

CATENA AUREA
ON THE GOSPEL OF ST. JOHN
St. Thomas Aquinas

CHAPTER III

Lectio 1

1 ἦν δὲ ἄνθρωπος ἐκ τῶν φαρισαίων, Νικόδημος ὄνομα αὐτῶ, ἄρχων τῶν Ἰουδαίων: 2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῶ, ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος: οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ. 3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῶ, ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

1. There was a man of the Pharisees named Nicodemus, a ruler of the Jews:
2. The same came to Jesus by night, and said to him, Rabbi, we know that you are a teacher come from God: for no man can do these miracles that you do, except God be with him. 3. Jesus answered and said to him, Verily, verily, I say to you, Except a man be born again, he cannot see the kingdom of God.

Augustinus in Ioannem: Superius dixerat quod, cum esset Hierosolymis (...) multi crediderunt in nomine eius, videntes signa et prodigia quae faciebat; ex his autem erat Nicodemus, de quo dicitur erat autem homo ex Pharisaeis Nicodemus nomine.

AUG. He had said above that, when He was at Jerusalem many believed in His Name, when they saw the miracles which He did. Of this number was Nicodemus, of whom we are told; There was a man of the Pharisees, Nicodemus, a ruler of the Jews.

Beda: Cuius etiam dignitatis officium ostendit, cum subditur princeps Iudaeorum; deinde quid egerit, cum subiecit hic venit ad Iesum nocte, cupiens scilicet secreta eius allocutione plenius discere mysteria fidei, cuius, aperta ostensione signorum, iam rudimenta perceperat.

BEDE. His rank is given, A ruler of the Jews; and then what he did, This man came to Jesus by night: hoping, that is, by so secret an interview, to learn more of the mysteries of the faith; the late public miracles having given him an elementary knowledge of them.

Chrysostomus in Ioannem: Adhuc tamen a Iudaica detinebatur infirmitate: propterea et nocte venit, trepidans in die hoc facere; unde et Evangelista alibi dicit: quoniam ex principibus multi crediderunt in eum; sed propter Iudaeos non confitebantur, ut non extra synagogam fierent expulsi.

CHRYS. As yet however he was withheld by Jewish infirmity: and therefore he came in the night, being afraid to come in the day. Of such the Evangelist speaks elsewhere, 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.

Augustinus: Nicodemus etiam ex illo numero erat qui crediderunt, sed nondum renati sunt: unde hoc ad rem pertinet quod in nocte venit. Renati autem ex aqua et spiritu sancto, audiunt ab apostolo: fuistis aliquando tenebrae, nunc autem lux in domino.

Haymo: Vel pulchre in nocte venisse dicitur, quia tenebris ignorantiae obnubilatus, ad tantam lucem nondum pervenerat ut perfecte Deum verum crederet: nox enim in sacro eloquio pro ignorantia ponitur; unde subditur et dixit ei: Rabbi, scimus quia a Deo venisti magister. Quod autem Hebraice Rabbi, Latine dicitur magister. Magistrum ergo appellat, et Deum tacet: quia credebat eum a Deo missum, sed tamen, ut dictum est, Deum non agnoscebat.

Augustinus: Unde autem iste crediderat, patet per id quod subdit nemo enim potest haec signa facere quae tu facis, nisi fuerit Deus cum eo. Sic ergo Nicodemus de illis multis erat qui crediderant in nomine eius, videntes signa quae faciebat.

Chrysostomus in Ioannem: Sed tamen neque a signis aliquid magnum existimabat de eo; sed adhuc humanam habens de eo mentem, ut de propheta loquitur, ad operationem eum missum dicens, et alieno auxilio indigentem haec agere quae agebat; cum tamen pater perfectum eum genuerit, et sufficientem sibi ipsi, et nihil habentem imperfectum. Quia vero Christi studium erat interim non ita dignitatem suam revelare, sicut persuadere quod nihil ex adverso agebat patri: propterea in verbis multoties humiliter loquens videtur, in rebus autem cum potestate omnia operatur. Ideoque et Nicodemo nunc manifeste quidem nihil excelsum loquitur de se ipso; occulte autem ab humili eum opinione reducit, docens quod sufficiens sibi ipse est in miraculorum operatione; unde subditur respondit Iesus, et dixit ei: amen, amen dico tibi: nisi quis renatus fuerit denuo, non potest videre regnum Dei.

Augustinus: Isti sunt ergo quibus se credit Iesus qui nati fuerint denuo, qui non in nocte veniunt ad Iesum, sicut Nicodemus; tales enim iam etiam profitentur. Dicit ergo nisi quis renatus fuerit denuo, non potest videre regnum Dei; quasi dicat: quia nondum es natus denuo, idest ex Deo, spirituali

AUG. Nicodemus was one of the number who believed, but were not as yet born again. Wherefore he came to Jesus by night. Whereas those who are born of water and the Holy Ghost, are addressed by the Apostle, You were sometimes darkness, but now are you light in the Lord.

HAYMO. Or, well may it be said that he came in the night, enveloped, as he was, in the darkness of ignorance, and not yet come to the light, i.e. the belief that our Lord was very God. Night in the language of Holy Writ is put for ignorance. And said to him, Rabbi, we know that You are a teacher come from God. The Hebrew Rabbi, has the meaning of Magister in Latin. He calls him, we see, a Master, but not God: he does not hint at that; he believes Him to be sent from God, but does not see that He is God.

AUG. What the ground of his belief was, is plain from what immediately follows: For no one can do these miracles that You do, except God be with him. Nicodemus then was one of the many who believed in His Name, when they saw the signs that He did.

CHRYS. He did not however conceive any great idea of them from His miracles; and attributed to Him as yet only a human character, speaking of Him as a Prophet, sent to execute a commission, and standing in need of assistance to do His work; whereas the Father had begotten Him perfect, self-sufficient, and free from all defect. It being Christ's design however for the present not so much to reveal His dignity, as to prove that He did nothing contrary to the Father; in words He is often humble, while His acts ever testify His power. And therefore to Nicodemus on this occasion He says nothing expressly to magnify Himself; but He imperceptibly corrects his low views of Him, and teaches him that He was Himself all-sufficient, and independent in His miraculous works. Hence He answers, Verily, verily, I say to you, Except a man be born again, the cannot see the kingdom of God.

AUG. Those then are the persons to whom Jesus commits Himself, those born again, who come not in the night to Jesus, as Nicodemus did. Such persons immediately make profession.

generatione, notitia quam habes de me, spiritualis non est, sed animalis et humana. Ego autem dico tibi, quod sive tu, sive alius quicumque, nisi ex Deo denuo natus fuerit, non poterit apprehendere gloriam quae circa me est; sed extra regnum erit; nam generatio quae per Baptismum fit, illuminationem animae tribuit.

Chrysostomus: Vel littera talis est: amen, amen dico tibi: nisi quis renatus fuerit, etc.; hoc est, si tu non natus fueris desuper, et dogmatum susceperis certitudinem alicubi, extra erras, et longe es a regno caelorum; seipsum hic ostendens, et indicans quoniam non est hoc tantum quod videtur: sed aliis oculis opus est ad videndum eum. Hoc autem quod dicit desuper, hi quidem, idest de caelo, exponunt; alii vero, a principio. Igitur Iudaei quidem si hoc audissent, deridentes utique discessissent; hic vero et in hoc amorem discipuli ostendit quod a Christo ulterius interrogat.

CHRYS. He says therefore, Except a man be born again, he cannot see the kingdom of God: as if He said, You are not yet born again, i.e. of God, by a spiritual begetting; and therefore your knowledge of Me is not spiritual, but carnal and human. But I say to you, that neither you, nor any one, except he be born again of God, shall be able to see the glory which is around me, but shall be out of the kingdom: for it is the begetting by baptism, which enlightens the mind. Or the meaning is, Except you are born from above, and have received the certainty of my doctrines, you wander out of the way, and are far from the kingdom of heaven. By which words our Lord discloses His nature, showing that He is more than what He appears to the outward eye. The expression, From above, means, according to some, from heaven, according to others, from the beginning. Had the Jews heard it, they would have left Him in scorn; but Nicodemus shows the love of a disciple, by staying to ask more questions.

Lectio 2

4 λέγει πρὸς αὐτὸν [ὁ] Νικόδημος, πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; 5 ἀπεκρίθη Ἰησοῦς, ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστίν. 7 μὴ θαυμάσης ὅτι εἶπόν σοι, δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει: οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

4. Nicodemus said to him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5. Jesus answered, Verily, verily, I say to you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7. Marvel not that I said to you, You must be born again. 8. The wind blows where it lists, and you hear the sound thereof, but can not tell whence it comes, and whither it goes; so is every one that is born of the Spirit.

Chrysostomus in Ioannem: Veniens Nicodemus ad Iesum ut ad hominem, audiens maiora quam ab homine, erigitur ad altitudinem eorum quae dicuntur, non quidem excidens a fide; sed infert hanc impossibilitatem, ut in apertiore provocet doctrinam. Duo autem erant quae admirabatur: scilicet nativitas talis et regnum: neque enim audita erant apud Iudaeos. Sed interim circa prius instat, et quod maxime eius mentem concutiebat; unde dicitur dicit ad eum Nicodemus: quomodo potest homo nasci, cum sit senex? Numquid potest in ventrem matris suae iterato introire, et renasci?

Beda: Sic verba ista sonare videntur, quasi puer queat iterato in ventrem matris introire et renasci. Sed sciendum, quod ipse senex erat; ideoque de se protulit exemplum; ac si diceret: ego sum senex et meam quaero salutem: quomodo possum in ventrem matris introire et renasci?

Chrysostomus: Rabbi eum vocas, et a Deo venisse dicis; et non suscipis quae dicuntur, sed loqueris ad magistrum dictionem quae multam perturbationem

CHRYS. Nicodemus coming to Jesus, as to a man, is startled on learning greater things than man could utter, things too lofty for him. His mind is darkened, and he does not stand firm, but reels like one on the point of falling away from the faith. Therefore he objects to the doctrine as being impossible, in order to call forth a fuller explanation. Two things there are which astonish him, such a birth, and such a kingdom; neither yet heard of among the Jews. First he urges the former difficulty, as being the greatest marvel. Nicodemus, said to him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

BEDE. The question put thus sounds as if a boy might enter a second time into his mother's womb and be born. But Nicodemus, we must remember, was an old man, and took his instance from himself; as if he said, I am an old man, and seek my salvation; how can I enter again into my mother's womb, and be born?

CHRYS. You call Him Rabbi, and say that He comes from God, and yet receive not His sayings, but use to your master a word which brings in

inducit; hoc enim, scilicet quomodo quaerere, eorum est qui non valide credunt, et multi sic quaerentes, a fide deciderunt; hi quidem dicentes: quomodo Deus est incarnatus? Alii: quomodo mansit impassibilis? Propterea et hic propter anxietatem modum exquirat. Sed cum aliquis cogitationibus propriis spiritualia evertit, derisibilia loquitur.

Augustinus in Ioannem: Spiritus enim loquitur, et ille carnem sapit: non noverat iste nisi unam nativitatem, scilicet ex Adam et Eva; et ex Deo et Ecclesia nondum noverat. Sic tamen tu intellige nativitatem spiritus quomodo intellexit Nicodemus nativitatem carnis: quomodo enim uterus non potest repeti, sic nec Baptismus.

Chrysostomus in Ioannem: Nicodemo autem decidenti ad eam quae hic est nativitatem, Christus manifestius revelat spiritualis nativitatibus modum; unde sequitur respondit Iesus: amen, amen dico tibi: nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in regnum Dei.

Augustinus in Ioannem: Ac si dicat: tu carnalem generationem intelligis; sed ex aqua et spiritu oportet quod nascatur homo propter regnum Dei. Si propter haereditatem patris hominis temporalem nascitur aliquis ex visceribus matris carnalis; et propter haereditatem patris Dei sempiternam nascatur ex visceribus Ecclesiae. Cum autem ex duobus homo consistat, ex corpore videlicet et anima, duplicem habet et huiusmodi modum generationis; aqua enim quae visibilis est, ad emundationem corporis intelligitur: spiritus vero invisibiliter concurrens, ad emundationem invisibilis animae innuitur.

Chrysostomus: Si vero quis interrogat: qualiter ab aqua homo nascitur? Interrogo et ego: qualiter natus est Adam a terra? Sicut enim in principio subiciebatur elementum terra, totum vero opus plasmantis erat; ita et nunc subicitur elementum aqua, totum vero est spiritus gratiae. Tunc Paradisum dedit in conversationem; nunc autem caelum nobis aperuit. Sed quae est necessitas aquae his qui spiritum sanctum suscipiunt? Divina enim in ea perficiuntur symbola, sepultura et mortificatio, resurrectio et vita. Sicut enim in quodam sepulchro, in aqua nobis submergentibus capita, vetus homo sepelitur, et submersus deorsum occultatur, deinde novus rursus ascendit. Hoc

endless confusion; for that how, is the inquiry of a man who has no strong belief; and many who have so inquired, have fallen from the faith; some asking, how God became incarnate? others, how He was born? Nicodemus here asks from anxiety. But observe when a man trusts spiritual things to reasonings of his own, how ridiculously he talks.

AUG. It is the Spirit that speaks, whereas he understands carnally; he knew of no birth save one, that from Adam and Eve; from God and the Church he knows of none. But do you so understand the birth of the Spirit, as Nicodemus did the birth of the flesh; for as the entrance into the womb cannot be repeated, so neither can baptism.

CHRYS. While Nicodemus stumbles, dwelling upon our birth here, Christ reveals more clearly the manner of our spiritual birth; Jesus answered, Verily, verily, I say to you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

AUG. As if He said, You understand me to speak of a carnal birth; but a man must be born of water and of the Spirit, if he is to enter into the kingdom of God. If to obtain the temporal inheritance of his human father, a man must be born of the womb of his mother; to obtain the eternal inheritance of his heavenly Father, he must be born of the womb of the Church. And since man consists of two parts, body and soul, the mode even of this latter birth is twofold; water the visible part cleansing the body; the Spirit by His invisible cooperation, changing the invisible soul.

CHRYS. If any one asks how a man is born of water, I ask in return, how Adam was born from the ground. For as in the beginning though the element of earth was the subject-matter, the man was the work of the fashioner; so now too, though the element of water is the subject-matter, the whole work is done by the Spirit of grace. He then gave Paradise for a place to dwell in; now He has opened heaven to us. But what need is there of water, to those who receive the Holy Ghost? It carries out the divine symbols of burial, mortification, resurrection, and life. For by the immersion of our heads in the water, the old man disappears and is buried as it were in a sepulcher,

etiam fit, ut discas quoniam virtus patris et filii et spiritus sancti omnia complet, et quod Christus tres dies ad resurgendum expectavit. Quod igitur est matrix fetui, hoc est fideli aqua: in aqua enim plasmatur, et figuratur; sed quod in matrice plasmatur, tempore indiget: quod vero in aqua, non ita, sed in uno momento omnia fiunt. Talis enim est natura corporum ut tempore assumant perfectionem; in spiritualibus vero non est ita; quoniam perfecta a principio constituuntur quae fiunt. Ex quo igitur ascendit a Iordane dominus, non adhuc reptilia animarum viventium, sed animas spirituales et rationabiles aqua reddit.

Augustinus de Bapt. Parv: Sed quia non ait nisi quis renatus fuerit ex aqua et spiritu, non habebit salutem, vel vitam aeternam; sed non intrabit in regnum Dei; ad hoc, inquiunt quidam, parvuli baptizandi sunt, ut sint cum Christo in regno Dei, ubi non erunt, si baptizati non fuerint; quamvis et sine Baptismo si parvuli moriantur, salutem vitamque aeternam habituri sint, quoniam nullo peccati vinculo astricti sunt. Sed cur nascatur denuo, nisi renovandus a vetustate? Aut unde imago Dei non intrat in regnum Dei, nisi impedimento prohibente peccati?

Haymo: Talia autem ac tanta secreta mysteria Nicodemo capere non valenti dominus ex carnali nativitate similitudinem dedit, dicens quod natum est ex carne, caro est; et quod natum est ex spiritu, spiritus est: sicut enim caro carnem procreat, ita quoque spiritus spiritum parit.

Chrysostomus in Ioannem: Nihil igitur sensibilibus inquiras, neque aestimes quod carnem generet spiritus: domini enim caro genita est non quidem a spiritu solum sed etiam a carne. Quod autem natum est ex spiritu, spirituale est. Nativitatem enim hic non eam quae secundum substantiam, dicit, sed eam quae secundum honorem et gratiam. Si igitur et filius Dei ita natus est, quid plus habebit omnibus qui ita nati sunt? Invenietur autem et spiritu minor, cum eius nativitas gratia spiritus sit. Et quomodo haec a Iudaicis distant dogmatibus? Vide autem et spiritus sancti dignitatem: Dei enim opus videtur facere. Supra enim dixit, quoniam ex Deo nati sunt; hic autem quoniam spiritus eos generat. Dicens autem Christus, quoniam qui natus est ex spiritu, spiritus est, quia

whence he ascends a new man. Thus should you learn, that the virtue of the Father, and of the Son, and of the Holy Ghost, fills all things. For which reason also Christ lay three days in the grave before His resurrection. That then which the womb is to the offspring, water is to the believer; he is fashioned and formed in the water. But that which is fashioned in the womb needs time; whereas the water all is done in an instant. For the nature of the body is such as to require time for its completion; but spiritual creations are perfect from the beginning. From the time that our Lord ascended out of the Jordan, water produces no longer reptiles, i.e. living souls; but souls rational and endued with the Spirit.

AUG. Because He does not say, Except a man be born again of water and of the Spirit, he shall not have salvation, or eternal life; but, he shall not enter into the kingdom of God; from this, some infer that children are to be baptized in order to be with Christ in the kingdom of God, where they would not be, were they not baptized; but that they will obtain salvation and eternal life even if they die without baptism, not being bound with any chain of sin. But why is a man born again, except to be changed from his old into a new state? Or why does the image of God not enter into the kingdom of God, if it be not by reason of sin?

HAYMO. But Nicodemus being unable to take in so great and deep mysteries, our Lord helps him by the analogy of our carnal birth, saying, That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. For as flesh generates flesh, so also does spirit, spirit.

CHRYS Do not look then for any material production, or think that the Spirit generates flesh; for even the Lord's flesh is generated not by the Spirit only, but also by the flesh. That which is born of the Spirit is spiritual. The birth here spoken of takes place not according to our substance, but according to honor and grace. But the birth of the Son of God is otherwise; for else what would He have been more than all who are born again? And He would be proved too inferior to the Spirit, inasmuch as His birth would be by the grace of the Spirit. How does this differ from the Jewish doctrine? - But mark next the part of the Holy Spirit, in the divine work. For whereas above some are said to be born of God, here, we find, the Spirit generates them. - The wonder

turbatum rursus vidit, ad sensibile exemplum ducit sermonem, dicens non mireris quia dixi tibi: oportet vos nasci denuo. Dicendo enim ne mireris, ostendit animi eius turbationem. Ponit autem exemplum quod neque communionem aliquam ad corporum grossitiem habet, neque ad incorporeorum perveniens naturam, quod est venti delatio, dicens spiritus ubi vult spirat, et vocem eius audis: sed nescis unde veniat aut quo vadat. Sic est omnis qui natus est ex spiritu. Quod dicit, tale est. Si ventum nullus detinet, sed quo vult fertur: multo magis spiritus actionem, naturae leges detinere non poterunt, non terminus corporalis nativitatis, neque aliud quid talium. Quoniam autem de vento hic dictum est, manifestat illud quod dicit vocem eius audis, idest sonitum percussionis; non enim loquens infideli et nescienti spiritus actionem hoc diceret. Dicit autem ubi vult spirat, non quasi electionem quamdam vento habente, sed eam quae a natura est motionem, quae non prohibetur, et cum potestate fit. Et nescis unde veniat, aut quo vadat; idest, si huius spiritus, cuius sensum suscipis auditu et tactu, interpretari nescis viam, qualiter divini spiritus operationem scrutaris? Unde subdit sic est omnis qui natus est ex spiritu.

Augustinus in Ioannem: Sed quis nostrum non videat verbi gratia Austrum euntem a meridie ad Aquilonem, aut alium ventum venientem ab oriente et occidente? Quomodo ergo nescimus unde veniat aut quo eat?

Beda: Spiritus igitur sanctus est qui ubi vult spirat, quia ipse in potestate habet cuius cor gratia suae visitationis illustret. Et vocem eius audis, cum te praesente loquitur is qui spiritu sancto repletus est.

Augustinus: Sonat Psalmus, sonat Evangelium, sonat sermo divinus, vox spiritus est. Hoc igitur dicit, quia verbo et sacramento invisibiliter adest spiritus sanctus, ut nascamur.

of Nicodemus being roused again by the words, He who is born of the Spirit is spirit, Christ meets him again with an instance from nature; Marvel not that I said to you, You must be born again. The expression, Marvel not, shows that Nicodemus was surprised at His doctrine. He takes for this instance some thing, not of the grossness of other bodily things, but still removed from the incorporeal nature, the wind; The wind blows where it lists, and you hear the sound thereof, but can not tell whence it comes, and whither it goes: so is every one that is born of the Spirit. That is to say, if no one can restrain the wind from going where it will; much less can the laws of nature, whether the condition of our natural birth, or any other, restrain the action of the Spirit. That He speaks of the wind here is plain, from His saving, You hear the sound thereof, i.e. its noise when it strikes objects. He would not in talking to an unbeliever and ignorant person, so describe the action of the Spirit. He says, Blows where it lists; not meaning any power of choice in the wind, but only its natural movements, in their uncontrolled power. But can not tell whence it comes or whither it goes; i.e. If you can not explain the action of this wind which comes under the cognizance both of your feeling and hearing, why examine into the operation of the Divine Spirit? He adds, So is every one that is born of the Spirit.

AUG. But who of us does not see, for example, that the south wind blows from south to north, another wind from the east, another from the west? And how then do we not know whence the wind comes, and whither it goes?

BEDE. It is the Holy Spirit therefore, Who blows where He lists. It is in His own power to choose, whose heart to visit with in His enlightening grace. And you hear the sound thereof. When one filled with the Holy Spirit is present with you and speaks to you.

AUG. The Psalm sounds, the Gospel sounds, the Divine Word sounds; it is the sound of the Spirit. This means that the Holy Spirit is invisibly present in the Word and Sacrament, to accomplish our birth.

Alcuinus: Ergo nescis unde veniat aut quo vadat; quia etsi te praesente spiritus ad horam quempiam repleverit, non potest videri quomodo in eum intraverit, vel quomodo redierit, quia natura est invisibilis.

Haymo: Sive nescis unde veniat, quia quomodo credentes ad fidem introducat ignoras; vel quo vadat, quia quomodo fideles ad spem perducatur nescis; et sic est omnis qui natus est ex spiritu; ac si dicat: spiritus sanctus spiritus invisibilis est; ita et quisquis ex spiritu nascitur, invisibiliter nascitur.

Augustinus: Vel aliter. Et si tu nascaris de spiritu, hoc eris, ut ille qui non est natus adhuc de spiritu, nesciat unde venias aut quo eas; hoc enim secutus ait sic est omnis qui natus est ex spiritu.

Theophylactus: Confundatur ergo Macedonius impugnator spiritus, qui servum spiritum sanctum asseruit: spiritus enim sanctus propria potestate et ubi vult, et qualiter vult operatur.

ALCUIN. Therefore, You know not whence it comes, or whither it goes; for, although the Spirit should possess a person in your presence at a particular time, it could not be seen how He entered into him, or how He went away again, because He is invisible.

HAYMO. Or, You can not tell whence it comes; i.e. you know not how He brings believers to the faith; or whither it goes, i.e. how He directs the faithful to their hope. And so is every one that is born of the Spirit; as if He said, The Holy Spirit is an invisible Spirit; and in like manner, every one who is born of the Spirit is born invisibly.

AUG. Or thus: If you are born of the Spirit, you will be such, that he, who is not yet born of the Spirit, will not know whence you come, or whither you go. For it follows, So is every one that is born of the Spirit.

THEOPHYL. This completely refutes Macedonius the impugner of the Spirit, who asserted that the Holy Ghost was a servant. The Holy Ghost, we find, works by His own power, where here He will, and what He will.

Lectio 3

9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, πῶς δύναται ταῦτα γενέσθαι; 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. 12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

9. Nicodemus answered and said to him, How can these things be? 10. Jesus answered and said to him, Are you a master of Israel, and know not these things? 11. Verily, verily, I say to you, We speak that we do know, and testify that we have seen; and you receive not our witness. 12. If I have told you earthly things, and you believe not, how shall you believe, if I tell you of heavenly things.

Haymo: *Mysteria divinae maiestatis Nicodemus capere non valet quae a domino audiebat: et ideo rationem quaerens, factum non abnegans, non voto reprehendentis, sed affectu discentis dominum interrogat; unde dicitur respondit Nicodemus, et dixit ei: quomodo possunt haec fieri?*

HAYMO. Nicodemus cannot take in the mysteries of the Divine Majesty, which our Lord reveals, and therefore asks how it is, not denying the fact, not meaning any censure, but wishing to be informed: Nicodemus answered and said to Him, How can these things be?

Chrysostomus in Ioannem: *Quia igitur adhuc in Iudaica vilitate manet, et exemplo ita manifesto dicto ei, adhuc interrogat, de reliquo asperius ad eum Christus loquitur; unde sequitur respondit et dixit ei: tu es magister in Israel, et haec ignoras?*

CHRYS. Forasmuch then as he still remains a Jew, and, after such clear evidence, persists in a low and carnal system, Christ addresses him henceforth with greater severity: Jesus answered and said to him, Are you a master in Israel, and know not these things?

Augustinus in Ioannem: *Quid putamus? Dominum huic magistro Iudaeorum quasi insultare voluisse? Volebat quidem illum nasci de spiritu: nemo autem ex spiritu nascitur nisi humilis fuerit, quia ipsa humilitas facit nos nasci de spiritu. Ille autem magisterio inflatus erat, et alicuius momenti sibi esse videbatur, quia doctor erat Iudaeorum. Deponit ergo dominus superbiam eius, ut possit nasci de spiritu.*

AUG. What think we? that our Lord wished to insult this master in Israel? He wished him to be born of the Spirit: and no one is born of the Spirit except he is made humble; for this very humility it is, which makes us to be born of the Spirit. He however was inflated with his eminence as a master, and thought himself of importance because he was a doctor of the Jews. Our Lord then casts down his pride, in order that he may be born of the Spirit.

Chrysostomus: *Nequaquam tamen nequitiam accusat viri, sed insipientiam et ruditatem solum. Sed dicet aliquis: quid commune habet haec nativitas, de qua scilicet Christus locutus est, ad Iudaica dogmata? Habet quidem commune: nam qui primus homo factus est, et quae de costa facta est mulier, et quae steriles genuerunt, et quae per aquam miracula perfecta sunt: dico autem, quod Elisaeus de aqua ferrum eduxit, et quod Iudaei mare rubrum transierunt, et*

CHRYS. Nevertheless He does not charge the man with wickedness, but only with want of wisdom, and enlightenment. But some one will say, What connection has this birth, of which Christ speaks, with Jewish doctrines? Thus much. The first man that was made, the woman that was made out of his rib, the barren that bare, the miracles which were worked by means of water, I mean, Elijah's bringing up the iron from the river, the passage of the

quod Naaman Syrus in Iordane purgatus est: haec omnia nativitatem spiritualem et purgamentum in ea futurum figuraliter personabant; et ea quae a prophetis sunt dicta, occulte ostendunt hunc nativitatis modum; ut puta illud: renovabitur ut aquilae iuventus tua; et: beati quorum remissae sunt iniquitates. Sed et Isaac figura huius nativitatis erat. Haec igitur rememorans dixit tu es magister in Israel, et haec ignoras? Rursus autem aliunde suum sermonem ei credibilem facit, ad imbecillitatem eius condescendens, cum subdit amen, amen dico tibi, quia quod scimus loquimur, et quod vidimus testamur, et testimonium nostrum non accipitis. Apud nos visus aliis sensibus certior est; et si volumus aliquem facere credere, ita dicimus, quoniam oculis nostris vidimus. Propterea Christus humano loquens ad eum sermone, non visum sensibilem inducit; sed manifestum est quod de certissima cognitione et non aliter se habente loquitur. Igitur hoc quidem, idest quod scimus, ait de seipso solo.

Haymo: Quaeritur autem quare pluraliter dicat quod scimus loquimur. Ad quod dicendum, quod unigenitus Dei filius erat qui hoc loquebatur; ostendens qualiter pater est in filio, et filius in patre, et spiritus sanctus ab utroque indivisibilis procedat.

Alcuinus: Vel dicit pluraliter, ac si dicat: ego et illi qui modo spiritu sunt renati, intelligimus illud quod loquimur; et quod vidimus apud patrem in abscondito, hoc testamur foris in mundo; et vos, qui carnales estis et superbi, non accipitis testimonium nostrum.

Theophylactus: Quod nequaquam de Nicodemo dicit, sed de genere Iudaeorum, qui usque ad finem in perfidia permanserunt.

Chrysostomus in Ioannem: Quod quidem non turbati verbum est, sed mansuetudinem ostendentis. Hinc enim erudit nos, cum ad aliquos locuti fuerimus et non persuaserimus, non tristari neque irasci, sed nostrum sermonem credibilem facere, non solum non irascendo, sed etiam non clamando; materia enim irae clamor est. Iesus autem dogmata excelsa tangere

Red Sea, and Naaman the Syrian's purification in the Jordan, were all types and figures of the spiritual birth, and of the purification which was to take place thereby. Many passages in the Prophets too have a hidden reference to this birth: as that in the Psalms, Making you young and lusty as an eagle: and, Blessed is he whose unrighteousness is forgiven. And again, Isaac was a type of this birth. Referring to these passages, our Lord says, Are you a master in Israel, and know not these things? A second time however He condescends to his infirmity, and makes use of a common argument to render what He has said credible: Verily, verily, I say to you, We speak that we do know, and testify that we have seen, and you receive not our testimony. Sight we consider the most certain of all the senses; so that when we say, we saw such a thing with our eyes, we seem to compel men to believe us. In like manner Christ, speaking after the manner of men, does not indeed say that he has seen actually, i.e. with the bodily eye, the mysteries He reveals; but it is clear that He means it of the most certain absolute knowledge. This then, viz. That we do know, he asserts of Himself alone.

HAYMO. Why, it is He asked, does He speak in the plural number, We speak that we do know? Because the speaker being the Only-Begotten Son of God, He would show that the Father was in the Son, and the Son in the Father, and the Holy Ghost from both, proceeding indivisibly.

ALCUIN. Or, the plural number may have this meaning; I, and they who are born again of the Spirit, alone understand what we speak; and having seen the Father in secret, this we testify openly to the world; and you, who are carnal and proud, receive not our testimony.

THEOPHYL. This is not said of Nicodemus, but of the Jewish race, who to the very last persisted in unbelief.

CHRYS. They are words of gentleness, not of anger; a lesson to us, when we argue and cannot converse, not by sore and angry words, but by the absence of anger and clamor, (for clamor is the material of anger,) to prove the soundness of our views. Jesus in entering upon high doctrines, ever checks Himself in compassion to the weakness of His hearer: and does not

debens, propter audientium infirmitatem se detinet multoties; et non continue dignis sua magnitudine dogmatibus immoratur, sed magis his quae condescensionem habent; unde hic subditur si terrena dixi vobis, et non creditis, quomodo si dixero vobis caelestia, credetis?

Augustinus: Hoc est, si non creditis quia templum possum suscitare deiectum a vobis, quomodo credetis quia per spiritum sanctum possunt homines regenerari?

Chrysostomus in Ioannem: Vel aliter. Si Baptismum terrenum dicat, non mireris, quia in terra perficitur, et comparatione illius nativitatis stupendae quae est ex substantia patris, terrena est gratiae nativitas. Et bene non dixit: non intelligitis; sed non creditis: nam cum quis aliqua per intellectum suscipere non valet, amentiae vel ignorantiae imputatur; cum autem hoc non suscipiat aliquis quod solum fide oportet suscipere, non amentiae sed infidelitatis est accusatio. Dicebantur autem haec, etsi non credebantur, quia posterius erant ea suscepturi.

dwell continuously on the most important truths, but turns to others more humble. Whence it follows: If I have told you earthly things, and you believe not, how shall you believe if I tell you of heavenly things.

AUG. That is: If you do not believe that I can raise up a temple, which you have thrown down, how can you believe that men can be regenerated by the Holy Ghost?

CHRYS, Or thus: Be not surprised at His calling Baptism earthly. It is performed upon earth, and is compared with that stupendous birth, which is of the substance of the Father, an earthly birth being one of mere grace. And well has He said, not, You understand not, but, You believe not: for when the understanding cannot take in certain truths, we attribute it to natural deficiency or ignorance: but where that is not received which it belongs to faith only to receive, the fault is not deficiency, but unbelief. These truths, however, were revealed that posterity might believe and benefit by them, though the people of that age did not.

Lectio 4

13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.

13. And no man has ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Augustinus de Peccat. Mer. et Remiss: Notata paululum eius imperitia qui se ceteris de magisterio praeferbat, et omnium talium incredulitate reprehensa, respondet quod alii credant, si illi non credunt ad illud quod interrogatus est quomodo possunt ista fieri? Dicens et nemo ascendit in caelum, nisi qui descendit de caelo, filius hominis qui est in caelo; quasi dicat: sic fiet generatio spiritualis, ut sint caelestes homines ex terrenis; quod adipisci non poterunt nisi membra mea efficiantur, ut ipse ascendat qui descendit, non aliud deputans corpus suum, idest Ecclesiam suam, quam seipsum.

AUG. After taking notice of this lack of knowledge in a person, who, on the strength of his magisterial station, set himself above others, and blaming the unbelief of such men, our Lord says, that if such as these do not believe, others will: No one has ascended into heaven, but He that came down from heaven, even the Son of man who is in heaven. This may be rendered: The spiritual birth shall be of such sort, as that men from being earthly shall become heavenly: which will not be possible, except they are made members of Me; so that he who ascends, becomes one with Him who descended. Our Lord accounts His body, i.e. His Church, as Himself.

Gregorius Moralium: Quia enim nos unum cum illo iam facti sumus, unde solus venit in se, solus redit etiam in nobis; et is qui in caelo semper est, ad caelum quotidie ascendit.

GREG. Forasmuch as we are made one with Him, to the place from which He came alone in Himself, thither He returns alone in us; and He who is ever in heaven, daily ascends to heaven.

Augustinus: Quamvis autem in terra factus sit filius hominis, divinitatem tamen suam, qua in caelo manens, descendit ad terram, non indignam censuit nomine filii hominis, sicut carnem suam dignatus est nomine filii Dei. Per unitatem enim personae, qua utraque substantia unus est Christus; et filius Dei ambulabat in terra, et idem ipse filius hominis manebat in caelo. Fit ergo credibiliorum fides ex incredibilibus creditis. Si enim divina substantia longe distantior potuit propter nos ita suscipere humanam substantiam, ut una persona fieret; quanto credibilis alii sancti fiunt cum homine Christo unus Christus, ut omnibus per gratiam ascendentibus, ipse unus ascendat in caelum qui de caelo descendit?

AUG. Although He was made the Son of man upon earth, yet His Divinity with which, remaining in heaven, He descended to earth, He has declared not to disagree with the title of Son of man, as He has thought His flesh worthy the name of Son of God. For through the Unity of person, by which both substances are one Christ, He walked upon earth, being Son of God; and remained in heaven, being Son of man. And the belief of the greater, involves belief in the less. If then the Divine substance, which is so far more removed from us, and could for our sake take up the substance of man so as to unite them in one person; how much more easily may we believe, that the Saints united with the man Christ, become with Him one Christ, so that while it is true of all, that they ascend by grace, it is at the same time true, that He alone ascends to heaven, Who came down from heaven.

Chrysostomus in Ioannem: Vel aliter. Quia dixerat Nicodemus scimus quoniam a Deo venisti magister, ne aestimetur ita esse magister ut multi prophetarum de terra existentes, subiungit et nemo ascendit in caelum nisi qui descendit de caelo, filius hominis qui est in caelo.

Theophylactus: Cum vero filium hominis descendisse de caelo audis, non putes quod de caelo caro descenderit: hoc enim haereticorum dogma est, qui docebant, quod Christus de caelo corpus sumpserat, et per virginem transierat.

Chrysostomus: Filium enim hominis non carnem hic vocavit, sed a minori substantia se totum nominavit: est enim ei consuetudo multoties a divinitate, multoties ab humanitate totum vocare.

Beda: Si enim aliquis homo nudus de monte ad convallia descendat, et assumptis vestimentis et armis ad eundem montem ascendat, recte ipse idem qui prius descendit ascendisse perhibetur.

Hilarius de Trin: Vel quia de caelo descendit, conceptae de spiritu originis causa est: non enim corpori Maria originem dedit, licet ad incrementa partumque corporis omne quod sexus sui est naturale contulerit. Quod vero hominis filius est, susceptae in virgine carnis est partus. Quod autem in caelis est, naturae semper permanentis potestas est, quae non ex infinitatis suae virtute in regionem definiti corporis coarctavit verbi Dei potestatem, et in forma servi manens ab omni intra extraque caeli mundique circulo, caeli ac mundi dominus non abfuit. Per hoc ergo et de caelo descendit, quia filius hominis est; et in caelis est, quia verbum caro factum, non amiserat manere quod verbum est.

Augustinus in Ioannem: Miraris autem quia hic erat, et in caelo. Tales fecit discipulos suos. Paulum audi dicentem: nostra conversatio in caelis est. Si homo Paulus ambulabat in terra et conversabatur in caelis, Deus caeli et terrae non poterat esse in caelo et in terra?

CHRYS. Or thus: Nicodemus having said, We know that You are a teacher sent from God; our Lord says, And no man has ascended, &c. in that He might not appear to be a teacher only like one of the Prophets.

THEOPHYL. But when you hear that the Son of man came down from heaven, think not that His flesh came down from heaven; for this is the doctrine of those heretics, who held that Christ took His Body from heaven, and only passed through the Virgin.

CHRYS. By the title Son of man here, He does not mean His flesh, but Himself altogether; the lesser part of His nature being put to express the whole. It is not uncommon with Him to name Himself wholly from His humanity, or wholly from His divinity.

BEDE; If a man of set purpose descend naked to the valley, and there providing himself with clothes and armor, ascend the mountain again, he who ascended may be said to be the same with him who descended.

HILARY; Or, His descending from heaven is the source of His origin as conceived by the Spirit: Mary gave not His body its origin, though the natural qualities of her sex contributed its birth and increase. That He is the Son of man is from the birth of the flesh which was conceived in the Virgin. That He is in heaven is from the power of His everlasting nature, which did not contract the power of the Word of God, which is infinite, within the sphere of a finite body. Our Lord remaining in the form of a servant, far from the whole circle, inner and outer, of heaven and the world, yet as Lord of heaven and the world, was not absent therefrom. So then He came down from heaven because He was the Son of man; and He was in heaven, because the Word, which was made flesh, had not ceased to be the Word.

AUG. But you wonder that He was at once here, and in heaven. Yet such power has He given to His disciples. Hear Paul, Our conversation is in heaven. If the man Paul walked upon earth, and had his conversation in

heaven; shall not the God of heaven and earth be able to be in heaven and earth?

Chrysostomus: Vide autem, quia quod valde videtur excelsum, indignum est sua magnitudine: non enim solum in caelo est, sed ubique, et omnia replet. Sed adhuc ad imbecillitatem auditoris loquitur, paulatim eum reducere volens.

CHRYS. That too which seems very lofty is still unworthy of His vastness. For He is not in heaven only, but every where, and fills all things. But for the present He accommodates Himself to the weakness of His hearer, that by degrees He may convert him.

Lectio 5

14 καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, 15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15. That whosoever believes in him should not perish, but have eternal life.

Chrysostomus in Ioannem: Quia dixerat beneficium Baptismi, inducit huius causam, scilicet crucem, dicens et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet filium hominis.

CHRYS. Having made mention of the gift of baptism, He proceeds to the source of it, i.e. the cross: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

Beda: Magistrum legis Mosaicae ad spiritualem sensum eiusdem legis inducit, recordans veteris historiae, et hanc in figuram suae passionis atque humanae salvationis factam edisserens.

BEDE; He introduces the teacher of the Mosaic law, to the spiritual sense of that law; by a passage from the Old Testament history, which was intended to be a figure of His Passion, and of man's salvation.

Augustinus de Peccat. Mer. et Remiss: Serpentum enim incurisibus in deserto multi moriebantur; ac sic Moyses ex praecepto domini exaltavit in deserto aeneum serpentem: hunc videntes sanabantur continuo. Exaltatus serpens est mors Christi, eo significandi modo quo per efficientem id quod efficitur significatur. A serpente quippe mors venit, qui peccatum, quo mori meretur, homini persuasit; dominus autem in carnem suam non peccatum transtulit tamquam venenum serpentis, sed mortem, ut esset in similitudine carnis peccati poena sine culpa; unde in carne peccati et poena solveretur et culpa.

AUG. Many dying in the wilderness from the attack of the serpents, Moses, by commandment of the Lord, lifted up a brazen serpent and those who looked upon it were immediately healed. The lifting up of the serpent is the death of Christ; the cause, by a certain mode of construction, being put for the effect. The serpent was the cause of death, inasmuch as he persuaded man into that sin, by which he merited death. Our Lord, however, did not transfer sin, i.e. the poison of the serpent, to his flesh, but death; in order that in the likeness of sinful flesh, there might be punishment without sin, by virtue of which sinful flesh might be delivered both from punishment and from sin.

Theophylactus: Videas ergo figuram ad veritatem: ibi enim serpentis similitudo speciem quidem bestiae habet, venenum autem non habet; sic et hic Christus a peccato liber, in similitudinem carnis peccati venit. Exaltari autem audiens, suspensionem intelligas in altum, ut sanctificaret aerem qui sanctificaverat terram ambulando in ea: intelligas etiam per exaltationem gloriam: nam illa crucis altitudo gloria Christi facta est: in quo enim iudicari voluit, in hoc huius mundi principem iudicavit. Adam enim iuste mortuus est, quia peccavit; dominus vero iniuste, quia peccatum non fecit. Postquam ergo iniuste mortem sustinuit, superavit illum qui eum tradidit morti, et sic liberavit

THEOPHYL. See then the aptness of the figure. The figure of the serpent has the appearance of the beast, but not its poison: in the same way Christ came in the likeness of sinful flesh, being free from sin. By Christ's being lifted up, understand His being suspended on high, by which suspension He sanctified the air, even as He had sanctified the earth by walking upon it. Herein too is typified the glory of Christ: for the height of the cross was made His glory for in that He submitted to be judged, He judged the prince of this world; for Adam died justly, because he sinned; out Lord unjustly, because He did no sin. So He overcame him, who delivered Him over to death, and

Adam a morte. Sed in hoc devictum se invenit: non enim potuit in cruce dominum contristare ut crucifigentes odiret; sed magis diligebat, et pro eis orabat. Sic igitur crux Christi eius exaltatio et gloria facta est.

Chrysostomus: Ideo etiam non dixit: pendere oportet filium hominis, sed exaltari, quia honestius hoc videbatur: unde et propter audientem et propter figuram hoc posuit; ut discas quoniam cognata sunt vetera novis; deinde ut cognoscas quoniam non invitus ad passionem venit; et adhuc ut discas quoniam multis hinc nascitur salus.

Augustinus: Sicut ergo tunc qui conspiciebat exaltatum serpentem, a veneno sanabatur, et a morte liberabatur; sic nunc qui conformatur similitudini mortis Christi per fidem Baptismumque eius, et a peccato per iustificationem, et a morte per resurrectionem liberatur; hoc est enim quod ait: ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam. Quid ergo opus est ut morti Christi per Baptismum conformetur parvulus, si morsu serpentis non est omnino venenatus?

Chrysostomus: Attende autem, quod passionem obumbrate posuit, ne ex eius verbis fieret tristis auditor; fructum vero passionis posuit manifeste. Si enim qui credunt in crucifixum, non pereunt; multo magis qui crucifixus est, non perit.

Augustinus in Ioannem: Hoc autem interest inter figuratam imaginem et rem ipsam, quod illi sanabantur a morte ad temporalem vitam; hi autem, ut habeant vitam aeternam.

thus delivered Adam from death. And in this the devil found himself vanquished, that he could not upon the cross torment our Lord into hating His murderers: but only made Him love and pray for them the more. In this way the cross of Christ was made His lifting up, and glory.

CHRYS. Wherefore He does not say, The Son of man must be suspended, but lifted up, a more honorable term, but coming near the figure. He uses the figure to show that the old dispensation is akin to the new, and to show on His hearers' account that He suffered voluntarily; and that His death issued in life.

AUG. As then formerly he who looked to the serpent that was lifted up, was healed of its poison, and saved from death; so now he who is conformed to the likeness of Christ's death by faith and the grace of baptism, is delivered both from sin by justification, and from death by the resurrection: as He Himself said; That whosoever believes in Him should not perish, but have everlasting life. What need then is there that the child should be conformed by baptism to the death of Christ, if he be not altogether tainted by the poisonous bite of the serpent?

CHRYS. Observe; He alludes to the Passion obscurely, in consideration to His hearer; but the fruit of the Passion He unfolds plainly; viz. that they who believe in the Crucified One should not perish. And if they who believe in the Crucified live, much more shall the Crucified One Himself.

AUG. But there is this difference between the figure and the reality, that the one recovered from temporal death, the other from eternal.

Lectio 6

16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται: ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. 17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18. He that believes in him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of God.

Chrysostomus in Ioannem: Quia dixerat oportet exaltari filium hominis, quo mortem occulte significavit, ne auditor tristis ab his fieret verbis, humanum quid de eo suspicans, et mortem eius aestimans non esse salutarem; hoc ad rectitudinem reducit, filium Dei dicens eum qui datur ad mortem, et mortem eius causam esse vitae aeternae; unde dicit sic enim Deus dilexit mundum, ut filium suum unigenitum daret; ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam; quasi dicat: ne mireris quoniam ego debeo exaltari, ut vos salvemini: etenim et patri hoc videtur; qui ita nos dilexit, ut pro servis indevotis filium dederit. Dicendo autem sic Deus dilexit mundum, multam indicat amoris intensionem. Multa enim est et infinita distantia: qui enim immortalis, qui sine principio, qui magnitudo infinita, eos qui sunt ex terra et cinere, infinitis plenos peccatis dilexit. Sed et ea quae post hoc ponit, ostensiva sunt magni amoris: non enim servum, non Angelum, non Archangelum dedit, sed filium suum. Rursus, si filios plures habuisset et dedisset unum, hoc etiam esset maximum; nunc vero filium unicum dedit; unde subdit unigenitum.

Hilarius de Trin: Sed si dilectionis hinc fides est creaturam creaturae praestitisse, non facit magni meriti fidem vilis et spernenda iactura. Pretiosa autem sunt quae commendant caritatem, et ingentia ingentibus aestimantur. Deus diligens mundum, filium non adoptivum, sed suum et unigenitum dedit. Hic proprietas est, nativitas est, veritas est; non creatio est, non adoptio est,

CHRYS. Having said, Even so must the Son of man be lifted up, alluding to His death; lest His hearer should be cast down by His words, forming some human notion of Him, and thinking of His death as an evil, He corrects this by saying, that He who was given up to death was the Son of God, and that His death would be the source of life eternal; So God loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life; as if He said, Marvel not that I must be lifted up, that you may be saved: for so it seems good to the Father, who has so loved you, that He has given His Son to suffer for ungrateful and careless servants. The text, God so loved the world, shows intensity of love. For great indeed and infinite is the distance between the two. He who is without end, or beginning of existence, Infinite Greatness, loved those who were of earth and ashes, creatures laden with sins innumerable. And the act which springs from the love is equally indicative of its vastness. For God gave not a servant, or an Angel, or an Archangel, but His Son. Again, had He had many sons, and given one, this would have been a very great gift; but now He has given His Only Begotten Son.

HILARY; If it were only a creature given up for the sake of a creature, such a poor and insignificant loss were no great evidence of love. They must be precious things which prove our love, great things must evidence its greatness. God, in love to the world, gave His Son, not an adopted Son, but His own, even His Only Begotten. Here is proper Sonship, birth, truth: no creation, no

non falsitas est: hic dilectionis et caritatis fides est, ut ad mundi salutem et filium suum et unigenitum praestitisset.

Theophylactus: Videtur autem mihi quod, sicut dixit superius, quod filius hominis descendit de caelo, cum caro de caelo non descenderit; sed propter unam personam in Christo, quae Dei sunt attribuit homini: sed et nunc e converso, quae sunt hominis, verbo Dei appropriat: etenim Deus Dei filius impassibilis mansit; sed quia unus erat secundum hypostasim Dei filius et homo qui passionem sustinuit; filius dari dicitur in mortem, qui passibiliter patiebatur, non natura propria, sed carne propria. Est autem maxima utilitas consecuta ex huiusmodi datione, mentem excedens humanam; sequitur enim ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam. Vetus namque testamentum his qui servabant illud, dierum longitudinem promittebat; Evangelium vero aeternam et insolubilem vitam.

Augustinus: Notandum vero, quod eadem de filio Dei unigenito replicat quae de filio hominis in cruce exaltato praemiserat, dicens ut omnis qui credit in eum; quia idem redemptor et conditor noster filius Dei ante saecula existens, filius hominis factus est in fine saeculorum; ut qui per divinitatis suae potentiam nos creaverat ad perfruendam beatitudinem perennis vitae, ipse per fragilitatem humanitatis nostrae nos restauraret ad percipiendam quam perdidimus vitam.

Alcuinus: Vere autem per filium Dei habebit mundus vitam; quia non alia de causa venit in mundum nisi ut salvet mundum; unde sequitur non enim misit Deus filium suum ut iudicet mundum, sed ut salvetur mundus per ipsum.

Augustinus in Ioannem: Quare enim salvator mundi dictus est, nisi ut salvet mundum? Ergo quantum in medico est, sanare venit aegrotum. Ipse se interimit qui praecepta medici servare non vult, aut contemnit.

Chrysostomus in Ioannem: Sed quia hoc dicit, multi pigrorum in peccatorum magnitudine, et negligentiae superabundantia, Dei abutentes

adoption, no lie: here is the test of love and charity, that God sent His own and only begotten Son to save the world.

THEOPHYL As He said above, that the Son of man came down from heaven, not meaning that His flesh did come down from heaven, on account of the unity of person in Christ, attributing to man what belonged to God: so now conversely what belongs to man, he assigns to God the Word. The Son of God was impassible; but being one in respect of person with man who was passable, the Son is said to be given up to death, inasmuch as He truly suffered, not in His own nature, but in His own flesh. From this death follows an exceeding great and incomprehensible benefit: viz. that whosoever believes in Him should not perish, but have everlasting life. The Old Testament promised to those who obey obeyed it, length of days: the Gospel promises life eternal, and imperishable.

BEDE; Note here, that the same which he before said of the Son of man, lifted up on the cross, he repeats of the only begotten Son of God: viz. That whosoever believes in Him, &c. For the same our Maker and Redeemer, who was Son of God before the world was, was made at the end of the world the Son of man; so that He who by the power of His Godhead had created us to enjoy the happiness of an endless life, the same restored us to the life we have lost by taking our human frailty upon Him.

ALCUIN. Truly through the Son of God shall the world have life; for no other cause came He into the world, except to save the world. God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

AUG. For why is He called the Savior of the world, but because He saves the world? The physician, so far as his will is concerned, heals the sick. If the sick despises or will not observe the directions of the physician, he destroys himself.

CHRYS. Because however He says this, slothful men in the multitude of their sins, and excess of carelessness, abuse God's mercy, and say, There is no hell,

misericordia, dicunt: non est Gehenna, non est supplicium; omnia nobis Deus peccata dimittit. Sed considerandum, quod duo sunt Christi adventus: qui iam factus est, et qui futurus. Et prior quidem factus est, non ut iudicet quae facta sunt a nobis, sed ut dimittat. Secundus autem, non ut dimittat, sed ut iudicet. De priori igitur ait: non veni ut iudicem mundum; quia enim clemens est, non facit iudicium, sed interim remissionem omnium peccatorum per Baptismum primo, et postea per poenitentiam; quia si hoc modo non fecisset, universi simul perditii essent: omnes enim peccaverunt et egent gratia Dei. Ne igitur aliquis crederet se impune peccare, subdit de poena non credentis qui credit in eum, non iudicatur. Qui credit, inquit, non qui investigat. Quid igitur si immundam habeat vitam? Maxime quidem Paulus tales non fideles esse dicit: confitentur se nosse Deum, factis autem negant. Sed hoc illud significat: quia secundum hoc qui credit, non iudicatur; sed operum quidem graviolem sustinebit poenam; infidelitatis autem causa non torquebitur.

Alcuinus: Vel qui credit in eum et adhaeret ei ut membrum capiti, non iudicabitur.

Augustinus: Quid autem dicturum sperabas de eo qui non credit, nisi quod iudicatur? Sed vide quid dicit: qui autem non credit, iam iudicatus est. Nondum apparuit iudicium, sed iam factum est iudicium. Novit enim dominus qui sunt eius; novit qui permaneant ad coronam et qui permaneant ad flammam.

Chrysostomus: Aut hoc dicit, quia ipsum discredere impenitentis supplicium est: esse enim extra lumen, etiam secundum se, maximum supplicium est. Vel quod futurum est praenuntiat. Sicut enim qui occidit hominem, etsi nondum sententia iudicantis condemnatus sit, rei tamen natura condemnatus est; ita et qui incredulus est; sicut et Adam qua die comedit de ligno, mortuus est.

Gregorius Moralium: Vel aliter. In extremo iudicio aliqui non iudicantur et pereunt, de quibus hic dicitur qui non credit, iam iudicatus est. Non enim

no punishment; God remits us all our sins. But let us remember, that there are two advents of Christ; one past, the other to come. The former was, not to judge but to pardon us: the latter will be, not to pardon but to judge us. It is of the former that He says, I have not come to judge the world. Because He is merciful, instead of judgment, He grants an internal remission of all sins by baptism; and even after baptism opens to us the door of repentance, which had He not done all had been lost; for all have sinned, and come short of the glory of God. Afterwards, however, there follows something about the punishment of unbelievers, to warn us against flattering ourselves that we can sin with impunity. Of the unbeliever He says, 'he is judged already.' - But first He says, He that believes in Him is not judged. He who believes, He says, not who inquires. But what if his life be impure? Paul very strongly declares that such are not believers: They confess, he says, that they know God, but in works deny Him. That is to say, Such will not be judged for their belief, but will receive a heavy punishment for their works, though unbelief will not be charged against them.

ALCUIN. He who believes in Him, and cleaves to Him as a member to the head, will not be condemned.

AUG. What did you expect Him to say of him who believed not, except that he is condemned. Yet mark His words: He that believes not is condemned already. The Judgment has not appeared, but it is already given. For the Lord knows who are His; who are awaiting the crown, and who the fire.

CHRYS. Or the meaning is, that disbelief itself is the punishment of the impenitent: inasmuch as that is to be without light, and to be without light is of itself the greatest punishment. Or He is announcing what is to be. Though a murderer be not yet sentenced by the Judge, still his crime has already condemned him. In like manner he who believes not, is dead, even as Adam, on the day that he ate of the tree, died.

GREG. Or thus: In the last judgment some perish without being judged, of whom it is here said, He that believes not is condemned already. For the day

eorum tunc causa discutitur qui a conspectu districti iudicis iam cum damnatione suae infidelitatis abscedunt. Professionem vero fidei retinentes, sed professionis opera non habentes, redarguuntur ut pereant. Qui vero nec fidei sacramenta tenuerunt, increpationem iudicis in extrema examinatione non audiunt: quia praeiudicati in infidelitatis suae tenebris, eius quem despexerant invectione argui non merentur. Princeps namque terrenam rempublicam regens aliter punit civem interius delinquentem, atque aliter hostem exterius rebellantem. In isto iura sua consulit; contra hostem vero bella movet, dignaque eius malitiae tormenta retribuit; de malo vero eius quid lex habeat non requirit; neque enim lege necesse est perimi eum qui lege numquam potuit teneri.

Alcuinus: Quare autem iudicatus est qui non credit, causam assignat dicens quia non credit in nomine unigeniti filii Dei. In hoc enim solo nomine est salus. Non habet Deus multos filios qui possint salvare; hunc habet unigenitum, per quem salvat.

Augustinus de Peccat. Mer. et Remiss: Ubi ergo parvulos ponimus baptizatos, nisi inter eos qui crediderunt? Hoc enim eis acquiritur per virtutem sacramenti et offerentium responsionem; ac per hoc eos qui baptizati non sunt, inter eos qui non crediderunt, statuimus.

of judgment does not try those who for unbelief are already banished from the sight of a discerning judge, are under sentence of damnation; but those, who retaining the profession of faith, have no works to show suitable to that profession. For those who have not kept even the sacraments of faith, do not even hear the curse of the Judge at the last trial. They have already, in the darkness of their unbelief, received their sentence, and are not thought worthy of being convicted by the rebuke of Him whom they had despised Again; For an earthly sovereign, in the government of his state, has a different rule of punishment, in the case of the disaffected subject, and the foreign rebel. In the former case he consults the civil law; but against the enemy he proceeds at once to war, and repays his malice with the punishment it deserves, without regard to law, inasmuch as he who never submitted to law, has no claim to suffer by the law.

ALCUIN. He then gives the reason why he who believes not is condemned, viz. because he believes not in the name of the only begotten Son of God. For in this name alone is there salvation. God has not many sons who can save; He by whom He saves is the Only Begotten.

AUG. Where then do we place baptized children? Amongst those who believe? This is acquired for them by the virtue of the Sacrament, and the pledges of the sponsors. And by this same rule we reckon those who are not baptized, among those who believe not.

Lectio 7

19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα. 20 πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ: 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20. For every one that does evil hates the light, neither comes to the light, lest his deeds should be reprov'd. 21. But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in God.

Alcuinus: Reddit causam quare non crediderunt, et quare iuste damnantur, dicens hoc est autem iudicium, quia lux venit in mundum.

ALCUIN. Here is the reason why men believed not, and why they are justly condemned; This is the condemnation, that light is come into the world.

Chrysostomus in Ioannem: Quasi dicat: numquid ipsi eam quaesierunt vel laboraverunt ut invenirent? Ipsa lux venit ad eos, nec ei occurrerunt; unde sequitur et dilexerunt homines magis tenebras quam lucem. Hic de reliquo omni eos privat excusatione: venit enim eripere a tenebris, et ad lucem ducere. Quis ergo eius qui non vult ad lucem accedere, miserebitur?

CHRYS. As if He said, So far from their having sought for it, or labored to find it, light itself has come to them, and they have refused to admit it; Men loved darkness rather than light, Thus He leaves them no excuse. He came to rescue them from darkness, and bring them to light; who can pity him who does not choose to approach the light when it comes unto him?

Beda: Lucem seipsum appellat, de qua Evangelista dixit: erat lux vera. Tenebras vero appellat peccata.

BEDE; He calls Himself the light, whereof the Evangelist speaks, That was the true light; whereas sin He calls darkness.

Deinde, quia videbatur multis esse incredibile quod dictum est (nullus enim tenebras praehonorat luci), subdit causam quare haec passi sunt, dicens erant enim eorum opera mala. Et si quidem in iudicium venisset, haberet hoc aliquam rationem; qui enim malorum sibi conscius est, fugere iudicem consuevit; parcenti vero, qui dereliquerunt occurrunt. Decens igitur erat eos qui multorum sibi ipsis erant conscii peccatorum, maxime Christo ad ignoscendum venienti occurrere; quod et in multis factum est; etenim publicani et peccatores venientes recumbebant cum Iesu. Quia vero quidam sunt ita molles ad eos qui pro virtute sunt labores, ut usque ad ultimum velint adhaerere malitiae; in horum iniuriam subdit omnis enim qui male agit, odit lucem: quod quidem dictum est de his qui eligunt in malitia manere.

CHRYS. Then because it seemed incredible that man should prefer light to darkness, he gives the reason of the infatuation, viz. that their deeds were evil. And indeed had He come to Judgment, there had been some reason for not receiving Him; for he who is conscious of his crimes, naturally avoids the judge. But criminals are glad to meet one who brings them pardon. And therefore it might have been expected that men conscious of their sins would have gone to meet Christ, as many indeed did; for the publicans and sinners came and sat down with Jesus. But the greater part being too cowardly to undergo the toils of virtue for righteousness' sake, persisted in their wickedness to the last; of whom our Lord says, Every one that does evil, hates the light. He speaks of those who choose to remain in their wickedness.

Alcuinus: Quia omnis qui male agit, odit lucem; idest, qui est in intentione peccandi, cui placet peccatum, odit lucem, quae detegit peccatum.

Augustinus Confess: Quia enim falli nolunt et fallere volunt, amant eam cum seipsam indicat, et oderunt eam cum eos ipsa lux indicat. Inde retribuetur eis, ut eos nolentes manifestet, et eis ipsa non sit manifesta. Amant ergo veritatem lucentem, oderunt eam redargentem; unde sequitur et non venit ad lucem, ut non arguantur opera eius.

Chrysostomus: Eum enim qui in Paganismo vivit, nullus redarguit, quia deos tales habet, et digna dogmatibus opera demonstrat; qui vero Christi sunt male viventes ab omnibus rectis accusantur. Si autem gentiles sunt recte viventes, hoc manifeste non novi. Non enim mihi dicas eos qui a natura sunt mites et honesti; non enim est hoc virtus; sed eum dic qui a passionibus sustinet violentiam, et sapienter vivit; sed non utique habes. Si enim regni enuntiatio, et Gehennae minae, et alia tanta documenta vix detinent homines in virtute, nullo horum persuasi pertransibunt virtutem. Si vero hypocrisis fingunt, gloriae gratia hoc faciunt: unde cum potuerint latere, non omittent uti malis desideriis. Quae etiam utilitas est cum aliquis sobrius sit et non rapit, fit vero vanae gloriae servus? Hoc enim non est recte vivere. Inanis enim gloriae servus fornicario non minor est: multo enim plura et graviora operatur. Si autem quidam recte sunt viventes in gentilibus, non hoc adversatur huic sermoni: quia non frequenter contingit, sed raro.

Beda: Moraliter etiam illi magis tenebras quam lucem diligunt, qui suos praedicatores bene docentes odiis et detractionibus insequuntur. Sequitur qui autem facit veritatem, venit ad lucem, ut manifestentur opera eius, quia in Deo sunt facta.

Chrysostomus: Non autem de his qui ab initio facti sunt Christiani hoc dicit; sed tantum de his qui ex gentibus vel Iudaeis ad rectam transponendi erant

ALCUIN. Every one that does evil, hates the light; i.e. he who is resolved to sin, who delights in sin, hates the light, which detects his sin.

AUG. Because they dislike being deceived, and like to deceive, they love light for discovering herself, and hate her for discovering them. Wherefore it shall be their punishment, that she shall manifest them against their will, and herself not be manifest unto them. They love the brightness of truth, they hate her discrimination; and therefore it follows, Neither comes to the light, that his deeds should be reprov'd.

CHRYS. No one reproves a Pagan, because his own practice agrees with the character of his gods; his life is in accordance with his doctrines. But a Christian who lives in wickedness all must condemn. If there are any Gentiles whose life is good, I know them not. But are there not Gentiles? it may be asked. For do not tell me of the naturally amiable and honest; this is not virtue. But show me one who has strong passions, and lives with wisdom. You cannot. For if the announcement of a kingdom, and the threats of hell, and other inducements, hardly keep men virtuous which they are so, such calls will hardly rouse them to the attainment of virtue in the first instance. Pagans, if they do produce any thing which looks well, do it for vain-glory's sake, and will therefore at the same time, if they can escape notice, gratify their evil desires as well. And what profit is a man's sobriety and decency of conduct, if he is the slave of vain-glory? The slave of vain-glory is no less a sinner than a fornicator; nay, sins even oftener, and more grievously. However, even supposing there are some few Gentiles of good lives, the exceptions so rare do not affect my argument.

BEDE; Morally too they love darkness rather than light, who when their preachers tell them their duty, assail them with calumny. But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in God.

CHRYS. He does not say this of those who are brought up under the Gospel, but of those who are converted to the true faith from Paganism or Judaism.

fidem. Ostendit enim quoniam nullus utique eliget in errore vivens ad fidem venire, nisi prius inscribat sibi ipsi viam rectam.

Augustinus de Peccat. Mer. et Remiss: In Deo autem facta dicit opera eius qui venit ad lucem: quia intelligit iustificationem suam non ad sua merita, sed ad Dei gratiam pertinere.

Augustinus in Ioannem: Sed si omnia opera Deus mala invenit, quomodo quidam fecerunt veritatem, et venerunt ad lucem, idest ad Christum? Sed dilexerunt tenebras magis quam lucem: ibi posuit vim. Multi dilexerunt peccata sua, multi ea confessi sunt. Accusat Deus peccata tua: si et tu accuses, adiungeris Deo. Oportet ut oderis in te opus tuum, et ames in te opus Dei. Initium operum bonorum confessio est operum malorum: et tunc facis veritatem, quia non te palpas, non tibi blandiris. Venis autem ad lucem, quia hoc ipsum quod tibi displicuit peccatum tuum, non tibi displiceret nisi Deus tibi luceret, et eius veritas tibi ostenderet. Facit autem aliquis veritatem confessionis, et venit ad lucem in operibus bonis, etiam propter illa quae videntur minuta esse peccata linguae aut cogitationum, aut immorationis in rebus concessis; quoniam minuta plura peccata, si negligantur, occidunt. Minutae sunt guttae quae flumen implent; minuta sunt grana arenae; sed si multa arena imponatur, arena premit atque opprimit. Hoc facit sentina neglecta, quod facit fluctus irruens paulatim. Per sentinam intrat; sed diu intrando et non exhauriendo mergit navem. Quid est autem exhaurire, nisi bonis operibus agere ne obruant peccata, gemendo, ieiunando, tribuendo, ignoscendo?

He shows that no one will leave a false religion for the true faith, till he first resolve to follow a right course of life.

AUG. He calls the works of him who comes to the light, wrought in God; meaning that his justification is attributable not to his own merits) but to God's grace.

AUG. But if God has discovered all men's works to be evil, how is it that any have done the truth, and come to the light, i.e. to Christ? Now what He said is, that they loved darkness rather than light; He lays the stress upon that. Many have loved their sins, many have confessed them. God accuses your sins; if you accuse them too, you are joined to God. You must hate your own work, and love the work of God in you. The beginning of good works, is the confession of evil works, and then you does the truth: not soothing, not flattering yourself. And you are come to the light, because this very sin in you, which displeases you, would not displease you, did not God shine upon you, and His truth show it to you. And let those even who have sinned only by word or thought, or who have only exceeded in things allowable, do the truth, by making confession, and come to the light by performing good works. For little sins, if suffered to accumulate, become mortal. Little drops swell the river: little grains of sand become an heap, which presses and weighs down. The sea coming in by little and little, unless it be pumped out, sinks the vessel. And what is to pump out, but by good works, mourning, fasting, giving and forgiving, to provide against our sins overwhelming us?

Lectio 8

22 μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν. 23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο: 24 οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. 25 ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ. 26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

22. After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. 23. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. 24. For John was not yet cast into prison. 25. Then there arose a question between some of John's disciples and the Jews about purifying. 26. And they came to John, and said to him, Rabbi, he that was with you beyond Jordan, to whom you bare witness, behold, the same baptizes, and all men come to him.

Chrysostomus in Ioannem: Nihil veritate apertius neque fortius; quae neque latere vult, neque periculum formidat, neque insidiis tremit, neque gloriam quae a multis est desiderat, nulli humanorum obnoxia; unde et dominus in solemnitatibus Ierusalem ascendebat; non se ostentans, neque honorem diligens, sed ut pluribus sua dogmata proponeret, et miraculorum utilitatem. Postquam autem solemnitates solvebantur, ad Iordanem frequenter veniebat, quia et illic etiam turbae concurrebant; unde dicitur post haec venit Iesus et discipuli eius in Iudaeam terram, et illic demorabatur cum eis.

Beda: Dicit autem post haec, non continuo post disputationem cum Nicodemo, quae facta est in Hierosolymis, sed peracto spatio temporis de Galilaea in Iudaeam rediit.

Alcuinus: Per Iudaeam quidem significantur confitentes, quos visitat Christus: ubi enim est peccatorum confessio vel divinarum laudum, illuc venit Christus et discipuli eius, idest doctrina et illuminatio eius, et ibi moratur purgando a vitiis; unde sequitur et illic demorabatur cum eis, et baptizabat.

CHRYS. Nothing is more open than truth, nothing bolder; it neither seeks concealment, or avoids danger, or fears the snare, or cares for popularity. It is subject to no human weakness. Our Lord went up to Jerusalem at the feasts, not from ostentation or love of honor, but to teach the people His doctrines, and show miracles of mercy. After the festival He visited the crowds who were collected at the Jordan. After these things came Jesus and His disciples into the land of Judea; and there he tarried with them, and baptized.

BEDE; After these things, is not immediately after His dispute with Nicodemus, which took place at Jerusalem; but on His return to Jerusalem after some. time spent in Galilee.

ALCUIN. By Judea are meant those who confess, whom Christ visits; for wherever there is confession of sins, or the praise of God, thither comes Christ and His disciples, i. e. His doctrine and enlightenment; and there He is known by His cleansing men from sin: And there He tarried with them, and baptized.

Chrysostomus: Cum autem Evangelista postmodum dicat quod Iesus non baptizabat, sed discipuli eius, manifestum est quoniam et hic hoc dicit, quod soli discipuli baptizabant.

Augustinus in Ioannem: Baptizatus autem dominus baptizabat non eo Baptismate quo baptizatus est: baptizatus est enim a servo, ostendens humilitatis viam, et perducens ad Baptismum domini, hoc est suum. Baptizabat enim Iesus quomodo dominus, quomodo Dei filius.

Beda: Christo autem iam baptizante, adhuc baptizat Ioannes; quia adhuc permanet umbra, nec debet praecursor cessare donec veritas manifestetur; unde sequitur erat autem Ioannes baptizans in Aennon iuxta Salim. Aennon Hebraice aqua: unde quasi nominis interpretationem aperiens subdit quia aquae multae erant illic. Salim oppidum est iuxta Iordanem situm, ubi olim Melchisedech regnavit.

Hieronymus ad Evagrium: Nec refert utrum Salem aut Salim nominetur, cum vocalibus in medio litteris perraro utantur Hebraei, et pro voluntate lectorum ac regionum varietate, eadem verba diversis sonis atque accentibus proferantur. Sequitur et veniebant, et baptizabantur.

Beda: Quantum catechumenis nondum baptizatis prodest doctrina fidei, tantum profuit Baptisma Ioannis ante Baptismum Christi: quia sicut ille praedicabat poenitentiam et Baptismum Christi nuntiabat, et in cognitionem veritatis quae mundo apparuit attrahebat: sic ministri Ecclesiae primo erudiunt venientes ad fidem, post peccata eorum redarguunt, deinde in Baptismo Christi remissionem promittunt, et sic in cognitionem et dilectionem veritatis attrahunt.

Chrysostomus: Discipulis autem Iesu baptizantibus, non cessavit Ioannes baptizans usque ad incarcerationem; quod significat Evangelista cum subdit nondum enim missus fuerat Ioannes in carcerem.

CHRYS. As the Evangelist says afterwards, that Jesus baptized not but His disciples, it is evident that he means the same here, i.e. that the disciples only baptized.

AUG. Our Lord did not baptize with the baptism wherewith He had been baptized; for He was baptized by a servant, as a lesson of humility to us, and in order to bring us to the Lord's baptism, i.e. His own; for Jesus baptized, as the Lord, the Son of God.

BEDE; John still continues baptizing, though Christ has begun; for the shadow remains still, nor must the forerunner cease, till the truth is manifested. And John also was baptizing in Aennon, near to Salim. Aennon is Hebrew for water; so that the Evangelist gives, as it were, the derivation of the name, when he adds, For there was much water there. Salim is a town on the Jordan, where Melchisedec once reigned.

JEROME; It matters not whether it is called Salem, or Salim; since the Jews very rarely use vowels in the middle of words; and the same words are pronounced with different vowels and accents, by different readers, and in different places. And they came, and were baptized.

BEDE; The same kind of benefit which catechumens receive from instruction before they are baptized, the same did John's baptism convey before Christ's. As John preached repentance, announced Christ's baptism, and drew all men to the knowledge of the truth now made manifest to the world: so the ministers of the Church first instruct those who come to the faith, then reprove their sins; and lastly, drawing them to the knowledge and love of the truth, offer them remission by Christ's baptism.

CHRYS. Notwithstanding the disciples of Jesus baptized, John did not leave off till his imprisonment; as the Evangelist's language intimates, For John was not yet cast into prison.

Beda: Ecce aperte notat facta Christi ante Ioannem incarceratum; quae alii praeterierunt, incipientes ab his quae post missum Ioannem in carcerem facta sunt.

Augustinus: Quare autem baptizabat Ioannes? Quia oportebat ut dominus baptizaretur. Non solum autem baptizatus est ab eo, ne Baptismus Ioannis melior Baptismate domini videretur.

Chrysostomus in Ioannem: Sed cuius gratia usque tunc baptizabat? Si enim cessasset, aestimaretur zelo vel ira facere; sed persistens, non sibi ipsi gloriam acquirebat, sed Christo auditores mittebat. Et multo efficacius hoc faciebat quam discipuli Christi, quia insuspicabile eius erat testimonium, et maiorem gloriam apud omnes habebat; ideo etiam adhuc baptizabat, ne discipulos suos in ampliorem zelum immitteret. Aestimo autem et propter hoc permissam esse mortem Ioannis, et eo sublato de medio, Iesum maxime praedicare coepisse, ut omnis multitudinis affectio ad Christum transiret, et non ultra his quae de utroque erant sentiis scinderetur. Zelotype enim se habentes discipuli Ioannis ad Christi discipulos et ad ipsum Christum, quia viderunt discipulos Christi baptizantes, coeperunt dicere ad eos qui baptizabantur, quasi aliquid maius haberet Baptisma Ioannis Baptismate discipulorum Christi; unde subditur facta est ergo quaestio ex discipulis Ioannis cum Iudaeis de purificatione. Quoniam enim ipsi quaestionem moverunt, sed non Iudaei, Evangelista occulte monstrat, non dicens quod Iudaeus quaesivit, sed quod quaestio facta est ex discipulis Ioannis.

Augustinus: Intelligas ergo dixisse Iudaeos maiorem esse Christum, et ad eius Baptisma debere concurrere; illi autem nondum intelligentes defendebant Baptismum Ioannis. Ventum est ergo ad ipsum Ioannem, ut solveret quaestionem; unde sequitur et venerunt ad Ioannem, et dixerunt ei: Rabbi, qui erat tecum trans Iordanem (...) ecce baptizat.

Chrysostomus: Hoc est: quem tu baptizasti. Non autem dixerunt: quem tu baptizasti: quia coacti essent et vocis eius meminisse quae super eum est delata; sed dicunt qui erat tecum, quasi qui discipuli ordinem habebat, nihil

BEDE; He evidently here is relating what Christ did before John's imprisonment; a part which has been passed over by the rest, who commence after John's imprisonment.

AUG. But why did John baptize? Because it was necessary that our Lord should be baptized. And why was it necessary that our Lord should be baptized? That no one might ever think himself at liberty to despise baptism.

CHRYS, But why did he go on baptizing now? Because, had he left off, it might have been attributed to envy or anger: whereas, continuing to baptize, he got no glory for himself, but sent hearers to Christ. And he was better able to do this service, than were Christ's own disciples; his testimony being so free from suspicion, and his reputation with the people so much higher than theirs. He therefore continued to baptize, that he might not increase the envy felt by his disciples against our Lord's baptism. Indeed, the reason, I think, why John's death was permitted, and, in his room, Christ made the great preacher, was, that the people might transfer their affections wholly to Christ, and no longer be divided between the two. For the disciples of John did become so envious of Christ's disciples, and even of Christ Himself, that when they saw the latter baptizing, they threw contempt upon their baptism, as being inferior to that of John's; And there arose a question from some of John's disciples with the Jews about purifying. That it was they who began the dispute, and not the Jews, the Evangelist implies by saying, that there arose a question from John's disciples, whereas he might have said, The Jews put forth a question.

AUG. The Jews then asserted Christ to be the greater person, and His baptism necessary to be received. But John's disciples did not understand so much, and defended John's baptism. At last they come to John, to solve the question: And they came unto John, and said to him, Rabbi, He that was with you beyond Jordan, behold, the Same baptizes.

CHRYS. Meaning, He, Whom you baptized, baptizes. They did not say expressly, Whom you baptized, for they did not wish to be reminded of the voice from heaven, but, He Who was with you, i.e. Who was in the situation

plus habens nobis, nunc se a te separans baptizat. Addunt autem cui etiam testimonium perhibuisti; quasi dicant: quem tu clarum ostendisti, et circumspectum fecisti, eadem tibi audent: et hoc est quod dicunt ecce hic baptizat. Non autem in hoc solum aestimabant se excitare eum, sed et in eo quod de reliquo ea quae ipsorum erant reprobabantur; unde subdunt et omnes veniunt ad eum.

Alcuinus: Quasi dicant: te dimisso omnes currunt ad Baptismum illius quem tu baptizasti.

of a disciple, who was nothing more than any of us, He now separates Himself from you, and baptizes. They add, To Whom you bare witness; as if to say, Whom you showed to the world, Whom you made renowned, He now dares to do as you do. Behold, the Same baptizes. And in addition to this, they urge the probability that John's doctrines would fall into discredit. All men come to Him.

ALCUIN. Meaning, Passing by you, all men run to the baptism of Him Whom you baptized.

Lectio 9

27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἓν ἂν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον [ὅτι] οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκώς καὶ ἀκούων αὐτοῦ, χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἢ ἐμὴ πεπλήρωται. 30 ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

27. John answered and said, A man can receive nothing, except it be given him from heaven. 28. You yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29. He that has the bride is the bridegroom; but the friend of the bridegroom, which stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30. He must increase, but I must decrease.

Chrysostomus in Ioannem: Interrogatus Ioannes, non vehementer discipulos increpat, timens ne ab eo separati, aliquid aliud operentur; sed remisse quodammodo eis loquitur; unde dicitur respondit Ioannes, et dixit eis: non potest homo accipere quidquam, nisi fuerit ei datum de caelo: quasi dicat: etsi praeclara sunt quae Christi sunt, etsi omnes ad eum currunt, mirari non oportet: Deus enim est qui hoc facit. Humana enim facile deprehensibilia sunt, et imbecillia, et velociter defluunt; haec autem non talia sunt: non ergo sunt humanitas adinventata, sed divinitus ordinata. Si autem humiliter loquitur de Christo, non mireris: non enim erat conveniens quod praeassumptos a tali passione, scilicet invidiae, ab initio doceret omnia; sed interim vult eos terrere, ostendens quod ad impossibilia conantur, et quod Deo rebelles inveniuntur.

CHRYS. John, on this question being raised, does not rebuke his disciples, for fear they might separate, and turn to some other school, but replies gently, John answered and said, A man can receive nothing, except it be given him from heaven; as if he said, No wonder that Christ does such excellent works, and that all men come to Him; when He Who does it all is God. Human efforts are easily seen through, are feeble, and short-lived. These are not such: they are not therefore of human, but of divine originating. He seems however to speak somewhat humbly of Christ, which will not surprise us, when we consider that it was not fitting to tell the whole truth, to minds prepossessed with such a passion as envy. He only tries for the present to alarm them, by showing that they are attempting impossible things, and fighting against God.

Augustinus in Ioannem: Vel aliter. Hoc Ioannes de seipso dicit: quasi homo de caelo accepi: ergo quia accepi ut aliquid essem, inanem me vultis esse, ut loquar contra veritatem?

AUG. Or perhaps John is speaking here of himself: I am a mere man, and have received all from heaven, and therefore think not that, because it has been given me to be somewhat, I am so foolish as to speak: against the truth.

Chrysostomus: Et vide quia hoc quod aestimabant proponi in Christi subversione, quando dixerunt cui testimonium perhibuisti, hoc in eos convertit, dicens ipsi vos mihi testimonium perhibetis, quod dixerim: non sum ego Christus; quasi dicat: si verum meum testimonium aestimatis, dicite quoniam illum mihi praehonorare oportet; unde subdit sed quoniam missus

CHRYS. And see; the very argument by which they thought to have overthrown Christ, To whom you bare witness, he turns against them; You yourselves bear me witness, that I said, I am not the Christ; as if he said, If you think my witness true, you must acknowledge Him more worthy of honor shall myself. He adds, But that I was sent before Him; that is to say, I

sum ante illum; quasi dicat: minister sum, et ea quae sunt eius qui me misit dico, non humana gratia blandiens ei, sed patri eius qui me misit, ministrans.

Alcuinus: Sed si aliquis dicat: quandoquidem tu non es Christus, quis ergo es tu? Vel: quis est ille cui perhibes testimonium? Ad hoc respondet: ille est sponsus; ego sum amicus sponsi, missus ut per me sponsa praeparetur suo sponso; unde subditur qui habet sponsam, sponsus est. Sponsam dicit Ecclesiam ex omnibus gentibus congregatam, quae virgo est integritate mentis, perfectione caritatis, unitate Catholicae fidei, concordia pacis, integritate animae et corporis; quae habet sponsum, de quo quotidie generat.

Beda: Ceterum frustra est virgo corpore quae virgo non manet in mente. Hanc autem sponsam Christus in thalamo uteri virginalis sibi sociavit, et eandem pretio sui sanguinis redemit.

Theophylactus: Omnis etiam animae sponsus Christus est; sponsalium vero locus, ubi coniunctio efficitur, locus est Baptismatis, sive Ecclesia. Dat vero arrham sponsae, peccatorum remissionem, spiritus sancti communionem; perfectiora vero in futuro saeculo retribuet dignis. Nullus autem alius est sponsus nisi solus Christus: omnes namque doctores paranymphi existunt, sicut et praecursor. Nullus enim bonorum largitor est nisi dominus: omnes alii ministri sunt bonorum, quae dantur a domino.

Beda: Sponsam igitur suam dominus amico suo, idest ordini praedicatorum, commendavit; qui eam non sibi, sed Christo zelare debet; unde subditur amicus autem sponsi, qui stat et audit eum, gaudio gaudet propter vocem sponsi.

Augustinus: Quasi dicat: non est mea sponsa. Sed numquid non gaudes in nuptiis? Immo gaudeo, ait, quia sum amicus sponsi.

Chrysostomus: Sed qualiter qui dixit: non sum dignus solvere corrigiam calceamenti, amicum nunc seipsum dicit? Non quidem propter honoris

am a servant, and perform the commission of the Father which sent me; my witness is not from favor or partiality; I say that which was given me to say.

BEDE; Who are you then, since you are not the Christ, and who is He to Whom you bear witness? John replies, He is the Bridegroom; I am the friend of the Bridegroom, sent to prepare the Bride for His approach: He that has the Bride, is the Bridegroom. By the Bride he means the Church, gathered from amongst all nations; a Virgin in purity of heart, in perfection of love, in the bond of peace, in chastity of mind and body; in the unity of the Catholic faith; [the Church has Christ as its spouse, from whom it bears children every day.]

for in vain is she a virgin in body, who continues not a virgin in mind. This Bride has Christ joined to Himself in marriage, and redeemed with the price of His own Blood.

THEOPHYL. Christ is the spouse of every soul; the wedlock, wherein they are joined, is baptism; the place of that wedlock is the Church; the pledge of it, remission of sins, and the fellowship of the Holy Ghost; the consummation, eternal life; which those who are worthy shall receive. Christ alone is the Bridegroom: all other teachers are but the friends of the Bridegroom, as was the forerunner. The Lord is the giver of good; the rest are the despisers of His gifts.

BEDE; His Bride therefore our Lord committed to His friend, i.e. the order of preachers, who should be jealous of her, not for themselves, but for Christ; The friend of the Bridegroom which stands and hears Him, rejoices greatly because of the Bridegroom's voice.

AUG. As if He said, She is not My spouse. But do you therefore not rejoice in the marriage? Yes, I rejoice, he said, because I am the friend of the Bridegroom.

CHRYS. But how does he who said above, Whose shoe's latchet I am not worthy to unloose, call himself a friend? As an expression not of equality,

aequalitatem, sed multitudinem gaudii repraesentare volens. Non enim in talibus ita ministri sponsi laetantur sicut amici. Simul autem et condescendens eorum imbecillitati amicum se dicit: quia enim aestimabant eum morderi ab his quae fiebant, ostendit quod non solum non mordetur, sed et valde gaudet, si sponsum sponsa cognoscit.

Augustinus: Sed quare stat? Quia non cadit, quia humilis est. Vide stantem in solido. Non sum dignus corrigiam calceamenti ei solvere. Stat autem, et audit eum. Si ergo cadit, non audit eum: ergo stare debet amicus sponsi et audire, idest permanere in gratia quam accepit, et audire vocem ad quam gaudeat. Non, inquit, gaudeo propter vocem meam, sed propter vocem sponsi gaudeo: ego in audiendo, ille in dicendo; ego auris, ille verbum. Qui enim custodit sponsam vel uxorem amici sui dat quidem operam ut nullus alius ametur; sed si amari se pro amico voluerit, et uti voluerit commendata sibi, quam detestandus universo generi humano apparet? Multos autem adulteros video, qui sponsam tanto pretio emptam possidere volunt, et id agunt verbis suis ut pro sponso amentur.

Chrysostomus: Vel aliter. Quod dicit qui stat, non sine causa posuit; sed indicans quod quae sua sunt, iam cessaverunt, et quoniam eum de reliquo stare oportet et audire: quod quidem dicit, a parabola sermonem transferens ad propositum: quia enim sponsi et sponsae mentionem fecerat, ostendit qualiter haec sponsalia fiant, quia per vocem et doctrinam: fides enim est ex auditu; auditus autem per verbum Dei. Et quoniam ea quae speraverat evenerunt, idcirco subdit in hoc autem gaudium meum impletum est; idest, perfectum est a me opus quod fieri oportebat, et plus nihil operari possum de reliquo.

Theophylactus: Unde nunc gaudeo, quod scilicet omnes illum attendunt. Si enim non accessisset ad sponsum sponsa, idest populus, tunc dolerem ego paranympus.

but of excess of joy: (for the friend of the Bridegroom is always more rejoiced than the servant,) and also, as a condescension to the weakness of his disciples, who thought that he was pained at Christ's ascendancy. For he hereby assures them, that so far from being pained, he was right glad that the Bride recognized her Spouse.

AUG. But wherefore does he stand? Because he fails not, by reason of his humility. A sure ground this to stand upon, Whose shoe's latchet I am not worthy to unloose. Again; He stands, and hears Him. So then if he fails, he hears Him not. Therefore the friend of the Bridegroom ought to stand and hear, i.e. to abide in the grace which he has received, and to hear the voice in which he rejoices. I rejoice not, he said, because of my own voice, but because of the Bridegroom's voice. I rejoice; I in hearing, He in speaking; I am the ear, He the Word. For he who guards the bride or wife of his friend, takes care that she love none else; if he wish to be loved himself in the stead of his friend, and to enjoy her who was entrusted to him, how detestable does he appear to the whole world? Yet many are the adulterers I see, who would fain possess themselves of the spouse who was bought at so great a price, and who aim by their words at being loved themselves instead of the Bridegroom.

CHRYS. Or thus; The expression, which stands, is not without meaning, but indicates that his part is now over, and that for the future he must stand and listen. This is a transition from the parable to the real subject. For having introduced the figure of a bride and bridegroom, he shows how the marriage is consummated; viz. by word and doctrine. Faith cometh by hearing, and hearing by the word of God. And since the things he had hoped for had come to pass, he adds, This my Joy therefore is fulfilled; i.e. The work which I had to do is finished, and nothing more is left, that I can do.

THEOPHYL. For which cause I rejoice now, that all men follow Him. For had the bride, i.e. the people, not come forth to meet the Bridegroom, then I, as the friend of the Bridegroom, should have grieved.

Augustinus in Ioannem: Vel aliter. In hoc gaudium meum impletum est, ut scilicet gaudeam ad vocem sponsi. Habeo gratiam meam; plus non mihi assumo, ne quod accepi amittam. Qui enim vult gaudere de se, tristis est; qui autem vult de Deo gaudere, semper gaudebit, quia Deus sempiternus est.

Beda: Gaudio autem gaudet homo propter vocem sponsi, cum intelligit non se debere gaudere de sapientia sua, sed de sapientia quam accepit a domino. Quisquis enim in benefactis non gloriam suam vel laudem requirit, neque terrena lucra sed caelestia cupit, hic amicus est sponsi.

Chrysostomus in Ioannem: Deinde non solum circa praesentia, sed etiam circa futura passionem invidiae a se removet, dicens illum oportet crescere, me autem minui; quasi dicat: quae nostra sunt, steterunt, et cessaverunt de reliquo; crescunt autem quae sunt illius.

Augustinus: Sed quid est hoc illum oportet crescere? Deus nec crescit, nec minuitur. Sed Ioannes et Iesus, quod ad carnem attinet, coaevi erant: sex menses, qui intererant, nullam distinguunt aetatem. Magnum est hoc sacramentum. Antequam veniret dominus, homines gloriabantur de se: venit ille homo, ut minueretur hominis gloria et augetur gloria Dei. Sic enim venit ille ut dimitteret peccata, et homo confiteretur: etenim confessio hominis, humilitas hominis, miseratio Dei, altitudo Dei. Hanc autem veritatem etiam passionibus significaverunt Christus et Ioannes: nam Ioannes capite minutus est, Christus autem in cruce exaltatus. Deinde natus est Christus, cum iam inciperent crescere dies; natus est Ioannes quando coeperant minui dies. Crescat ergo in nobis gloria Dei, et minuatur gloria nostra, ut in Deo crescat et nostra. Quanto autem magis intelligis Deum, videtur in te crescere Deus; non autem in se crescit, sed semper perfectus est: sicut si curarentur alicuius oculi ex pristina caecitate, et inciperet videre paululum lucis, et alia die plus videret, videretur ei lux crescere; lux tamen perfecta est, sive ipse videat, sive non: sic enim et interior homo proficit quidem in Deo, et Deus in illo videtur crescere; ipse autem minuitur, ut a gloria sua decidat, et in gloria Dei surgat.

AUG. Or thus; This my joy is fulfilled, i.e. my joy at hearing the Bridegroom's voice. I have my gift; I claim no more, lest I lose that which I have received. He who would rejoice in himself, has sorrow; but he who would rejoice in the Lord, shall ever rejoice, because God is everlasting.

BEDE; He rejoices at hearing the Bridegroom's voice, who knows that he should not rejoice in his own wisdom, but in the wisdom which God gives him. Whoever in his good works seeks not his own glory, or praise, or earthly gain, but has his affections set on heavenly things; this man is the friend of the Bridegroom.

CHRYS. He next dismisses the motions of envy, not only as regards the present, but also the future, saying, He must increase, but I must decrease: as if he said, My office has ceased, and is ended; but His advances.

AUG. What means this, He must increase? God neither increases, nor decreases. And John and Jesus, according to the flesh, were of the same age: for the six months' difference between them is of no consequence. This is a great mystery. Before our Lord came, men gloried in themselves; He came in no man's nature, that the glory of man might be diminished, and the glory of God exalted. For He came to remit sins upon man's confession: a man's confession, a man's humility, is God's pity, God's exaltation. This truth Christ and John proved, even by their modes of suffering: John was beheaded, Christ was lifted up on the cross. Then Christ was born, when the days begin to lengthen; John, when they begin to shorten. Let God's glory then increase in us, and our own decrease, that ours also may increase in God. But it is because you understand God more and more, that He seems to increase in you: for in His own nature He increases not, but is ever perfect: even as to a man cured of blindness, who begins to see a little, and daily sees more, the light seems to increase, whereas it is in reality always at the full, whether he sees it or not. In like manner the inner man makes advancement in God, and it seems as if God were increasing in Him; but it is He Himself that decreases, falling from the height of His own glory, and rising in the glory of God.

Theophylactus: Vel aliter. Sicut aliorum luminarium, adveniente sole, lumen extingui videtur, licet non sit secundum veritatem extinctum, sed a maiori occultatum; sic et praecursor tamquam stella a sole celatus, minui dicitur. Crescit autem Christus prout paulatim manifestat se per miracula: non quod in virtutibus cresceret aut proficeret (haec nempe Nestorii est opinio), sed secundum ostensionem divinitatis eius.

THEOPHYL. Or thus; As, on the sun rising, the light of the other heavenly bodies seems to be extinguished, though in reality it is only obscured by the greater light: thus the forerunner is said to decrease; as if he were a star hidden by the sun. Christ increases in proportion as he gradually discloses Himself by miracles; not in the sense of increase, or advancement in virtue, (the opinion of Nestorius,) but only as regards the manifestation of His divinity.

Lectio 10

31 ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν: ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω πάντων ἐστίν:] 32 ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ,

31. He that comes from above is above all: he that is of the earth is earthly, and speaks of the earth: he that comes from heaven is above all. 32. And what he has seen and heard, that he testifies;

Chrysostomus in Ioannem: Sicut vermis ligna corrodit et aerugo ferrum, ita vana gloria nutrientem se perdit animam; ideo multo studio opus est ut hanc destruamus passionem: unde Ioannes multis rationibus discipulos suos habentes passionem hanc, vix mitigat; post illa enim quae antea dixerat, rursus eos aliis disponit sermonibus, dicens qui desursum venit, super omnes est; quasi dicat: quia vos meum extollitis testimonium, et ex hoc dicitis me esse digniorem fide, eo scilicet cui testimonium perhibui; hoc necesse est vos scire, quod non est eum qui de caelis venit, fieri fide dignum ab eo qui terram habitat; et hoc est quod dicit super omnes est, quia ipse sibi sufficiens, et quod omnibus incomparabiliter maior est.

Theophylactus: Ipse enim Christus desursum venit a patre descendens, et super omnes est, distinctus ab omnibus.

Alcuinus: Vel desursum venit, idest de altitudine humanae naturae, quam habuit ante peccatum primi hominis: de illa enim altitudine assumpsit verbum Dei humanam naturam: non assumpsit culpam cuius assumpsit poenam. Sequitur qui est de terra, de terra est, idest terrenus est, et de terra loquitur, idest terrena loquitur.

Chrysostomus: Et nimirum non ex terra erant ei omnia: etenim animam habebat, et spiritum participabat non ex terra. Qualiter igitur ipse de terra se esse dicit? Nihil aliud per hoc ostendit occulte quam quod parvus est, utpote humi reptans, et in terra natus, et nulla comparatione dignus ad Christum, qui nobis desuper venit. Non autem dicit de terra loquitur, quoniam ex propria mente loquebatur; sed de terra se loqui dicit in comparatione ad Christi doctrinam; quasi dicat: parva et humilia sunt quae mea sunt, comparata his

CHRYS. As the worm gnaws wood, and rusts iron, so vainglory destroys the soul that cherishes it. But it is a most obstinate fault. John with all his arguments can hardly subdue it in his disciples: for after what he has said above, he said yet again, He that comes from above is above all: meaning, You extol my testimony, and say that the witness is more worthy to be believed, than He to whom he bears witness. Know this, that He who comes from heaven, cannot be accredited by an earthly witness. He is above all; being perfect in Himself, and above comparison.

THEOPHYL. Christ comes from above, as descending from the Father; and is above all, as being elected in preference to all.

ALCUIN. Or, comes from above; i.e. from the height of that human nature which was before the sin of the first man. For it was that human nature which the Word of God assumed: He did not take upon Him man's sin, as He did his punishment. He that is of the earth is of the earth; i.e. is earthly, and speaks of the earth, speaks earthly things.

CHRYS. And yet he was not altogether of the earth; for he had a soul, and partook of a spirit, which was not of the earth. What means he then by saying that he is of the earth? Only to express his own worthlessness, that he is one born on the earth, creeping on the ground, and not to be compared with Christ, Who comes from above. Speaks of the earth, does not mean that he spoke from his own understanding; but that, in comparison with Christ's doctrine, he spoke of the earth: as if he said, My doctrine is mean and humble,

quae Christi sunt, qualia decens est suscipere terrestrem naturam in comparatione ad illum in quo sunt omnes thesauri sapientiae et scientiae Dei absconditi.

Augustinus in Ioannem: Vel quod dicit de terra loquitur, de homine dicebat quantum ad ipsum hominem pertinet. Si enim aliqua loquitur divina, illuminatus est a Deo; sicut apostolus dicit: non autem ego, sed gratia Dei mecum. Ergo Ioannes, et quod ad Ioannem pertinet, de terra est, et de terra loquitur: si quid divinum audivistis a Ioanne, illuminantis est, non recipientis.

Chrysostomus: Extincta igitur discipulorum passione, de reliquo cum ampliori propalatione loquitur de Christo: nam ante hoc superfluum erat ista praemittere, in mente audientium locum habere nondum valentia; unde sequitur qui de caelo venit.

Augustinus: Idest, de patre venit, duobus modis super omnes est: primo super omnem humanitatem, qui de ipsa, priusquam peccaret, venit: secundo iuxta altitudinem patris, cui est aequalis.

Chrysostomus: Magnum autem quid et excelsum dicens de Christo, rursus ad humilium ducit sermonem, dicens et quod vidit et audivit, hoc testatur. Quia scilicet per sensus hos omnia certissime discimus, et digni fide aestimamur esse magistri de his quae visu suscepimus, vel auditu apprehendimus; hoc de Christo astruere volens Ioannes dixit quod vidit et audivit, hoc testatur: ostendens, quod nihil eorum quae ab ipso dicebantur, falsum est, sed omnia vera sunt; quasi dicat: ego indigeo audire ea quae ab illo dicuntur qui desuper venit, annuntians ea quae vidit et audivit; idest, quae solus ipse manifeste novit.

Theophylactus: Cum ergo audis quod Christus ea quae audivit et vidit a patre, loquitur, non putes quod a patre indigeat addiscere; sed quia omnia quaecumque naturaliter novit, a patre habet, propter hoc a patre audire dicitur, quaecumque novit. Sed quid est quod filius audivit a patre? Forte filius, patris verbum audivit? Immo filius patris verbum est.

compared with Christ's; as becomes an earthly teacher, compared with Him, in Whom are hid all the treasures of wisdom and knowledge.

AUG. Or, speaks of all the earth, he said of the man, i.e. of himself, so far as he speaks merely humanly. If he says ought divine, he is enlightened by God to say it: as said the Apostle; Yet not I, but the grace of God which was with me. John then, so far as pertains to John, is of the earth, and speaks of the earth: if you hear ought divine from him, attribute it to the Enlightener, not to him who has received the light.

CHRYS. Having corrected the bad feeling of his disciples, he comes to discourse more deeply upon Christ. Before this it would have been useless to reveal the truths which could not yet gain a place in their minds. It follows therefore, He that comes from heaven.

GLOSS. That is, from the Father. He is above all in two ways; first, in respect of His humanity, which was that of man before he sinned: secondly, in respect of the loftiness of the Father, to whom He is equal.

CHRYS. But after this, high and solemn mention of Christ, his tone lowers: And what he has seen and heard, that he testifies. As our senses are our surest channels of knowledge, and teachers are most depended on who have apprehended by sight or hearing what they teach, John adds this argument in favor of Christ, that, what he has seen and heard, that he testifies: meaning that every thing which He said is true. I want, said John, to hear what things He, Who comes from above, has seen and heard, i.e. what He, and He alone, knows with certainty.

THEOPHYL. When you hear then, that Christ speaks what He saw and heard from the Father, do not suppose that He needs to be taught by the Father; but only that that knowledge, which He has naturally, is from the Father. For this reason He is said to have heard, whatever He knows, from the Father.

Augustinus: Quando concipis verbum quod proferas, rem vis dicere, et ipsa rei conceptio in corde tuo iam verbum est. Quomodo ergo tu verbum quod loqueris, in corde habes, et apud te est, sic Deus edidit verbum; hoc est, genuit filium. Cum ergo verbum Dei filius sit, filius autem locutus est nobis, non verbum suum, sed verbum patris se nobis loqui voluit, qui verbum patris loquebatur. Hoc ergo quomodo decuit et oportuit, dixit Ioannes.

AUG. But what is it, w which the Son has heard from the Father? Has He heard the word of the Father? Yes, but He is the Word of the Father. When you conceives a word, wherewith to name a thing, the very, conception of that thing in the mind is a word. Just then as you have in your mind and with you your spoken word; even so God uttered the Word, i.e. begat the Son. Since then the Son is the Word of God, and the Son has spoken the Word of God to us, He has spoken to us the Father's word. What John said is therefore true.

Lectio 11

32b καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον: ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

32. - and no man receives his testimony. 33. He that has received his testimony has set to his seal that God is true. 34. For he whom God has sent speaks the words of God: for God gives not the Spirit by measure to him. 35. The Father loves the Son, and has given all things into his hand. 36. He that believes on the Son has everlasting life: and he that believes not the Son shall not see life; but the wrath of God abides on him.

Chrysostomus in Ioannem: Dixerat quod vidit, et audivit, hoc testatur; quasi excusans, ne quia pauci interim credituri erant, falsa aestimarentur esse quae dicuntur; et propter hoc subdit et testimonium eius nemo accipit, idest pauci: habebat enim discipulos, qui accipiebant testimonium eius in his quae dicebantur. In hoc autem suos discipulos tangit nondum credentes in eum: simul etiam Iudaicam ostendit insensibilitatem, sicut et in principio Evangelii dictum est in propria venit, et sui eum non receperunt.

CHRYS. Having said, And what he has seen and heard, that he testifies, to prevent any from supposing, that what he said was false, because only a few for the present believed, he adds, And no man receives his testimony; i.e. Only a few; for he had disciples who received his testimony. John is alluding to the unbelief of his own disciples, and to the insensibility of the Jews, of whom we read in the beginning of the Gospel, He came to His own, and His own received Him not.

Augustinus in Ioannem: Vel aliter. Est quidam populus praeparatus ad iram Dei damnandus cum Diabolo. Horum nemo accipit testimonium Christi. Attendit ergo in spiritu divisionem, in genere autem humano commixtionem; et quod nondum locis separatum est, separavit cordis aspectu; et vidit duos populos, infidelium et fidelium. Attendit infideles, et ait et testimonium eius nemo accipit: deinde tulit se a sinistra, et aspexit ad dexteram, et secutus ait qui autem acceperit eius testimonium, signavit.

AUG. Or thus; There is a people reserved for the wrath of God, and to be condemned with the devil; of whom none receives the testimony of Christ. And others there are ordained to eternal life. Mark how mankind are divided spiritually, though as human beings they are mixed up together: and John separated them by the thoughts of their heart, though as yet they were not divided in respect of place, and looked on them as two classes, the unbelievers, and the believers. Looking to the unbelievers, he said, No man receives his testimony. Then turning to those on the right hand he said, He that has received his testimony, has set to his seal.

Chrysostomus: Idest, monstravit; et adhuc augens timorem, addit quoniam Deus verax est; ostendens quoniam non aliter quis discredet huic, nisi falsi arguerit Deum, qui misit illum: quia nihil extra ea quae sunt patris loquitur; et hoc est quod subdit quem enim misit Deus, verba Dei loquitur.

CHRYS. i.e. has shown that God is true. This is to alarm them: for it is as much as saying, no one can disbelieve Christ without convicting God, Who sent Him, of falsehood: inasmuch as He speaks nothing but what is of the Father. For He, it follows, Whom God has sent, speaks the words of God.

Alcuinus: Vel aliter. Signavit, idest signum posuit in corde suo, quasi singulare et speciale aliquid, hunc esse verum Deum, qui passus est ad salutem humani generis.

Augustinus: Quid est quia Deus verax est, nisi quia homo mendax est, et Deus verax est? Quia nemo hominum potest dicere quid veritas est, nisi illuminetur ab eo qui mentiri non potest. Deus ergo verax, Christus autem Deus. Vis probare? Accipe testimonium eius, et invenies. Sed si nondum intelligis Deum, nondum accepisti testimonium eius. Ipse ergo Christus est Deus verax, et misit illum Deus. Deus misit Deum. Iunge ambos, unus Deus: hoc enim quem misit Deus, de Christo dicebat, ut se ab ipso distingueret. Quid autem? Ipsum Ioannem nonne Deus misit? Sed vide quid adiungat non enim ad mensuram dat Deus spiritum. Hominibus ad mensuram dat, unico filio non dat ad mensuram. Alii quidem datur per spiritum sermo sapientiae, alii sermo scientiae; aliud habet ille, et aliud iste habet. Mensura divisio quaedam donorum est, sed Christus quae dat, non ad mensuram accepit.

Chrysostomus: Spiritum autem hic actionem spiritus sancti dicit: vult enim ostendere quoniam omnes quidem nos in mensura spiritus actiones suscipimus; Christus autem omnem spiritus suscipit actionem. Qualiter igitur erit dignus suspectus haberi? Nihil enim dicit quod non Dei est, neque quod non spiritus est; et interim de Deo verbo nihil loquitur, sed a patre et spiritu dignam fide facit doctrinam. Nam quoniam Deus est, sciverant; et quoniam spiritus est, noverant, etsi non decentem de eo opinionem habebant: quoniam autem filius est nesciverant.

Augustinus: Quia ergo de filio dixerat non ad mensuram dat Deus spiritum, subiungit pater diligit filium; et adiecit et omnia dedit in manu eius: ut nosset et hic distincte, quoniam dictum est pater diligit filium. Pater enim diligit Ioannem aut Paulum, et tamen non omnia dedit in manu eorum. Pater diligit filium; sed quomodo filium, non quomodo dominus servum; quomodo unicum, non quomodo adoptatum. Itaque omnia dedit in manu eius, ut tantus sit filius quantus est pater. Ergo cum ad nos dignatus est mittere filium, non putemus nobis aliquid minus missum quam est pater.

ALCUIN. Or, Has put to his seal, i.e. has put a seal on his heart, for a singular and special token, that this is the true God, Who suffered for the salvation of mankind.

AUG. What is it, that God is true, except that God is true, and every man a liar? For no man can say what truth is, till he is enlightened by Him who cannot lie. God then is true, and Christ is God. Would you have proof? Hear His testimony, and you will find it so. But if you do not yet understand God, you have not yet received His testimony. Christ then Himself is God the true, and God has sent Him; God has sent God, join both together; they are One God. For John said, Whom God has sent, to distinguish Christ from himself. What then, was not John himself sent by God? Yes; but mark what follows, For God gives not the Spirit by measure to Him. To men He gives by measure, to His only Son He gives not by measure. To one man is given by the Spirit the word of wisdom, to another the word of knowledge: one has one thing, another another; for measure implies a kind of division of gifts. But Christ did not receive by measure, though He gave by measure.

CHRYS. By Spirit here is meant the operation of the Holy Spirit. He wishes to show that all of us have received the operation of the Spirit by measure, but that Christ contains within Himself the whole operation of the Spirit. How then shall He be suspected, Who said nothing, but what is from God, and the Spirit? For He makes no mention yet of God the Word, but rests His doctrine on the authority of the Father and the Spirit. For men knew that there was God, and knew that there was the Spirit, (although they had not right belief about His nature;) but that there was the Son they did not know.

AUG. Having said of the Son, God gives not the Spirit by measure to Him; he adds, The Father loves the Son, and farther adds, and has given all things into His hand; in order to show that the Father loves the Son, in a peculiar sense. For the Father loves John, and Paul, and yet has not given all things into their hands. But the Father loves the Son, as the Son, not as a master his servant: as an only, not as an adopted, Son. Wherefore He has given all things into His hand; so that, as great as the Father is, so great is the Son; let us not think then that, because He has deigned to send the Son, any one inferior to the Father has been sent.

Theophylactus: Sic ergo secundum divinitatem omnia dedit pater filio natura, non gratia. Vel dedit omnia in manu eius, secundum humanitatem; dominatur enim omnium eorum et quae in caelo et quae in terra sunt.

Alcuinus: Et quia omnia sunt in manu eius, ergo et vita aeterna; unde subdit qui credit in filium, habet vitam aeternam.

Beda: Non debet hic intelligi fides quae verbo tenus tenetur, sed quae operibus adimpletur.

Chrysostomus: Non enim hic dicit quod credere in filium sufficiat ad vitam habendam perpetuam, cum ipse alibi dicat: non omnis qui dicit mihi: domine, domine, intrabit in regnum caelorum. Sed et quae in spiritum est blasphemia, sufficit sola mittere in Gehennam. Sed etsi in patrem et filium et spiritum sanctum quis recte crediderit, ne aestimemus sufficere ad salutem: opus est enim nobis vita et conversatione recta. Deinde sciens non ita promissione bonorum multos adduci ut terribilium minis, in hoc sermonem concludit, dicens qui autem incredulus est filio, non videbit vitam, sed ira Dei manet super eum. Vide qualiter hic ad patrem reducit eum qui est supplicii sermonem: non enim dixit: ita filii, quamvis ipse sit iudex, sed patrem iudicem instituit, magis terrere volens. Et non dicit manebit in eo, sed super eum, ostendens quoniam nunquam ab eo desistet: ut enim non aestimet quis mortem esse temporaneam, dixit non videbit vitam.

Augustinus: Et non dixit ira Dei venit ad eum, sed manet super eum; quia omnes qui nascuntur mortales, habent secum iram Dei, quam accepit primus Adam. Venit filius Dei, non habens peccatum, et indutus est mortalitate: mortuus est ut vivas. Qui ergo non vult credere in filium, ira Dei manet super eum, de qua dicit apostolus: eramus natura filii irae.

THEOPHYL. The Father then has given all things to the Son in respect of His divinity; of right, not of grace. Or; He has given all things into His hand, in respect of His humanity: inasmuch as He is made Lord of all things that are in heaven, and that are in earth.

ALCUIN. And because all things are in His hand, the life everlasting is too: and therefore it follows, He that believes on the Son has everlasting life.

BEDE. We must understand here not a faith in words only, but a faith which is developed in works.

CHRYS. He means not here, that to believe on the Son is sufficient to gain everlasting life, for elsewhere He says, Nor every one that said to Me, Lord, Lord, shall enter into the kingdom of heaven. And the blasphemy against the Holy Ghost is of itself sufficient to send into hell. But we must not think that even a right belief in Father, Son, and Holy Ghost, is sufficient for salvation; for we have need of a good life and conversation. Knowing then that the greater part are not moved so much by the promise of good, as by the threat of punishment, he concludes, But He that believes not the Son, shall not see life; but the wrath of God abides on him. See how He refers to the Father again, when He speaks of punishment. He said not, the wrath of the Son, though the Son is judge; but makes the Father the judge, in order to alarm men more. And He does not say, in Him, but on Him, meaning that it Will never depart from Him; and for the same reason He says, shall not see life, i.e. to show that He did not mean only a temporary death!

AUG. Nor does He say, The wrath of God comes to him, but, abides on him. For all who are born, are under the wrath of God, which the first Adam incurred. The Son of God came without sin, and was clothed with mortality: He died that you might live. Whosoever then will not believe on the Son, on him abides the wrath of God, of which the Apostle speaks, We were by nature the children of wrath.