

COMMENTARY ON
THE GOSPEL OF ST. JOHN

St. Thomas Aquinas

Lectura 15

35 τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, ἴδε ὁ ἀμνὸς τοῦ θεοῦ. **They follow Jesus** 37 καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς, τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, ῥαββὶ ὃ λέγεται μεθερμηνευόμενον διδάσκαλε, ποῦ μένεις; 39 λέγει αὐτοῖς, ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην: ὥρα ἦν ὡς δεκάτη.

40 ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ: 41 εὗρισκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ, εὗρήκαμεν τὸν μεσσίαν ὃ ἐστὶν μεθερμηνευόμενον Χριστός: 42 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου: σὺ κληθήσῃ κηφᾶς ὃ ἐρμηνεύεται Πέτρος.

Supra Evangelista posuit testimonia Baptistae ad turbas; hic consequenter ponit eius testimonia ad discipulos Ioannis. Et primo ponitur testimonium; secundo ostenditur testimonii fructus, ibi *et audierunt eum duo discipuli loquentem et cetera*. Circa primum tria facit. Primo describitur testis; secundo assignatur modus testificandi; tertio ponitur eius testimonium.

LECTURE 15

35 On the following day John was standing there again with two of his disciples. 36 And seeing Jesus walking by, he said, “Look! There is the Lamb of God.” 37 Hearing this, the two disciples followed Jesus. 38 Jesus turned around, and seeing them following him said, “What are you looking for?” They replied, “Rabbi (which means Teacher), where do you live?” 39 “Come and see,” he replied. They went and saw where he lived, and they stayed with him the rest of that day. It was about the tenth hour.

40 One of the two who had followed him after hearing John was Simon Peter’s brother, Andrew. 41 The first thing he did was to look for his brother Simon, and say to him, “We have found the Messiah” (which means the Christ), 42 and he brought him to Jesus. Looking at him intently Jesus said, “You are Simon, son of John; you are to be called Cephas” (which is translated Peter).

280 Above, the Evangelist presented the Baptist’s testimony to the people; here he presents his testimony to John’s disciples. First, his testimony is given; secondly, the fruit of this testimony (v 37). As to the first he does three things: first, the one giving the testimony is described; secondly, his way of testifying is given (v 36); and thirdly, his testimony itself, **Look! There is the Lamb of God.**

Sed testis describitur, cum dicit *altera die iterum stabat Ioannes, et ex discipulis eius duo*. In hoc autem quod dicit *stabat*, tria notantur circa Ioannem. Scilicet doctrinae ipsius modus, qui differens fuit a modo doctrinae Christi, et discipulorum eius. Christus enim circumeundo docebat; unde dicitur, Matth. IV, 23, quod *circuibat Iesus totam Galilaeam* et cetera. Similiter et apostoli discurrendo per mundum, docebant; Mc. ult., 15: *euntes in mundum universum, praedicate Evangelium omni creaturae*. Sed Ioannes stando docebat; unde dicitur *stabat Ioannes*, scilicet in uno loco trans Iordanem, et instruebat de Christo omnes ad eum venientes.

Ratio autem quare Christus et eius discipuli discurrendo docebant, est quia praedicatio Christi facta erat credibilis per miracula, et ideo circuibant diversa loca, ut miracula et virtutes Christi innotescerent. Praedicatio vero Ioannis non est confirmata miraculis, unde dicitur infra X, 41: *Ioannes signum fecit nullum*: sed merito et sanctitate vitae. Et ideo stabat in loco uno, ut diversi ad eum confluerent, et per eius sanctitatem ducerentur ad Christum. Similiter etiam si Ioannes sine miraculis discurrisset ad praenuntiandum Christum, eius testimonium incredibilius redderetur, cum videretur importune, et quasi ingerendo se hoc facere.

Secundo notatur Ioannis constantia in veritate, quia Ioannes non fuit arundo vento agitata, sed firmus in fide, secundum illud I Cor. X, 12: *qui se existimat stare videat ne cadat*. Hab. II, 1: *super custodiam meam stabo*.

Tertio allegorice notatur, quod stare allegorice idem est quod deficere; IV Reg. IV, 6: *stetitque oleum*, idest defecit. Stabat ergo Ioannes veniente Christo, quia cum venit veritas, defecit figura. Ioannes stat, quia lex transit. Modus autem

281 The witness is described when he says, **On the following day John was standing there again with two of his disciples**. In saying standing, three things are noted about John. First, his manner of teaching, which was different from that of Christ and his disciples. For Christ went about teaching; hence it is said: “Jesus traveled over all Galilee” (Mt 4:23). The apostles also traveled the world teaching: “Go to the whole world, and preach the good news to every creature” (Mk16:15). But John taught in one place; hence he says, standing, that is, in one place, on the far side of the Jordan. And John spoke of Christ to all who came to him.

The reason why Christ and his disciples taught going about is that the preaching of Christ was made credible by miracles, and so they went to various places in order that the miracles and powers of Christ might be made known. But the preaching of John was not confirmed by miracles, so that is written, “John performed no sign” (below 10:41), but by the merit and sanctity of his life. And so he was **standing** in one place so that various people might stream to him and be led to Christ by his holiness. Furthermore, if John had gone from place to place to announce Christ without performing any miracles, his testimony would have been quite unbelievable, since it would seem to be inopportune and he would seem to be forcing himself upon the people.

Secondly, John’s perseverance in the truth is noted, because John was not a reed shaken by the wind, but was firm in the faith; “Let him who thinks that he stands, take heed so he will not fall” (1 Cor 10:12); “I will stand my watch” (Hb 2:1).

Thirdly, and allegorically, it is noted that to stand is, in an allegorical sense, the same as to fail or cease: “The oil stood,” i.e., failed (2 Kgs 4:6). So when Christ came John was standing, because when the truth comes the figure ceases. John stands because the law passes away.

282 The manner of his testifying is presented as being certain, because based on sight. So he says, **seeing Jesus walking by**. Here it should be remarked that the prophets bore witness to Christ: “All the prophets bear

testificandi ponitur certus, quia cum aspectu. Unde dicit *et respiciens Iesum ambulantem*. Ubi sciendum est, quod prophetae perhibuerunt testimonium Christo, Act. X, 43: *huic omnes prophetae testimonium perhibent*. Similiter et apostoli per mundum discurrentes, Act. I, 8: *eritis mihi testes in Ierusalem, et in omni Iudaea* et cetera. Sed tamen non per visum, neque de praesente, sed de absente. Prophetae quidem ut de futuro, apostoli vero ut de praeterito. Sed Ioannes, Christo sibi praesente et a se viso, testimonium perhibuit: et ideo dicit *et respiciens*, oculis corporis, et mentis, iuxta illud Ps. LXXXIII, 10: *respice in faciem Christi tui*; Is. LII, 8: *oculo ad oculum videbunt*.

Sed dicit *ambulantem*, ut designet incarnationis mysterium, per quod Dei verbum mutabilem naturam assumpsit; infra XVI, 28: *exivi a patre, et veni in mundum*.

Consequenter ponitur testimonium, cum dicit *ecce agnus Dei*, quod non solum est demonstrativum, sed admirativum virtutis ipsius; Is. IX, 6: *vocabitur nomen eius admirabilis*. Et vere admirabilis virtutis est iste agnus, qui occisus, leonem interfecit: illum, inquam, leonem de quo dicitur I Petr. ult., 8: *adversarius vester Diabolus, tamquam leo rugiens, circuit quaerens quem devoret*. Et ideo ipse agnus leo vocari meruit victor et gloriosus; Apoc. V, 5: *ecce vicit leo de tribu Iuda*.

Breviter autem testimonium profert, dicens *ecce agnus Dei*, tum quia discipuli quibus hoc testimonium perhibebat, ex his quae audierant a Ioanne, iam satis instructi erant de Christo; tum etiam quia per hoc satis intelligitur tota intentio Ioannis, quae ad hoc solum erat ut eos ad Christum duceret. Nec dicit: ite ad eum, ne videantur discipuli gratiam praestare Christo, si eum sequerentur; sed commendat Christi gratiam, ut quasi in beneficium sibi computent, si Christum sequuntur. Et ideo dicit *ecce agnus Dei*; idest, ecce in quo est gratia, et virtus purgativa peccatorum: agnus enim offerebatur pro peccatis, ut dictum est.

witness to him” (Acts 10:43). So did the apostles as they traveled the world: “You will be my witnesses in Jerusalem and in all of Judea and Samaria, and to the remotest parts of the world” (Acts 1:8). However, their testimony was not about a person then visible or present, but on one who was absent. In the case of the prophets about one who was to come; in the case of the apostles, about one who was now gone. But John bore witness when Christ was present and seen by him; and so he says, seeing Jesus, with the eyes of his body and of his mind: “Look on the face of your Christ” (Ps 83:10); “They will see eye to eye” (Is 5 2:8).

He says, **walking**, to point out the mystery of the incarnation, in which the Word of God assumed a changeable nature: “I came forth from the Father, and have come into the world,” as it says below (16:2 8).

283 Then he gives John’s testimony in saying, **Look! There is the Lamb of God**. He says this not just to point out the power of Christ, but also in admiration of it: “His name will be called Wonderful” (Is 9:6). And this Lamb did possess truly wonderful power, because being slain, it killed the lion—that lion, I say, of which it says: “Your enemy, the devil, goes about like a roaring lion, seeking whom he can devour” (1 Pt 5:8). And so this Lamb, victorius and glorious, deserved to be called a lion: “Look! The Lion of the tribe of Judah has conquered” (Rv 5:5).

The testimony he bears is brief, **Look! There is the Lamb of God**. It is brief both because the disciples before whom he testified had already been sufficiently instructed about Christ from the things they had heard from John, and also because this is sufficient for John’s intention, whose only aim was to lead them to Christ. Yet he does not say, “Go to him,” so that the disciples would not seem to be doing Christ a favor by following him. But he does praise the grace of Christ so that they would regard it as of benefit to themselves if they followed Christ. And so he says, **Look! There is the Lamb of God**, i.e., here is the One in whom is found the grace and the power which cleanses from sin; for the lamb was offered for sins, as we have said.

Consequenter ponitur fructus testimonii, cum dicit *et audierunt eum duo discipuli loquentem*, et primo ponitur fructus proveniens ex testimonio Ioannis et discipulorum eius; secundo vero ponitur fructus proveniens ex praedicatione Christi, ibi *in crastinum autem voluit exire in Galilaeam*. Circa primum primo ponitur fructus proveniens ex testimonio Ioannis; secundo fructus proveniens ex praedicatione unius discipulorum eius, ibi *erat autem Andreas frater Simonis Petri et cetera*. Circa primum duo facit. Primo ponitur inchoatio huius fructus ex testimonio Ioannis facta. Secundo ponitur consummatio facta per Christum, ibi *conversus autem Iesus et cetera*.

Dicit ergo primo *et audierunt eum*, scilicet Ioannem, *duo discipuli*, qui erant cum eo, *loquentem (ecce agnus Dei) et secuti sunt Iesum*, ad litteram: euntes cum eo. Ubi quatuor, secundum Chrysostomum, considerari possunt. Primo quia hoc quod Ioannes loquitur et Christus tacet, et verbo Ioannis discipuli congregantur ad Christum, competit mysterio: Christus enim est sponsus Ecclesiae, Ioannes vero amicus et paranympus sponsi. Officium autem paranympus est sponsam tradere sponso, et loquendo, pacta tradere; sponsi autem est quasi prae verecundia tacere, et de sponsa iam habita pro velle disponere. Sic ergo discipuli traduntur a Ioanne Christo quasi desponsati per fidem. Ioannes loquitur, Christus tacet; sed tamen susceptos diligenter instruxit.

Secundo vero quod cum Ioannes dignitatem Christi commendans dixit *ante me factus est*, et quoniam *non sum dignus solvere corrigiam calceamenti eius*, nullus conversus est; sed quando humilia de Christo, et incarnationis mysterio locutus est, tunc secuti sunt eum discipuli: quia humilia, et quae pro nobis passus est Christus, magis movent nos; et ideo dicitur Cant. I, 2: *oleum effusum nomen tuum*, idest misericordia, qua salutem omnium procurasti; et ideo statim sequitur *adolescentulae dilexerunt te nimis*.

Tertio, quia verbum praedicationis est sicut semen cadens in diversas terras: in una quidem fructificat, in alia non. Ita et Ioannes cum praedicat, non omnes discipulos convertit ad Christum, sed duos tantum, scilicet qui bene dispositi

284 The fruit of his testimony is given when he says, **Hearing this, the two disciples followed Jesus**. First, the fruit resulting from the testimony of John and his disciples is given. Secondly, the fruit resulting from the preaching of Christ (v 43). In relation to the first: first, the fruit arising from John's testimony is given; secondly, the fruit coming from the preaching of one of his disciples (v 40). With respect to the first he does two things. First, he shows the very beginning of the fruit coming from John's testimony. Secondly, its consummation as accomplished by Christ (v 38).

285 He says, **Hearing this**, John saying, "Look! There is the Lamb of God," **the two disciples**, who were with him, **followed Jesus**, literally. going with him, First, the fact that it is John who speaks while Christ is silent, and that disciples gather to Christ through the words of John, all this points out a mystery. For Christ is the groom of the Church, and John, the friend and groomsman of the groom. Now the function of the groomsman is to present the bride to the groom, and verbally make known the agreements; the role of the groom is to be silent, from modesty, and to make arrangements for his new bride as he wills. Thus, the disciples are presented by John to Christ and espoused in faith. John speaks, Christ is silent; yet after Christ accepts them, he carefully instructs them.

We can note, secondly, that no one was converted when John praised the dignity of Christ, saying, he "ranks ahead of me," and "I am not worthy to unfasten the strap of his sandal." But the disciples followed Christ when John revealed Christ's humility and about the mystery of the incarnation; and this is because we are more moved by Christ's humility and the sufferings he endured for us. So it is said: "Your name is like oil poured out," i.e., mercy, by which you have obtained salvation for all; and the text immediately follows with, "young maidens have greatly loved you" (Sg 1:2).

We can note, thirdly, that the words of a preacher are like seed falling on different kinds of ground: on one they bear fruit, and on another they do not. So too, John, when he preaches, does not convert all his disciples to

erant; alii vero e contrario invidia moventur ad Christum: unde et quaestionem ei movent, ut dicitur Matth. IX, 14.

Quartum est quod discipuli Ioannis audito eius testimonio de Christo, non statim ingesserunt se ad loquendum cum eo ex abrupto, sed quasi studiosi cum quadam verecundia singulariter loqui cum eo, et in secreto loco studuerunt. Eccle. VIII, 6: *omni negotio tempus est, et opportunitas.*

Consequenter ponitur consummatio fructus, cum dicit *conversus autem Iesus*. Quod enim Ioannes inchoavit, consummatur per Christum, quia *neminem ad perfectum adduxit lex*, ut habetur Hebr. VII, 19. Et circa hoc Christus duo facit: primo enim examinavit discipulos sequentes; secundo eos instruxit, ibi *dicit eis: venite, et videte*. Circa primum ponitur Christi examinatoris interrogatio; secundo discipulorum examinatorum responsio, ibi *qui dixerunt ei: Rabbi, ubi habitas?*

Dicit ergo *conversus autem Iesus, et videns eos sequentes se, dixit eis*. Et quidem per litteralem sensum intelligendum est quod Christus eos praeibat, et hi duo discipuli eum sequentes, faciem eius minime videbant: et ideo Christus ut daret eis fiduciam, convertit se ad eos. In quo datur nobis intelligi, quod omnibus, qui Christum sequi incipiunt puro corde, dat fiduciam vel spem misericordiae; Sap. VI, 14: *praeoccupat eos qui se concupiscunt*. Convertit autem se Iesus ad nos, ut videatur a nobis: hoc erit in illa beata visione, quando ostendet nobis faciem suam, ut dicitur in Ps. LXXIX, 4: *ostende nobis faciem tuam, et salvi erimus*. Quamdiu enim in mundo isto sumus, videmus posteriora eius, quia per effectus in eius cognitionem venimus; unde dicitur Ex. XXXIII, 23: *posteriora mea videbis*. Item convertit se ut opem suae misericordiae nobis impendat. Hoc petebat Ps. LXXXIX, 13: *convertere, domine, aliquantulum et cetera*. Quamdiu enim Christus opem suae miserationis non impendit, videtur a nobis aversus. Conversus est ergo Iesus ad discipulos Ioannis eum sequentes, ut faciem suam eis ostenderet, et gratiam eis infunderet.

Christ, but only two, those who were well disposed. The others are envious of Christ, and they even question him, as mentioned in Matthew (9:14).

Fourthly, we may note that John's disciples, after hearing his witness to Christ, did not at once thrust themselves forward to speak with him hastily; rather, seriously and with a certain modesty, they tried to speak to Christ alone and in a private place: "There is a time and fitness for everything" (Ecc 8:6).

286 The consummation of this fruit is now set forth (v 38), for what John began is completed by Christ, since "the law brought nothing to perfection" (Heb 7:19). And Christ does two things. First, he questions the disciples who were following him. Secondly, he teaches them (v 39). As to the first we have: first, the question of Christ is given; secondly, the answer of the disciples.

287 He says, **Jesus turned around, and seeing them following him said.** According to the literal sense we should understand that Christ was walking in front of them, and these two disciples, following him, did not see his face at all; and so Christ turns to them to holster their confidence. This lets us know that Christ gives confidence and hope to all who begin to follow him with a pure heart: "She goes to meet those who desire her" (Wis 6:14). Now Jesus turns to us in order that we may see him; this will happen in that blessed vision when he will show us his face, as is said: "Show us your face, and we will be saved" (Ps 79:4). For as long as we are in this world we see his back, because it is through his effects that we acquire a knowledge of him; so it is said, "You will see my back" (Ex 33:23). Again, he turns to give us the riches of his mercy. This is requested in Psalm 89 (13): "Turn to us, O Lord." For as long as Christ withholds the help of his mercy he seems to be turned away from us. And so Jesus turned to the disciples of John who were following him in order to show them his face and to pour his grace upon them.

Examinat autem eos specialiter de intentione. Sequentium namque Christum non eadem intentio est: quidam enim eum sequuntur propter bona temporalia; alii vero propter bona spiritualia. Et ideo quid isti intendant, dominus quaerit, dicens *quid quaeritis?* Non quidem ut discat, sed ut rectam intentionem aperientes, magis familiares faciat, et ostendat eos auditione dignos.

Notandum autem, quod hoc est primum verbum quod Christus in isto Evangelio loquitur. Et congrue, quia primum quod quaerit Deus ab homine, est recta intentio. Et secundum Origenem, post sex verba quae Ioannes dixerat, Christus septimum locutus est. Primum namque Ioannes Baptista locutus est, quando testimonium perhibens de Christo, clamabat dicens *hic est de quo dixi*. Aliud quando dixit *non sum dignus solvere corrigiam calceamenti eius*. Tertium quando dixit *ego baptizo in aqua, medius autem vestrum stetit quem vos nescitis*. Quartum *ecce agnus Dei*. Quintum *vidi spiritum descendentem quasi columbam* et cetera. Sextum, cum hic dicit *ecce agnus Dei*. Et Christus septimum loquitur, ut intelligas mystice, quod quies, quae designatur per septimum diem, nobis est futura per Christum, et quod in ipso est plenitudo septiformis gratiae spiritus sancti.

Consequenter respondent discipuli *qui dixerunt ei* et cetera. Et quidem interrogati de uno, duo respondent. Primo quidem quare Christum sequuntur, scilicet ut addiscant, unde et magistrum eum vocant *Rabbi* (*quod dicitur interpretatum magister*) quasi dicerent: quaerimus, ut nos doceas. Iam enim praecognoscebant quod dicitur Matth. XXIII, 10, *unus est magister vester Christus*. Secundo vero quod sequendo quaerunt, scilicet *ubi habitas?* Et quidem litteraliter dici potest quod in veritate domum Christi quaerebant. Propter enim mira et magna, quae a Ioanne de eo audierant, nolebant eum perfunctorie interrogare, nec semel tantum, sed frequenter et seriose; et ideo domum eius scire volebant, ut frequenter ad eum accederent, iuxta consilium sapientis, Eccli. VI, 36: *si videris sensatum, evigila ad illum*, et Prov. c. VIII, 34: *beatus qui audit me, et vigilat ad fores meas quotidie*.

288 Christ examines them specifically about their intention. For all who follow Christ do not have the same intention: some follow him for the sake of temporal goods, and others for spiritual goods. And so the Lord asks their intention, saying, **What are you looking for?**; not in order to learn their intention, but so that, after they showed a proper intention, he might make them more intimate friends and show that they are worthy to hear him.

289 It may be remarked that these are the first words which Christ speaks in this Gospel. And this is appropriate, because the first thing that God asks of a man is a proper intention. And, according to Origen, after the six words that John had spoken, Christ spoke the seventh. The first words spoken by John were when, bearing witness to Christ, he cried out, saying, "This is the one of whom I said." The second is when he said, "I am not worthy to unfasten the strap of his sandal." The third is, "I baptize with water. But there is one standing in your midst whom you do not recognize." The fourth is, "Look! There is the Lamb of God." The fifth, "I saw the Spirit coming down on him from heaven like a dove." The sixth, when he says here, "Look! There is the Lamb of God." But it is Christ who speaks the seventh words so that we may understand, in a mystical sense, that rest, which is signified by the seventh day, will come to us through Christ, and that in him is found the fulness of the seven gifts of the Holy Spirit.

290 The disciples answer; and although there was one question, they gave two answers. First, why they are following Christ, namely, to learn; thus they call him Teacher, **Rabbi (which means Teacher)**. As if to say: We ask you to teach us. For they already knew what is stated in Matthew (23:10): "You have one Teacher, the Christ." The second answer is what they want in following him, that is, **Where do you live?** And literally, it can be said that in truth they were looking for the home of Christ. For because of the great and wonderful things they had heard about him from John, they were not satisfied with questioning him only once and in a superficial way, but wanted to do so frequently and seriously. And so they wanted to know where his home was so that they might visit him often, according to the advice of the wise man: "If you see a man of

understanding, go to him early” (Sir 6:36), and “Happy is the man who hears me, who watches daily at my gates” (Prv 8:34).

Allegorice autem in caelis est habitaculum Dei, secundum illud Ps. CXXII, 1: *ad te levavi oculos meos qui habitas in caelis*. Quaerunt ergo ubi Christus habitet, quia ad hoc debemus Christum sequi ut per eum ducamur ad caelos, idest ad gloriam caelestem.

Moraliter autem interrogant *ubi habitas?* Quasi vellent scire, quales debent esse homines qui digni sunt quod Christus habitet in eis; de quo habitaculo dicitur Eph. II, 22: *aedificamini in habitaculum Dei*, et Cant. I, v. 6: *indica mihi, quem diligit anima mea, ubi pascas, ubi cubes in meridie*.

Consequenter cum dicit *venite, et videte*, ponitur instructio discipulorum a Christo, et primo describitur ipsa instructio discipulorum a Christo; secundo commendatur discipulorum obedientia *venerunt, et viderunt*; tertio determinatur tempus *quia hora erat quasi decima*.

Dicit ergo primo *venite, et videte*, scilicet ubi habitem. Sed hic est quaestio. Cum dominus dicat, Matth. VIII, 20, *filius hominis non habet ubi caput suum reclinet*, quare dicit *venite, et videte* ubi habito? Respondeo dicendum, secundum Chrysostomum, quod per hoc quod dixit dominus: *filius hominis non habet ubi caput suum reclinet*, demonstravit quod non habuit proprium habitaculum, non quod in domo alicuius alterius non maneret. Et ad hanc videndum istos invitabat, dicens *venite, et videte*.

Mystice autem dicit *venite, et videte* quia habitatio Dei, sive gloriae, sive gratiae, agnoscere non potest nisi per experientiam: nam verbis explicari non potest; Apoc. II, 17: *in calculo nomen novum* et cetera. Et ideo dicit *venite, et videte*. *Venite*, credendo et operando, *et videte*, experiendo et intelligendo.

In the allegorical sense, God’s home is in heaven, according to the Psalm (122:1): “I have lifted up my eyes to you, who live in heaven.” So they asked where Christ was living because our purpose in following him should be that Christ leads us to heaven, i.e., to heavenly glory.

Finally, in the moral sense, they ask, **Where do you live?** as though desiring to learn what qualities men should possess in order to be worthy to have Christ dwell in them. Concerning this dwelling Ephesians (2:22) says: “You are being built into a dwelling place for God.” And the Song (1:6) says: “Show me, you whom my soul loves, where you graze your flock, where you rest at midday.”

291 Then when he says, **Come and see**, Christ’s instruction of the disciples is given. First we have the instruction of the disciples by Christ; secondly, their obedience is cited; and thirdly, the time is given.

292 First he says, **Come and see**, that is, where I live. There is a difficulty here: for since the Lord says, “The Son of Man does not have any place to lay his head” (Mt 8:20), why does he tell them to **Come and see** where he lives? I answer, according to Chrysostom, that when the Lord says, “The Son of Man does not have any place to lay his head,” he showed that he had no home of his own, but not that he did not remain in someone else’s home. And such was the home he invited them to see, saying, **Come and see**.

In the mystical sense, he says, **Come and see**, because the dwelling of God, whether of glory or grace, cannot be known except by experience: for it cannot be explained in words: “I will give him a white stone upon which is written a new name, which no one knows but he who receives it” (Rv 2:17). And so he says, **Come and see: Come**, by believing and working; **and see**, by experiencing and understanding.

Notandum autem, quod quatuor modis pervenitur ad hanc cognitionem. Primo per bonorum operum actionem: unde dicit *venite*. Ps. XLI, 3: *quando veniam, et apparebo ante faciem domini*. Secundo per mentis quietem, seu vacationem; Ps. XLV, 11: *vacate, et videte*. Tertio per divinae dulcedinis gustationem; Ps. XXXIII, 9: *gustate, et videte, quoniam suavis est dominus*. Quarto per operationem devotionis; Thren. III, v. 41: *levemus corda nostra cum manibus orando* et cetera. Et ideo dicit dominus Lc. XXIV, v. 39: *palpate, et videte et cetera*.

Consequenter ponitur discipulorum obedientia, quia statim sequitur *venerunt, et viderunt*, quia veniendo viderunt, et videntes non deseruerunt, unde dicitur *et manserunt ibi die illo* quia, ut dicitur infra c. VI, 45, *omnis qui audit a patre, et didicit, venit ad me*. Qui enim recedunt a Christo, non viderunt eum adhuc, sicut videre oportet. Isti autem qui perfecte credendo, eum viderunt, *manserunt ibi die illo*; audientes et videntes beatum diem, beatam noctem duxerunt; III Reg. X, 8: *beati viri tui, et beati servi tui, qui stant coram te semper*. Et ideo, ut dicit Augustinus, *aedificemus et nosmetipsi in corde nostro, et faciamus domum quo veniat ille, et doceat nos*.

Et dicit *die illo*, quia nox esse non potest ubi est lumen Christi, ubi est sol iustitiae.

Tempus autem determinatur consequenter, cum dicit *hora autem erat quasi decima*. Quod quidem Evangelista determinat, ut, secundum litteram, insinuet commendationem Christi, et discipulorum. Hora enim decima est in occasu diei: ex quo et Christus commendatur, qui tam studiosus erat ad docendum, quod nec propter temporis tarditatem eos docere distulit, sed in hora decima docuit eos; Eccle. XI, 6: *mane semina semen tuum, et vespere ne cesset manus tua*.

Similiter etiam commendatur et discipulorum temperantia. Quia etiam hora decima qua consueverunt homines comedisse et esse minus sobrii ad perceptionem sapientiae, ipsi et sobrii et apti erant ad sapientiam audiendam, nec

293 It should be noted that we can attain to this knowledge in four ways. First, by doing good works; so he says, Come: “When shall I come and appear before the face of God” (Ps 41:3). Secondly, by the rest or stillness of the mind: “Be still and see” (Ps 45:10). Thirdly, by tasting the divine sweetness: “Taste and see that the Lord is sweet” (O’s 33:9). Fourthly, by acts of devotion: “Let us lift up our hearts and hands in prayer” (Lam 3:41). And so the Lord says: “it is I myself. Feel and see” (Lk 24:39).

294 Next the obedience of the disciples is mentioned; for immediately **they went and saw**, because by coming they saw him, and seeing they did not leave him. Thus it says, **and they stayed with him the rest of that day**, for as stated below (6:45): “Every one who hears the Father, and has learned, comes to me.” For those who leave Christ have not yet seen him as they should. But those who have seen him by perfectly believing **stayed with him the rest of that day**; hearing and seeing that blessed day, they spent a blessed night: “Happy are your men, and happy are your servants, who always stand before you” (1 Kgs 8:10). And as Augustine says: “Let us also build a dwelling in our heart and fashion a home where he may come and teach us.”

And he says, that day, because there can be no night where the light of Christ is present, where there is the Sun of justice.

295 The time is given when he says, **It was about the tenth hour**. The Evangelist mentions this in order that, considering the literal sense, he might give credit to Christ and the disciples. For the tenth hour is near the end of the day. And this praises Christ who was so eager to teach that not even the lateness of the hour induced him to postpone teaching them; but he taught them at the tenth hour. “In the morning sow your seed, and in the evening do not let your hands be idle” (Ecc 11:6).

296 The moderation of the disciples is also praised, because even at the tenth hour, when men usually have eaten and are less self-possessed for receiving wisdom, they were both self-possessed and prepared to hear

propter cibum, aut vinum impediabantur. Nec mirum, quia discipuli eius fuerant, scilicet Ioannis, cuius potus erat aqua, esca autem locusta et mel silvestre.

Secundum autem Augustinum, per horam decimam lex signatur, quae in decem praeceptis data est. Erat ergo hora decima quando isti venerunt, et manserunt cum Christo, et ab eo erudiuntur, ut impleretur lex per Christum quae a Iudaeis impleri non poterat. Et ideo etiam in ipsa hora vocatus est Rabbi, idest magister.

Consequenter cum dicit *erat autem Andreas frater Simonis Petri* etc. ponitur fructus quem fecit discipulus Ioannis conversus ad Christum.

Et super hoc primo describitur discipulus; secundo fructus ab ipso inchoatus, ibi *invenit hic primum fratrem suum Simonem*; tertio ponitur consummatio fructus facta per Christum, ibi *intuitus autem eum Iesus dixit*. Describitur autem discipulus primo a nomine, cum dicit *erat autem Andreas*, idest virilis. Ps. XXX, 25: *viriliter agite, et confortetur cor vestrum*. Exprimit autem nomen, ut ostendatur eius privilegium: tum quia prior conversus est ad fidem Christi perfecte, tum etiam quia Christum praedicavit: unde sicut Stephanus fuit primus martyr post Christum, ita et Andreas fuit primus Christianus.

Secundo describitur a cognatione, quia *frater Simonis Petri*: quia iunior erat. Et hoc quidem est ad commendationem suam, ut qui aetate posterior, fide efficiatur primus.

Tertio a disciplina, quia *unus ex duobus qui audierant a Ioanne*. Et huius quidem nomen describitur ad ostendendum Andreae privilegium quod insignis fuerit. Alterius enim nomen tacetur: aut quia ille alius fuit Ioannes Evangelista, cuius consuetudo est in suo Evangelio cum de eo agitur, nomen suum non exprimere propter humilitatem; aut, secundum Chrysostomum, non fuit aliquis insignis, nec fecit aliquid magnum: unde non fuisset utilitas nomen eius ponere. Sic enim et Lucas, cap. X, nomina septuaginta duorum discipulorum, quos dominus binos

wisdom and were not hindered because of food or wine. But this is not unexpected, for they had been disciples of John, whose drink was water and whose food was the locust and wild honey.

297 According to Augustine, however, the tenth hour signifies the law, which was given in ten precepts. And so the disciples came to Christ at the tenth hour and remained with him to be taught so that the law might be fulfilled by Christ, since it could not be fulfilled by the Jews. And so at that hour he is called Rabbi, that is, Teacher.

298 Then (v 40), he sets forth the fruit produced by the disciple of John who was converted to Christ. First, the disciple is described; secondly, the fruit begun by him (v 41); thirdly, the consummation of this fruit by Christ (v 42).

299 The disciple is described by name when he says, **Andrew**, i.e., “manly”. “Act manfully, and let Your heart be strong,” as it says in Psalm 30 (v 25). he mentions his name in order to show his privilege: he was not only the first to be perfectly converted to Christ, but he also preached Christ. So, as Stephen was the first martyr after Christ, so Andrew was the first Christian.

He is described, secondly, by his relationship, that is, as **Simon Peter’s brother**, for he was the younger. And this is mentioned to commend him, for although younger in age, he became first in faith.

He is described, thirdly, by his discipleship, because he was **one of the two who had followed him**. His name is mentioned in order to show that Andrew’s privilege was remarkable. For the name of the other disciple is not mentioned: either because it was John the Evangelist himself, who through humility followed the practice in his Gospel of not mentioning his own name when he was involved in some event; or, according to Chrysostom, because the other one was not a notable person, nor had he

misit ante faciem suam, non posuit, quia non erant solemnes personae et insignes, sicut apostoli fuerunt. Aut, secundum Alcuinum, ille discipulus fuit Philippus: et hoc patet, quia statim postquam Evangelista persecutus est de Andrea, prosequitur de Philippo, dicens: *in crastinum autem voluit exire in Galilaeam, et invenit Philippum* et cetera.

Quarto commendatur a devotionis studio: unde dicitur *et secuti fuerant eum*, idest Iesum. Job XXIII, 11: *vestigia eius secutus est pes meus*.

Fructus autem inchoatus per Andream ponitur, cum dicit *invenit hic primum Simonem fratrem suum*. Et primo insinuat apud quem fructum fecit, scilicet apud fratrem suum, ut commendet suae conversionis perfectionem: sicut enim Petrus dicit in itinerario Clementis, evidens signum perfectae conversionis alicuius est, cum conversus, quanto aliquis sibi est magis coniunctus, tanto magis satagit eum convertere ad Christum. Et ideo Andreas perfecte conversus non detinuit apud seipsum inventum thesaurum, sed festinat et currit cito ad fratrem, traditurus ei bona quae suscepit. Et ideo dicit *invenit hic*, scilicet Andreas, *primum*, idest primo adverbialiter, *fratrem suum Simonem*, quem quaerebat, ut sicut erat sanguine, ita faceret eum germanum fide. Prov. XVIII, 19: *frater qui adiuvatur a fratre quasi civitas firma*; Apoc. ult., 17: *qui audit, dicat, veni*.

Secundo ponit verba quae dicit Andreas *invenimus Messiam (quod interpretatur Christus)*; ubi, secundum Chrysostomum, tacite respondet cuidam quaestioni. Scilicet, si quis eum interrogaret de quo instructi fuissent a Christo, in promptu est responsio, scilicet quod per testimonia Scripturae instruxit eum intantum quod cognosceret eum esse Christum. Et ideo dicit *invenimus*. Per quod etiam innuit quod diu cum desiderio eum quaesierat; Prov. III, 13: *beatus homo qui invenit sapientiam*.

done anything great, and so there was no need to mention his name. Luke does the same in his Gospel (10:1), where he does not mention the names of the seventy-two disciples sent out by the Lord, because they were not the outstanding and important persons that the apostles were. Or, according to Alcuin, this other disciple was Philip: for the Evangelist, after discussing Andrew, begins at once with Philip, saying: “On the following day Jesus wanted to go to Galilee, and coming upon Philip” (below 1:43).

He is commended, fourthly, for the zeal of his devotion; hence he says that Andrew followed him, i.e., Jesus: “My foot has followed in his steps” (Jb 23:11).

300 The fruit begun by Andrew is mentioned when he says, **The first thing he did was to look for his brother Simon**. He first mentions the one for whom he bore fruit, that is, his brother, in order to mark the perfection of his conversion. For as Peter says, in the *Itinerary of Clement*, the evident sign of a perfect conversion of anyone is that, once converted, the closer one is to him the more he tries to convert him to Christ. And so Andrew, being now perfectly converted, does not keep the treasure he found to himself, but hurries and quickly runs to his brother to share with him the good things he has received. And so he says the **first thing he**, that is, Andrew, **did was to look for his brother Simon**, so that related in blood he might make him related in faith: “A brother that is helped by his brother is like a strong city” (Prv 18:19); “Let him who hears say, ‘Come’” (Rv 22:17).

301 Secondly, he mentions the words spoken by Andrew, **We have found the Messiah (which means the Christ)**. Here, according to Chrysostom, he is tacitly answering a certain question: namely, that if someone were to ask what they had been instructed about by Christ, they would have the ready answer that through the testimony of the Scriptures he instructed him in such a way that he knew he was the Christ. And so he says, **We have found the Messiah**. He implies by this that he had previously sought him by desire for a long time: “Happy is the man who finds wisdom” (Prv 3:13).

Messia Hebraice, quod Graece interpretatum est Christus, idest unctus Latine: quia specialiter unctus est oleo invisibili, idest spiritus sancti. Ideo signanter nomine isto manifestat eum: unde in Ps. XLIV, 8 dicitur: *unxit te Deus tuus oleo laetitiae prae consortibus*, idest prae omnibus sanctis: nam omnes sancti isto oleo unctur; sed iste singulariter unctus est, et singulariter sanctus. Ideo secundum Chrysostomum, non dicit Messiam simpliciter, sed cum adiectione articuli.

Tertio ponit fructum quem fecit, quia *adduxit eum ad Iesum*, scilicet Petrum. In quo Petri obedientia commendatur: confestim enim occurrit, in hoc non tardans. Et Andreae devotionem considera: quia duxit eum ad Iesum, non ad se (sciebat enim se infirmum), et ideo eum ad Christum adducit, ut ipse eum instruat; instruens simul per hoc, quod hic debet esse praedicatorum conatus et studium, ut fructus praedicationis et studium non sibi vindicent, seu ad utilitatem et honorem proprium convertant, sed ut adducant ad Iesum, idest ad eius gloriam et honorem referant. II Cor. IV, 5: *non enim praedicamus nosmetipsos, sed Iesum Christum*.

Consummatio autem huius fructus ponitur cum dicit *intuitus autem eum Iesus dixit*, et cetera. Ubi Christus, ad fidem divinitatis eum elevare volens, incipit quae divinitatis sunt opera facere, occulta praedicans. Et primo quidem quantum ad occulta praesentiae; unde *intuitus eum*, idest, statim cum vidit eum virtute divinitatis, consideravit, et dixit ei nomen suum: unde dicit *tu es Simon*. Nec mirum, quia, ut dicitur I Reg. XVI, v. 7, *homines vident ea quae apparent, Deus autem intuetur cor*. Congruit autem hoc nomen mysterio. Nam Simon interpretatur obediens; ut insinuet quod obedientia necessaria est ei qui conversus est ad Christum per fidem. Act. V, 32: *dat spiritum sanctum obedientibus sibi*.

Secundo vero quantum ad occulta praeterita. Unde dicit *filius Ioanna*, quia hoc nomine vocatus est pater suus, vel, secundum Matthaeum, filius Iona, cum dicit *Simon Bariona*. Et utrumque congruit mysterio. Ioanna enim interpretatur gratia, ut insinuet quod homines per gratiam veniunt ad fidem Christi; Eph. II, 5: *gratia*

“Messiah,” which is Hebrew, is translated as “Christos” in Greek, and in Latin as “Unctus” (anointed), because he was anointed in a special way with invisible oil, the oil of the Holy Spirit. So Andrew explicitly designates him by this title: “Your God has anointed you with the oil of gladness above your fellows,” i.e., above all the saints. For all the saints are anointed with that oil, but Christ was singularly anointed and is singularly holy. So, as Chrysostom says, he does not simply call him “Messiah,” but **the Messiah**.

302 Thirdly, he mentions the fruit he produced, because **he brought him**, that is, **Peter, to Jesus**. This gives recognition to Peter’s obedience, for he came at once, without delay. And consider the devotion of Andrew: for he brought him to Jesus and not to himself (for he knew that he himself was weak); and so he leads him to Christ to be instructed by him. This shows us that the efforts and the aim of preachers should not be to win for themselves the fruits of their preaching, i.e., to turn them to their own private benefit and honor, but to bring them to Jesus, i.e., to refer them to his glory and honor: “What we preach is not ourselves, but Jesus Christ,” as is said in 2 Corinthians (4:5).

303 The consummation of this fruit is given when he says, **Looking at him intently Jesus said**. Here Christ, wishing to raise him up to faith in His divinity, begins to perform works of divinity, making known things that are hidden. First of all, things which are hidden in the present: so **looking at him**, i.e., as soon as Jesus saw him, he considered him by the power of his divinity and called him by name, saying, **You are Simon**. This is not surprising, for as it is said: “Man sees the appearances, but the Lord sees the heart” (I Sm 16:7). This name is appropriate for the mystery. For “Simon” means “obedient,” to indicate that obedience is necessary for one who has been converted to Christ through faith: “He gives the Holy Spirit to all who obey him” (Acts 5:32).

304 Secondly, he reveals things hidden in the past. Hence he says, son of John, because that was the name of Simon’s father; or he says, “son of Jonah,” as we find in Matthew (16:17), “Simon Bar-Jonah.” And each name is appropriate to this mystery. For “John” means “grace,” to indicate

salvati estis et cetera. Iona vero interpretatur columba, ut insinuet quod per spiritum sanctum, qui datus est nobis, firmamur in amore Dei, ut dicitur Rom. V, 5: caritas Dei diffusa est in cordibus nostris.

Tertio vero quantum ad occulta futura; unde dicit *tu vocaberis Cephias, quod interpretatur Petrus*, et in Graeco caput. Et congruit mysterio, ut ille qui debet esse aliorum caput et Christi vicarius, firmitati inhaereret. Matth. XVI, 18: *tu es Petrus, et super hanc petram aedificabo Ecclesiam meam.*

Sed hic est quaestio litteralis. Et primo quare Christus imposuit ei in principio suae conversionis nomen, et non voluit quod a principio nativitatis suae hoc nomine vocaretur? Ad hoc respondetur dupliciter. Secundum Chrysostomum, primo quidem quia nomina divinitus imposita aliquam eminentiam gratiae spiritualis designant. Quando autem Deus confert specialem gratiam alicui, ab ipsa nativitate nomen gratiam illam significans imponitur; sicut patet de Ioanne Baptista, qui ante a Deo est nominatus quam natus, quia fuit sanctificatus in utero matris. Aliquando autem aliter confertur eminentia gratiae specialis tempore procedenti; et talia nomina divinitus imponuntur non a principio nativitatis, sed in ipso processu temporis; sicut patet de Abraham et Sara, quibus nomina mutata sunt quando promissionem multiplicandi germinis acceperunt. Eodem modo et Petrus nominatur divinitus quando ad fidem Christi, et gratiam apostolatus vocatur, et specialiter quia constitutus est princeps apostolorum totius Ecclesiae; quod in aliis apostolis non est factum.

Secundum Augustinum autem, quia si a principio fuisset nominatus Cephias, non apparuisset mysterium. Et ideo voluit dominus quod tunc nomen haberet, ut mutatione nominis, Ecclesiae mysterium appareret, quae in confessione fidei eius fundata erat. Petrus enim a petra dicitur; petra autem erat Christus. In Petri ergo nomine figurata est Ecclesia, quae supra firmam petram immobilem, idest Christum, aedificata est.

that it is through grace that men come to the faith of Christ: “You are saved by his grace” (Eph 2:5). And “Jonah” means “dove,” to indicate that it is by the Holy Spirit, who has been given to us, that we are made strong in our love for God: “The love of God is poured out into our hearts by the Holy Spirit” (Rom 5:5).

305 Thirdly, he reveals things hidden in the future. So he says, **you are to be called Cephias (which is translated Peter)**, and in Greek, “head.” And this is appropriate to this mystery, which is that he who was to be the head of the others and the vicar of Christ should remain firm. As Matthew (16:18) says: “You are Peter, and upon this rock I will build my church.”

306 There is a question here about the literal meaning. First, why did Christ give Simon a name at the beginning of his conversion, rather than will that he have this name from the time of his birth? Two different answers have been given for this. The first, according to Chrysostom, is that divinely given names indicate a certain eminence in spiritual grace. Now when God confers a special grace upon anyone, the name indicating that grace is given at one’s birth: as in the case of John the Baptist, who was named before he was born, because he had been sanctified in his mother’s womb. But sometimes a special grace is given during the course of one’s life: then such names are divinely given at that time and not at birth: as in the case of Abraham and Sarah, whose names were changed when they received the promise that their posterity would multiply. Likewise, Peter is named in a divine way when he is called to the faith of Christ and to the grace of apostleship, and particularly because he was appointed Prince of the apostles of the entire Church—which was not done with the other apostles.

But, according to Augustine, if he had been called Cephias from birth, this mystery would not have been apparent. And so the Lord willed that he should have one name at birth, so that by changing his name the mystery of the Church, which was built on his confession of faith, would be apparent. Now “Peter” (*Petrus*) is derived from “rock” (*petra*). But the rock was Christ. Thus, the name “Peter” signifies the Church, which was built upon that solid and immovable rock which is Christ.

Secunda quaestio est utrum hic fuerit impositum hoc nomen Simoni, an in Matthaeo cum dicitur *tu es Petrus*. Et ad hoc respondet Augustinus dicens, quod istud nomen hoc loco fuit Simoni impositum; sed quod dicit ei dominus in Matth. *tu es Petrus* etc. non est nominis impositio, sed impositi nominis commemoratio, ut quasi utatur illo nomine tamquam iam imposito. Alii autem dicunt, quod hoc nomen fuit impositum Simoni quando dominus dixit ei *tu es Petrus, et super hanc petram aedificabo Ecclesiam meam*. Hic vero non imponit ei hoc nomen, sed praesignat quod sit ei postmodum imponendum.

Tertia quaestio est de vocatione Petri et Andreae: quia hic dicitur, quod fuerunt vocati iuxta Iordanem, quia fuerunt discipuli Ioannis; et Matth. IV, 18 dicitur, quod Christus vocavit eos iuxta mare Galilaeae. Et ad hoc dicendum, quod triplex fuit vocatio apostolorum. Prima fuit ad cognitionem, seu familiaritatem, et fidem; et de hac dicitur hic. Secunda fuit in officii praesignatione, de qua habetur Lc. V, 10: *ex hoc eris homines capiens*. Tertia fuit ad apostolatam, de qua dicitur Matth. IV, 18 s., quae fuit perfecta, quia postea non redierunt ad propria.

307 The second question is whether this name was given to Peter at this time, or at the time mentioned by Matthew (16:18). Augustine answers that this name was given to Simon at this time; and at the event reported by Matthew the Lord is not giving this name but reminding him of the name that was given, so that Christ is using this name as already given. But others think that this name was given when the Lord said, “You are Peter, and upon this rock I will build my church” (Mt 16:18); and in this passage in the Gospel of John, Christ is not giving this name, but foretelling what will be given later.

308 The third question is about the calling of Peter and Andrew: for here it says that they were called near the Jordan, because they were John’s disciples; but in Matthew (4:18) it says that Christ called them by the Sea of Galilee. The answer to this is that there was a triple calling of the apostles. The first was a call to knowledge or friendship and faith; and this is the one recorded here. The second consisted in the prediction of their office: “From now on you will be catching men” (Lk 5:10). The third call was to their apostleship, which is mentioned by Matthew (4:18). This was the perfect call because after this they were not to return to their own pursuits.