven days, and perfection is often designated by the number seven. They therefore feast upon the presence of the Truth in that last banquet, who now strive for perfection. CHRYS. Inasmuch, however, as He did not converse with them regularly, or in the same way as before, the Evangelist adds, This is now the third time that than these? AUG. Our Lord asked this, knowing it: He knew that Peter not only loved Him, but loved Him more than all the rest. ALCUIN. He is called Simon, son of John, John being his natural father. But mystically, Simon is obedience, John grace, a name well befitting him who was so obedient to God's grace, that he loved our Lord more ardently than any of the others. Such virtue arising from divine gift, not mere human will. AUG. While our Lord was being condemned to death, he feared, and denied Him. But by His resurrection Christ implanted love in his heart, and drove away fear. Peter denied, because he feared to die: but when our Lord was risen from the dead, and by His death destroyed death, what should he fear? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. On this confession of his love, our Lord commends His sheep to him: He saith unto him, Feed My lambs: as if there were no way of Peter's shewing his love for Him, but by being a faithful shepherd, under the chief Shepherd. CHRYS.

That which most of all attracts the Divine love is care and love for our neighbour. Our Lord passing by the rest, addresses this command to Peter: he being the chief

of the Apostles, the mouth of the disciples, and head of the college. Our Lord remembers no more his sin in denying Him, or brings that as a charge against him, but commits to him at once the superintendence over his brethren. If thou lovest Me, have rule over thy brethren, shew forth that love which thou hast evidenced throughout, and that life which thou saidst thou wouldest lay down for Me, lay down for the sheep.

He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. Well doth He say to Peter, Lovest thou Me, and Peter answer, Amo Te, and our Lord replies again, Feed My lambs. Whereby, it appears that amor and dilectio are the same thing: especially as our Lord the third time He speaks does not say, Diligis Me, but Amas Me. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? A third time our Lord asks Peter whether he loves Him. Three confessions are made to answer to the three denials; that the tongue might shew as Tract. cxxii. ἀγαθῶς diligis φιλῶ, amo.

much love as it had fear, and life gained draw out the voice as much as death threatened. CHRYS. A third time He asks the same question, and gives the same command; to shew of what importance He esteems the superintendence of His own sheep, and how He regards it as the greatest proof of love to Him. THEOPHYL. Thence is taken the custom of threefold confession in baptism. CHRYS. The question asked for the third time disturbed him: Peter was grieved because He said unto him the third time, Lovest thou Me? He was afraid perhaps of receiving a reproof again for professing to love more than he did. So he appeals to Christ Himself: And he said unto Him, Lord, Thou knowest all things, i. e. the secrets of the heart, present and to come. AUG. He was grieved because he was asked so often by Him Who knew what He asked, and gave the answer. He replies therefore from his inmost heart; Thou knowest that I love Thee. AUG. He says no more, He only replies what he knew himself; he knew he loved Him; whether any else loved Him he could not tell, as he could not see into another's heart: Jesus saith unto him, Feed My sheep; as if to say, Be it the office of love to feed the Lord's flock, as it was the resolution of fear to deny the Shepherd. THEOPHYL. There is a difference perhaps between lambs and sheep. The lambs are those just initiated, the sheep are the perfected. ALCUIN.

To feed the sheep is to support the believers in Christ from falling from the faith, to provide earthly sustenance for those under us, to preach and exemplify withal our preaching by our lives, to resist adversaries, to correct wanderers. AUG. They who feed Christ's sheep, as if they were their own, not Christ's, shew plainly that they love themselves, not Christ; that they are moved by lust of glory, power, gain, not by the love of obeying, ministering, pleasing God. Let us love therefore, not ourselves, but Him, and in feeding His sheep, seek not our own, but the things

which are His. For whoso loveth himself, not God, loveth not himself: man that cannot live of himself, must die by loving himself; and he cannot love himself, who loves himself to his own destruction. Whereas when He by Whom we live is loved, we love ourselves the more, because we do not love ourselves; because we do not love ourselves in order that we may love Him by Whom we live. AUG. But unfaithful servants arose, who divided Christ's flock, and handed down the division to their successors: and you hear them say, Those sheep are mine, what seekest thou with my sheep, I will not let thee come to my sheep. If we call our sheep ours, as they call them theirs, Christ hath lost His sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19. This spake he, signifying by what death he should glorify God.

CHRYS. Our Lord having made Peter declare his love, informs him of his future martyrdom; an intimation to us how we should love: Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest. He reminds him of his former life, because, whereas in worldly matters a young man has powers, an old man none; in spiritual things, on the contrary, virtue is brighter, manliness stronger, in old age; age is no hindrance to grace. Peter had all along desired to share Christ's dangers; so Christ tells him, Be of good cheer; I will fulfil thy desire in such a way, that what thou hast not suffered when young, thou shalt suffer when old: But when thou art old. Whence it appears, that he was then neither a young nor an old man, but in the prime of life. ORIGEN. It is not easy to find any ready to pass at once from this life; and so he says to Peter, When thou art old, thou shalt stretch forth thy hand. AUG. That is, shalt be crucified. And to come to this end, Another shall gird thee, and carry thee whither thou wouldest not. First He said what would come to pass, secondly, how it would come to pass. For it was not when crucified, but when about to be crucified, that he was led whither he would not. He wished to be released from the body, and be with Christ; but, if it were possible, he wished to attain to eternal life without the pains of death; to

2 s which he went against his will, but conquered by the force of his will, and triumphing over the human feeling, so natural a one, that even old age could not deprive Peter of it. But whatever be the pain of death, it ought to be conquered by the strength of love for Him, Who being our life, voluntarily also underwent death for us. For if there is no pain in death, or very little, the glory of martyrdom would not be great. CHRYS. He says, Whither thou wouldest not, with reference to the natural reluctance of the soul to be separated from the body; an instinct implanted by God to prevent men putting an end to themselves. Then raising the subject, the Evangelist says, This spake He, signifying by what death he should glorify God: not, should die: he expresses himself so, to intimate that to suffer for Christ was

the glory of the sufferer. But unless the mind is persuaded that He is very God, the sight of Him can in no way enable us to endure death. Wherefore the death of the saints is certainty of divine glory. AUG. He who denied and loved, died in perfect love for Him, for Whom he had promised to die with wrong haste. It was necessary that Christ should first die for Peter's salvation, and then Peter die for Christ's Gospel.

19. And when he had spoken this, he saith unto him, Follow me. 20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21. Peter seeing him saith to Jesus, Lord, and what shall this man do? 22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

AUG. Our Lord having foretold to Peter by what death he should glorify God, bids him follow Him. And when He had spoken this, He saith unto him, Follow Me. Why does He say, Follow Me, to Peter, and not to the others who were present, who as disciples were following their Master? Or if we understand it of his martyrdom, was Peter the only one who died for the Christian truth? Was not James put to death by Herod? Some one will say that James was not crucified, and that this was fitly addressed to Peter, because he not only died, but suffered the death of the cross, as Christ did. THEOPHYL. Peter hearing that he was to suffer death for Christ, asks whether John was to die: Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? AUG. He calls himself the disciple whom Jesus loved, because Jesus had a greater and more familiar love for him, than for the rest; so that He made him lie on His breast at supper. In this way John the more commends the divine excellency of that Gospel which he preached. Some think, and they no contemptible commentators upon Scripture, that the reason why John was loved more than the rest, was, because he had lived in perfect chastity from his youth up.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? THEOPHYL. i. e. Shall he not die? AUG. Jesus saith unto him, What is that to thee? and He then repeats, Follow thou Me, as if John would not follow Him, because he wished to remain till He came; Then went this saying abroad among the disciples, that that disciple should not die. Was it not a natural inference of the disciple's? But John himself does away with such a notion: Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come,

what is that to thee? But if any so will, let him contradict, and say that what John says is true, viz. that our Lord did not say that that disciple should not die, but that nevertheless this was signified by using such words as John records. THEOPHYL. Or let him say, Christ did not deny that John was to die, for whatever is born dies; but said, I will that he tarry till I come, i. e. to live to the end of the world, and then he shall suffer martyrdom for Me. And therefore they confess that he still lives, but will be killed by Antichrist, and will preach Christ's name with Elias.

But if his sepulchre be objected, then they say that he entered in alive, and went out of it afterwards. Aug. Or perhaps he will allow that John still lies in his sepulchre at Ephesus, but asleep, not dead; and will give us a proof, that the soil over his grave is moist and watery, owing to his respiration. But why should our Lord grant it as a great privilege to the disciple whom He loved, that he should sleep this long time in the body, when he released Peter from the burden of the flesh by a glorious martyrdom, and gave him what Paul had longed for, when he said, I have a desire to depart and be with Christ? If there really takes place at John's grave that which report says, it is either done to commend his precious death, since that had not martyrdom to commend it, or for some other cause not known to us. Yet the question remains, Why did our Lord say of one who was about to die, I will that he tarry till I come? It may be asked too why our Lord loved John the most, when Peter loved our Lord the most? I might easily reply, that the one who loved Christ the more, was the better man, and the one whom Christ loved the more, the more blessed; only this would not be a defence of our Lord's justice. This important question then I will endeavour to answer.

The Church acknowledges two modes of life, as divinely revealed, that by faith, and that by sight. The one is represented by the Apostle Peter, in respect of the primacy of his Apostleship; the other by John: wherefore to the one it is said, Follow Me, i. e. imitate Me in enduring temporal sufferings; of the other it is said, I will that he tarry till I come: as if to say, Do thou follow Me, by the endurance of temporal sufferings, let him remain till I come to give everlasting bliss; or to open out the meaning more, Let action be perfected by following the example of My Passion, but let contemplation wait inchoate till at My coming it be completed: wait, not simply remain, continue, but wait for its completion at Christ's coming. Now in this life of action it is true, the more we love Christ, the more we are freed from sin; but He does not love us as we are, He frees us from sin, that we may not always remain as we are, but He loves us heretofore rather, because hereafter we shall not have that which displeases Him, and which He frees us from. So then let Peter love Him, that we may be freed from this mortality; let John be loved by Him, that we may be preserved in that immortality. John loved less than Peter, because, as he represented that life in which we are much more loved, our Lord said, I will that he remain (i. e.

wait) till I come; seeing that that greater love we have not yet, but wait till we have it at His coming. And this intermediate state is represented by Peter who loves, but is loved less, for Christ loves us in our misery less than in our blessedness: and we again love the contemplation of truth such as it will be then, less in our present state, because as yet we neither know nor have it. But let none separate those illustrious Apostles; that which Peter represented, and that which John represented, both were sometime to be. GLOSS. I will that he tarry, i. e. I will not that he suffer martyrdom, but wait for the quiet dissolution of the flesh, when I shall come and receive him into eternal blessedness. THEOPHYL. When our Lord says to Peter, Follow Me, He confers upon him the superintendence over all the faithful, and at the same time bids him imitate Him in every thing, word and work. He shews too His affection for Peter; for those who are most dear to us, we bid follow us. CHRYS. But if it be asked, How then did James assume the see of Jerusalem? I answer, that our Lord enthroned Peter, not as Bishop of this see, but as Doctor of the whole

world: Then Peter, turning about, seeth the disciple whom Jesus loved following, which also leaned on his breast at supper. It is not without meaning that that circumstance of leaning on His breast is mentioned, but to shew what confidence Peter had after his denial. For he who at the supper dared not ask himself, but gave his question to John to put, has the superintendence over his brethren committed to him, and whereas before he gave a question which concerned himself to another to put, he now asks questions himself of his Master concerning others. Our Lord then having foretold such great things of him, and committed the world to him, and prophesied his martyrdom, and made known his greater love, Peter wishing to have John admitted to a share of this calling, says, And what shall this man do? as if to say, Will he not go the same way with us? For Peter had great love for John, as appears from the Gospels and Acts of the Apostles, which give many proofs of their close friendship. So Peter does John the same turn, that John had done him; thinking that he wanted to ask about himself, but was afraid, he puts the question for him. However, inasmuch as they were now going to have the care of the world committed to them, and could not remain together without injury to their charge, our Lord says, If I will that he tarry till I come, what is that to thee?

as if to say, Attend to the work committed to thee, and do it: if I will that he abide here, what is that to thee? THEOPHYL. Some have understood, Till I come, to mean, Till I come to punish the Jews who have crucified Me, and strike them with the Roman rod. For they say that this Apostle lived up to the time of Vespasian, who took Jerusalem, and dwelt near when it was taken. Or, Till I come, i. e. till I give him the commission to preach, for to you I commit now the pontificate of the world: and in this follow Me, but let him remain till I come and call him, as I do thee now. CHRYS. The Evangelist then corrects the opinion taken up by the disciples.

24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Chrys. [CHRY.S. John appeals to his own] knowledge of these events, having been witness of them: This is the disciple which testifieth of these things. When we assert any undoubted fact in common life, we do not withhold our testimony: much less would he, who wrote by the inspiration of the Holy Ghost. And thus the other Apostles, And we are witnesses of these things, and wrote these things. John is only one who appeals to his own testimony; and he does so, because he was the last who wrote. And for this reason he often mentions Christ's love for him, i. e. to shew the motive which led him to write, and to give weight to his history. And we know that his testimony is true. He was present at every event, even at the crucifixion, when our Lord committed His mother to him; circumstances which both shew Christ's love, and his own importance as a witness. But if any believe not, let him consider what follows: And there are also many other things which Jesus did. If, when there were so many things to relate, I have not said so much as the other, and have selected often reproaches and contumelies in preference to other things, it is evident that I have not written partially. One who wants to shew another off to advantage does the very contrary, omits the dishonourable parts. AUG. The which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written;

meaning not the world had not space for them, but that the capacity of readers was not large enough to hold them: though sometimes words themselves may exceed the truth, and yet the thing they express be true; a mode of speech which is used not to explain an obscure and doubtful, but to magnify or estimate a plain, thing: nor does it involve any departure from the path of truth; inasmuch as the excess of the word over the truth is evidently only a figure of speech, and not a deception. This way of speaking the Greeks call hyperbole, and it is found in other parts of Scripture. CHRYS. This is said to shew the power of Him Who did the miracles; i. e. that it was as easy for Him to do them, as it is for us to speak of them, seeing He is God over all, blessed for ever.

THE END.

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