

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

CHAPTER TWO

Lectio 1

1 καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ: 2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. 3 καὶ ὕστερῆσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, οἶνον οὐκ ἔχουσιν. 4 [καὶ] λέγει αὐτῇ ὁ Ἰησοῦς, τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκει ἡ ὥρα μου.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2. And both Jesus was called, and his disciples, to the marriage. 3. And when they wanted wine, the mother of Jesus said to him, They have no wine. 4. Jesus said to her, Woman, what have I to do with you? mine hour is not yet come.

Chrysostomus in Ioannem: Quoniam in Galilaea notus erat dominus, vocant eum ad nuptias; unde sequitur et die tertia nuptiae factae sunt in Cana Galilaeae.

CHRYS. Our Lord being known in Galilee, they invite Him to a marriage: And the third day there was a marriage in Cana of Galilee.

Alcuinus: Galilaea est provincia, in qua est Cana viculus.

ALCUIN. Galilee is a province; Cana a village in it.

Chrysostomus: Vocant autem ad nuptias dominum, non tamquam magnificum aliquem, sed simpliciter tamquam notum, et unum multorum: unde hoc Evangelista declarans ait et erat mater Iesu ibi: sicut enim matrem vocaverant, ita et filium; unde sequitur vocatus est autem Iesus et discipuli eius ad nuptias: et accedit; neque enim ad dignitatem respiciebat suam, sed ad beneficium nostrum. Qui enim non dedignatus est formam servi accipere, neque dedignatus est ad nuptias venire servorum.

CHRYS. They invite our Lord to the marriage, not as a great person, but merely as one they knew, one of the many; for which reason the Evangelist says, And the mother of Jesus was there. As they invited the mother, so they invited the Son: and therefore, Jesus was called, and His disciples to the marriage: and He came, as caring more for our good, shall His own dignity. He who disdained not to take upon Him the form of a servant, disdained not to come to the marriage of servants.

Augustinus de Verb. Dom: Erubescat igitur homo esse superbus, quoniam factus est humilis Deus. Ecce inter cetera filius virginis venit ad nuptias, qui cum apud patrem esset, instituit nuptias.

AUG. Let the proud man blush to see the humility of God. Lo, among other things, the Son of the Virgin comes to a marriage; He who, when He was with the Father, instituted marriage.

Beda: Quod etiam ad nuptias venire dignatus est, iuxta litteram, fidem recte credentium confirmat. Porro Tatiani et Marcionis, ceterorumque qui nuptiis detrahunt, perfidia quam sit damnabilis insinuat. Si enim toro immaculato et nuptiis debita castitate celebratis culpa inesset, nequaquam dominus ad has venire voluisset. Nunc autem quia bona est castitas coniugalibus, melior continentia vidualis, optima perfectio virginalis, ad probandam omnium electionem graduum, discernendum tamen meritum singulorum, ex intemerato Mariae virginis utero nasci dignatus est; e prophético viduae Annae ore mox natus benedicitur; a nuptiarum celebratoribus iam iuvenis invitatus, has praesentia suae virtutis honorat.

Augustinus in Ioannem: Quid autem mirum, si in illam domum ad nuptias venit qui in hunc mundum ad nuptias venit? Habet enim hic sponsam, quam redemit sanguine suo, et cui pignus dedit spiritum sanctum, quam sibi coniunxerat in utero virginis. Verbum enim est sponsus, et sponsa caro humana; et utrumque unus filius Dei, et idem filius hominis. Ille uterus virginis Mariae thalamus eius est, unde processit tamquam sponsus de thalamo suo.

Beda: Nec vacat a mysterio quod die tertia nuptiae factae referuntur. Primum quidem saeculi tempus ante legem, patriarcharum exemplo; secundum sub lege, prophetarum scriptis; tertium sub gratia, praeconiis Evangelistarum, quasi tertiae diei luce, mundo refulsit, in quo dominus in carne natus apparuit. Sed et hoc quod in Cana Galilaeae, idest in zelo transmirationis, eadem nuptiae factae perhibentur, typice denuntiat, eos maxime gratia Christi dignos existere qui zelo fervere pia devotionis, ac de vitiis ad virtutes, de terrenis ad aeterna norunt transmigrare. Discumbente autem ad nuptias domino, vinum defecit, ut vino meliore per ipsum facto manifestaretur gloria latentis in homine Dei; unde sequitur et deficiente vino, dicit mater Iesu ad eum: vinum non habent.

BEDE. His condescension in coming to the marriage, and the miracle He wrought there, are, even considering them in the letter only, a strong confirmation of the a faith. Therein too are condemned the errors of Tatian, Marcion, and others who detract from the honor of marriage. For if the undefiled bed, and the marriage celebrated with due chastity, partook at all of sin, our Lord would never have come to one. Whereas now, conjugal chastity being good, the continence of widows better, the perfection of the virgin state best, to sanction all these degrees, but distinguish the merit of each, He deigned to be born of the pure womb of the Virgin; was blessed after birth by the prophetic voice of the widow Anna; and now invited in manhood to attend the celebration of a marriage, honors that also by the presence of His goodness.

AUG. What marvel, if He went to that house to a marriage, Who came into this world to a marriage. For here He has His spouse whom He redeemed with His own blood, to whom He gave the pledge of the Spirit, and whom He united to Himself in the womb of the Virgin. For the Word is the Bridegroom, and human flesh the bride, and both together are one Son of God and Son of man. That womb of the Virgin Mary is His chamber, from which he went forth as a bridegroom.

BEDE. Nor is it without some mysterious allusion, that the marriage is related as taking place on the third day. The first age of the world, before the giving of the Law, was enlightened by the example of the Patriarchs; the second, under the Law, by the writings of the Prophets; the third, under grace, by the preaching of the Evangelists, as if by the light of the third day; for our Lord had now appeared in the flesh. The name of the place too where the marriage was held, Cana of Galilee, which means, desire of migrating, has a typical signification, viz. that those are most worthy of Christ, who burn with devotional desires, and have known the passage from vice to virtue, from earthly to eternal things. The wine was made to fail, to give our Lord the opportunity of making better; that so the glory of God in man might be brought out of its hiding place: And when they wanted wine, the mother of Jesus said to Him, They have no wine.

Chrysostomus: Dignum autem est quaerere, unde venit in mentem matri magnum quid imaginari de filio: neque enim ante miraculum fecerat; sequitur enim hoc fecit initium signorum Iesus. Sed revelari incipiebat et a Ioanne, et ab his quae ad discipulos dixerat; sed ante haec omnia ipsa conceptio, et ea quae post nativitatem facta sunt maximam ei de puero imposuerunt aestimationem; unde Lucas dicit: Maria conservabat omnia verba haec, conferens in corde suo. Cuius igitur gratia non ante ad miraculum eum incitavit? Nam antea ut unus multorum ita conversabatur; unde non praesumebat ei mater tale quid dicere; quia vero audivit quod Ioannes ei testificatus est, et quod discipulos iam haberet, de reliquo confidenter rogat.

Alcuinus: Significat etiam in hoc loco synagogam quae Christum provocat ad faciendum miraculum: familiare enim est Iudaeis miracula inquirere. Sequitur et dicit ei Iesus: quid mihi et tibi, mulier?

Augustinus in Ioannem: Quidam derogantes Evangelio, et dicentes quod Iesus non fuit natus de Maria virgine, hinc argumentum sumere conantur erroris sui, ut dicant: quomodo erat mater eius cui dixit quid mihi et tibi, mulier? Sed quis hoc narravit, ut credamus quia hoc dominus dixit? Nempe Ioannes Evangelista. At ipse dixit et erat ibi mater Iesu. Quare hoc, nisi quia utrumque verum est? Sed numquid ideo venit ad nuptias, ut doceret matres contemni?

Chrysostomus: Sed quod valde venerabatur matrem, audi Lucam enarrantem, qualiter subditus parentibus erat. Nam ubi quidem parentes nihil impediunt eorum quae sunt secundum Deum, debitum est subici eis; quando autem non tempore debito aliquid quaerunt, et abscindunt nos a spiritualibus, non ex hoc fallaris.

Augustinus de symbolo: Ut ergo distingueret inter Deum et hominem, quia secundum hominem minor et subditus erat, secundum autem Deum supra omnes erat, dixit quid mihi et tibi est, mulier?

CHRYS. But how came it into the mother's mind to expect so great a thing from her Son? for he had done no miracle as yet: as we read afterwards This beginning of miracles did Jesus. His real nature, however, was beginning now to be revealed by John, and His own conversations with His disciples; besides that His conception, and the circumstances of His birth, had from the first given rise to high expectations in her mind: as Luke tells us, His mother kept all these sayings in her heart. Why then did she never ask Him to work a miracle before? Because the time had now come that He should be made known. Before He had lived so much like an ordinary person, that she had not had the confidence to ask Him. But now that she heard that John had borne witness to Him, and that He had disciples, she asks Him confidently.

ALCUIN. She represents here the Synagogue, which challenges Christ to perform a miracle. It was customary with the Jews to ask for miracles. Jesus said to her, Woman, what have I to do with you?

AUG. Some who derogate from the Gospel, and say that Jesus was not born of the Virgin Mary, try to draw an argument for their error from this place; for, how, say they, could she be His mother to whom He said, What have I to do with you? Now who is it who gives this account, and on whose authority do we believe it? The Evangelist John. But he himself says, The mother of Jesus was there. Why should He say it, unless both were true. But did He therefore come to the marriage to teach men to despise their mother?

CHRYS. That He greatly venerated His mother, we know from St. Luke, who tells us that He was subject unto His parents. For where parents throw no obstacle in the way of God's commands, it is our duty to be subject to them; but when they demand any thing at an unseasonable time, or cut us off from spiritual things, we should not be deceived into compliance.

AUG. To mark a distinction between His Godhead and manhood, that according to His manhood He was inferior and subject, but according to His Godhead supreme, He said, Woman, what have I to do with you?

Chrysostomus in Ioannem: Sed et propter aliam causam, ut non suspecta essent miracula quae fiebant (ab his enim qui indigebant, rogari oportuerat, non a matre), voluit ostendere quoniam omnia decenti tempore operatur, non simul omnia faciens: quia confusio quaedam esset; et ideo sequitur nondum venit hora mea; idest, nondum cognitus sum his qui adsunt. Sed neque sciunt quoniam defecit vinum: sine eos primum hoc sentire: qui enim necessitatem non praesentit, neque beneficii grandem suscipiet sensum.

Augustinus: Vel ideo quia dominus noster, secundum quod Deus erat, matrem non habebat; secundum quod homo erat, habebat matrem. Miraculum autem quod facturus erat, secundum divinitatem facturus erat, non secundum infirmitatem humanam. Miraculum tamen exigebat mater; at ille tamquam non agnoscens viscera humana, operaturus facta divina, dixit quid mihi et tibi est, mulier? Tamquam dicat: quod in me facit miraculum, non tu genuisti, deitatem meam. Dicitur autem mulier secundum femineum sexum, non secundum corruptionem integritatis. Sed quia genuisti infirmitatem meam, tunc te cognoscam cum ipsa infirmitas pendeat in cruce; unde subdit nondum venit hora mea; quasi dicat: ibi te agnoscam cum pendere in cruce infirmitas coeperit, cuius et mater es. Commendavit enim matrem discipulo, prius matre moriturus, et ante mortem matris resurrecturus. Videte autem ne forte quomodo invenerunt Manichaei occasionem perfidiae suae, quia dixit dominus quid mihi et tibi est, mulier? Sic inveniant mathematici occasionem fallaciae, quia dixit nondum venit hora mea. Dicunt enim: vides quia sub fato erat Christus, quia dixit nondum venit hora mea. Credant autem Deo dicenti: potestatem habeo ponendi animam meam, et iterum sumendi eam; et quaerant quare sit dictum nondum venit hora mea: nec ideo iam sub fato ponant conditorem caeli: quia si esset fatum de sideribus, non poterat esse sub necessitate siderum conditor siderum. Adde quod non solum Christus non habuit quod appellas fatum; sed nec tu, aut ille, aut quisquam hominum. Quare ergo dixit nondum venit hora mea? Quia in potestate habebat quando moreretur; sed nondum videbat esse opportunum ut illa potestate uteretur. Vocandi erant discipuli, annuntiandum erat regnum caelorum, faciendae erant virtutes, commendanda erat divinitas domini in miraculis, commendanda erat humanitas domini in ipsa compassione mortalitatis. At ubi tantum fecit

CHRYS. And for another reason, viz. to prevent any suspicion attaching to His miracles: for these it was proper should be asked for by those who wanted them, not by His mother. He wished to show them that He would perform all in their proper time, not all at once, to prevent confusion; for He said, Mine hour is not yet come; i.e. I am not yet known to the persons present; nay, they know not that the wine has failed; let them find out that first; he who perceives not his want beforehand, will not perceive when his want is supplied.

AUG. Or it was because our Lord as God had not a mother, though as man He had, and the miracle He was about to work was the act of His Divinity, not of human infirmity. When therefore His mother demanded a miracle, He, as though not acknowledging a human birth, when about to perform a divine work, said, Woman, what have I to do with you? As if He said, You did not beget that in Me, which works the miracle, My Divinity. (She is called woman, with reference to the female sex, not to any injury of her virginity.) But because you brought forth My infirmity, I will acknowledge you then, when that very infirmity shall hang on the cross. And therefore He adds, Mine hour is not yet come: as if to say, I will acknowledge you when the infirmity, of which you are the mother, shall hang from the cross. He commended His mother to the disciple, when about to die, and to rise again, before her death. But note; just as the Manicheans have found an occasion of error and pretext for their faithlessness in our Lord's word, What have I to do with you? in the same way the astrologers support theirs from the words, Mine hour is not yet come. For, say they, if Christ had not been under the power of fate, He would never have said this. But let them believe what hat God says below, I have power to lay it (my life) down, and I have power to take it again: and then let them ask, why He says, Mine hour is not yet come: nor let them on such a ground subject the Creator of heaven to fate; seeing that, even were there a fatality in the stars, the Maker of the stars could not be under the dominion of the stars. And not only had Christ nothing to do with fate, as you call it; but neither have you, or any other man. Wherefore said He then, Mine hour is not yet come? Because He had the power to die when He pleased, but did not think it expedient yet to exert the power He was to call the disciples; to proclaim the Kingdom of heaven, to do marvelous works, to approve His divinity by miracles, His humility by partaking of the

quantum sufficere iudicavit, venit hora, non necessitatis, sed voluntatis; non conditionis, sed potestatis.

sufferings of our mortal state. And when He had done all, then the hour was come, not of destiny, but of will, not of obligation, but of power.

CHAPTER TWO

Lectio 2

5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε. 6 ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαὶ ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετροῦσας δύο ἢ τρεῖς. 7 λέγει αὐτοῖς ὁ Ἰησοῦς, γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. 8 καὶ λέγει αὐτοῖς, ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ: οἱ δὲ ἤνεγκαν. 9 ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος 10 καὶ λέγει αὐτῷ, πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω: σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 11 ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν κανὰ τῆς Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

5. His mother said to the servants, Whatsoever he says to you, do it. 6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7. Jesus said to them, Fill the waterpots with water. And they filled them up to the brim. 8. And he said to them, Draw out now, and bear unto the governor of the feast. And they bore it. 9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10. And said to him, Every man at the beginning does set forth good wine; and when men have well drunk, then that which is worse: but you have kept the good wine until now. 11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Chrysostomus in Ioannem: Quamvis dixerit nondum venit hora mea, postmodum fecit quod mater dixerat; ut etiam ex hoc sufficiens esset demonstratio quod non subiectus est horae. Si enim horae subiciebatur, qualiter debita hora nondum facta hoc fecit? Deinde et propter honorem matris, ut non finaliter ei contradicere videretur: neque eam tot praesentibus erubescere faceret: adduxerat enim ad eum ministros, ut a pluribus fieret petitio; unde sequitur dicit mater eius ministris: quodcumque dixerit vobis, facite.

CHRYS. Although He had said, Mine hour is not yet come, He afterwards did what His mother told Him, in order to show plainly, that He was not under subjection to the hour. For if He was, how could He have done this miracle before the hour appointed for it? In the next place, He wished to show honor to His mother, and make it appear that He did not go counter to her eventually. He would not put her to shame in the presence of so many; especially as she had sent the servants to Him, that the petition might come from a number, and not from herself only; His mother said to the servants, Whatsoever He says to you, do it.

Beda: Quasi dicat: licet abnegare videatur, tamen faciet: noverat enim eum mater pium et misericordem. Sequitur erant autem ibi lapideae hydriae sex positae secundum purificationem Iudaeorum, capientes singulae metretas binas vel ternas. Hydriae vocantur vasa aquarum receptui parata; Graece enim aqua hydor dicitur.

Alcuinus: Vasa autem aquarum receptui parata erant secundum purificationem Iudaeorum, quia inter alias Pharisaeorum traditiones etiam hoc observabant ut crebro se lavarent.

Chrysostomus: Quia vero inaquosa est Palaestina, et non erat multis in locis fontes et puteos invenire, replebant hydrias aqua, ut non currerent ad flumina, si quando immundi fierent; sed de prope haberent purgationis modum. Ne autem quidam infidelium suspicarentur quoniam, faece intus remanente, deinde aqua immissa, vinum subtilissimum factum esset, propterea ait secundum purificationem Iudaeorum, ostendens quod illa vasa numquam vini receptacula facta erant.

Augustinus in Ioannem: Metretas enim dicit mensuras quasdam, tamquam si diceret urnas, amphoras, vel aliud huiusmodi. Metron enim mensuram dicunt Graeci: inde appellatae metretae. Quod autem ait binas vel ternas, non ita accipiendum est quod aliae binas, aliae ternas; sed eadem ipsae caperent binas quae etiam ternas. Sequitur dixit eis Iesus: implete hydrias aqua. Et impleverunt eas usque ad summum.

Chrysostomus: Sed quare antequam implevissent hydrias aqua, non fecit signum? Quod multo mirabilius esset: quia scilicet aliud est substantiam in aliam qualitatem transmutare, et ipsam substantiam ex nihilo facere. Hoc quidem mirabilius est, sed non ita videtur credibile multis. Propterea enim multoties a miraculorum magnitudine abstinet, volens magis credibile esse quod fiebat. Cum hoc et perversa dogmata evertit. Quia enim sunt quidam qui mundi conditorem alium esse dicunt, plura miraculorum ex subiectis substantiis facit; si enim contrarius ei esset qui conditor est mundi, non utique alienis uteretur ad propriae virtutis demonstrationem. Non autem ipse aquam hausit, et tunc vinum ostendit, sed hoc iubet ministris, ut eos testes haberet

BEDE; As if she said, Though He appear to refuse, He will do it nevertheless. She knew His pity and mercifulness. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Hydriae are vessels to hold water: hydor being the Greek for water.

ALCUIN. Vessels to hold water were there, after the manner of the purifying of Jews. Among other traditions of the Pharisees, they observed frequent washings

CHRYS Palestine being a dry country, with few fountains or wells, they used to fill waterpots with water, to prevent the necessity of going to the river, if they were unclean, and to have materials for washing at hand. To prevent any unbeliever from suspecting that a very thin wine was made by the dregs having been left in the vessels, and water poured in upon them, He says expressly, According to the manner of the purifying of the Jews: which shows that those vessels were never used to hold wine.

AUG. A firkin is a certain measure; as urn, amphora, and the like. Metron is the Greek for measure: whence metreta. Two or three, is not to be taken to mean some holding two, others three, but the same vessels holding two or three. Jesus said to them, Fill the waterpots with water. And they filled them up to the brim.

CHRYS. But why did He not work the miracle before they had filled the waterpots, which would have been much more wonderful; inasmuch as it is one thing to change the quality of some existing substance, another to make it that substance out of nothing? The latter miracle would be the more wonderful, but the former would be the more easy of belief. And this principle often acts as a check, to moderate the greatness of our Lord's miracles: He wishes to make them more credible, therefore He makes them less marvelous; a refutation this of the perverse doctrine of some, that He was a different Being from the Maker of the world. For we see He performs most of His miracles upon subject-matter already existing, whereas were He contrary to

eius quod fiebat; unde sequitur et dicit eis Iesus: haurite nunc, et ferte architriclino.

Alcuinus: Triclinium ordo trium lectorum; clini enim lectum significat. Architriclinus princeps triclinii, idest primus inter convivas, qui more antiquo in lectis discumbebant; unde quidam architriclinum intelligunt aliquem ex sacerdotibus Iudaeorum, qui nuptiis interesse poterant, ut illos instruerent qualiter nuptiis uti deberent.

Chrysostomus in Ioannem: Vel aliter. Quia aliqui possent dicere quod convivae ebrii erant, et sensus iudicantium corruptus, ut nescirent utrum aqua vel vinum esset; hi autem quibus ministratio conviviorum credita est, maxime vigiles sunt, unum opus habentes ut ornate et ordinate omnia disponantur; ideo in testimonium eorum quae fiebant dixit dominus ferte architriclino, propter evigilantem eius sensum: et non dixit: propinate discumbentibus.

Hilarius de Trin: Aqua igitur hydriis infunditur, vinum calicibus hauritur: infundentis scientiae sensus non convenit haurientis. Qui infuderunt, hauriri aquam existimant: qui hauriunt vinum, infusum arbitrantur; unde sequitur ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset (ministri autem sciebant, qui hauserant aquam), vocat sponsum architriclinus. Non autem aquae simplicitas defecit, et vini sapor natus est; non per transfusionem potioris obtinetur quod infirmius est; sed aboletur quod erat, et quod non erat coepit.

Chrysostomus in Ioannem: Paulatim autem dominus volebat cognosci suorum signorum virtutem; et ideo neque ipse revelabat quod factum est, neque ministros architriclinus vocavit; non enim esset eis creditum de puro homine existimato tale testimonium reddentibus: sed vocat sponsum, qui

the Creator of the world, He would not use a material thus alien, to demonstrate His own power. He did not draw out the water Himself which He made wine, but ordered the servants to do so. This was for the sake of having witnesses of the miracle; And He said to them, Draw out now, and bear unto the governor of the feast.

ALCUIN. The Triclinium is a circle of three couches, cline signifying couch: the ancients used to recline upon couches. And the Architriclinus is the one at the head of the Triclinium, i.e. the chief of the guests. Some say that among the Jews, He was a priest, and attended the marriage in order to instruct in the duties of the married state.

CHRYS Or thus; It might be said that the guests were drunken, and could not, in the confusion of their senses, tell whether it were water or wine. But this objection could not be brought against the attendants, who must have been sober, being occupied wholly in performing the duties of their service gracefully and in order. Our Lord therefore bid the attendants bear to the governor of the feast; who again would of course be perfectly sober. He did not say, Give to the guests to drink.

HILARY; Water is poured into the waterpots; wine is drawn out into the chalices; the senses of the drawer out agree not with the knowledge of the pourer in. The pourer in thinks that water is drawn out; the drawer out thinks that wine was poured in. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants who drew the water knew,) the governor of the feast called the bridegroom. It was not a mixture, but a creation: the simple nature of water vanished, and the flavor of wine was produced; not that a weak dilution was obtained, by means of some strong infusion, but that which was, was annihilated; and that which was not, came to be.

CHRYS. Our Lord wished the power of His miracles to be seen gradually; and therefore He did not reveal what He had done Himself, nor did the ruler of the feast call upon the servants to do so; (for no credit would have been given to such testimony concerning a mere man, as our Lord was supposed to

maxime poterat conspiciere quod fiebat. Non simpliciter autem Christus vinum, sed vinum optimum fecit; unde sequitur et dicit ei: omnis homo primum bonum vinum ponit, et cum inebriati fuerint, tunc id quod deterius est. Talia enim sunt Christi miracula, ut multo his quae per naturam fiunt, speciosiora et utiliora fiant. Igitur aqua vinum facta ministros testes habuit; boni vero vini factio architriclinum et sponsum. Probabile autem est et sponsum aliquid respondisse; sed Evangelista hoc praetermittit, tangens solum id quod necessarium est scire, scilicet quoniam vinum aquam fecit; unde statim subdit hoc fecit initium signorum Iesus in Cana Galilaeae. Tunc enim signa maxime necessarium erat facere, quando discipuli iam congregati erant devoti et attendentes his quae fiebant, manifeste aderant. Si vero dixerit quis non esse argumentum sufficiens ut hoc sit principium signorum, quia additur in Cana Galilaeae, quasi contingat alibi prius esse facta, dicemus, quod et antea diximus, quia Ioannes dicit: ut manifestetur Israeli, propterea veni baptizans. Si vero secundum primam aetatem miracula fecit, nequaquam indigebant Israelitae alio manifestante eum. Qui enim in brevi tempore ita per miraculorum multitudinem claruit, ut eius nomen manifestum fieret omnibus; multo magis si puer existens a prima aetate miracula fecisset: nam et ea quae fierent, inopinabiliora existimarentur ab infante facta, et tempus amplius esset. Decenter autem non incepit signa facere ex prima aetate: existimassent enim phantasiam esse incarnationem, et ante opportunum tempus cruci eum tradidissent livore liquefacti.

Augustinus in Ioannem: Hoc autem miraculum domini quo de aqua vinum fecit, non est mirum eis qui noverunt quia Deus fecit. Ipse enim fecit vinum illo die in hydriis qui omni anno hoc facit in vitibus; sed hoc assiduitate amisit admirationem: itaque servavit sibi Deus inusitata quaedam quae faceret, ut tamquam dormientes homines ad se colendum mirabiliter excitaret; propter quod sequitur et manifestavit gloriam suam.

be,) but He called the bridegroom, who was best able to see what was done. Christ moreover did not only make wine, but the best wine. And (the ruler of the feast) said to him, Every man at the beginning does set forth good wine, and when men have well drunk, then that which is worse; but you have kept the good wine until now. The effects of the miracles of Christ are more beautiful and better than the productions of nature. So then that the water was made wine, the servants could testify; that it was made good wine, the ruler of the feast and the bridegroom. It is probable that the bridegroom made some answer; but the Evangelist omits it, only mentioning what it was necessary for us to know, viz. the water being made wine. He adds, This beginning of of miracles did Jesus in Cana of Galilee. It was very necessary to work miracles just then, when His devoted disciples were all collected, and present at the place, attending to what was going on. ID. Should any say that there is not sufficient proof of this being the beginning of miracles, because it is added, in Cana of Galilee, as if some had been preferred elsewhere: we answer, as we did before, that John says below, That He might be made manifest to Israel, therefore have I come baptizing. Now if He had performed miracles in the earlier part of His life, the Jews would not have wanted another person to point Him out. If our Lord in a short time became so distinguished for the number of His miracles, that His Name was known to every one, would He not have been much more so, had He worked miracles from His earliest years? for the things themselves would have been the more extraordinary, being performed by a Child, and in so long a time must have become notorious. It was fit and proper however that He should not begin to work miracles at so early an age: for men would have thought the Incarnation a fantasy, and in the extremity of envy would have delivered Him to be crucified before the appointed time.

AUG. This miracle of our Lord's, turning the water into wine, is no miracle to those who know that God worked it. For the Same that day made wine in the waterpots, Who every year makes wine in the vine: only the latter is no longer wonderful, because it happens uniformly. And therefore it is that God keeps some extraordinary acts in store for certain occasions, to rouse men out of their lethargy, and make them worship Him. Thus it follows, He manifested forth His glory.

Alcuinus: Quia ipse est rex gloriae, qui sicut dominus elementa mutabat.

ALCUIN. He was the King of glory, and changed the elements because He was their Lord.

Chrysostomus: Et hoc quantum ex parte sua: etsi vero tunc multi non cognoverunt, sed tamen omnes postea erant miraculum auditori. Sequitur et crediderunt in eum discipuli eius: hi enim debebant credere et facilius, et cum diligentia attendere his quae fiebant.

CHRYS. He manifests His glory, as far as related to His own act; and if at the time many knew it not, yet was it afterwards to be heard and known of all. And His disciples believed in Him. It was probable that these would believe more readily, and give more attention to what went on.

Augustinus de Cons. Evang: Sed si tunc in eum crediderunt, nondum erat discipuli cum ad nuptias vocati sunt; sed illo more locutionis hoc dictum est quo loquimur cum dicimus apostolum Paulum in Tharso Ciliciae natum: neque enim tunc iam erat apostolus. Ita discipulos Christi invitatos ad nuptias cum audimus, non iam discipulos, sed qui futuri erant discipuli intelligere debemus.

AUG. If now for the first time they believed on Him, they were not His disciples when they came to the marriage. This however is a form of speech, such as saying that the Apostle Paul was born in Tarsus of Cilicia; not meaning by this that he was an Apostle then. In the same way when we hear of Christ's disciples being invited to the marriage, we should understand not disciples already, but who were to be disciples.

Augustinus: Illa autem mysteria quae in isto miraculo domini latent, videte. Oportebat impleri in Christo quae de illo scripta erant. Illa erat aqua; fecit autem de aqua vinum, cum aperuit eis sensum, et exposuit Scripturas: sic enim sapit quod non sapiebat, et inebriat quod non inebriabat.

AUG. But see the mysteries which lie hid in that miracle of our Lord. It was necessary that all things should be fulfilled in Christ which were written of Him: those Scriptures were the water. He made the water wine when He opened to them the meaning of these things, and expounded the Scriptures; for thus that came to have a taste which before had none, and that inebriated, which did not inebriate before.

Beda: Apparente enim domino in carne, vinosa legalis sensus suavitas paulatim coeperat ob carnalem Pharisaeorum interpretationem a prisca sua virtute deficere.

BEDE; At the time of our Lord's appearing in the flesh, the sweet vinous taste of the law had been weakened by the carnal interpretations of the Pharisees.

Augustinus: Si autem iussisset aquam effundi, et ipse mitteret vinum ex occultis creaturae finibus, videretur Scripturas veteres improbasse. Cum autem ipsam aquam convertit in vinum, ostendit nobis quod et Scriptura vetus ab ipso est: nam iussu ipsius impletae sunt hydriae. Sed nihil sapit illa Scriptura, si non ibi Christus intelligatur. Novimus autem legem ex quibus temporibus narret, idest ab exordio mundi; inde usque ad hoc tempus quod nunc agimus, sexta aetas est: nam prima aetas computatur ab Adam usque ad Noe, secunda a Noe usque ad Abraham, tertia ab Abraham usque ad David, quarta a David usque ad transmirationem Babylonis, quinta usque ad

AUG. Now if He ordered the water to be poured out, and then introduced the wine from the hidden recesses of creation, He would seem to have rejected the Old Testament. But converting, as He did, the water into wine, He showed us that the Old Testament was from Himself; for it was as by His order that the waterpots were filled. But those Scriptures have no meaning, if Christ be not understood there. Now we know from what time the law dates, viz. from the foundation of the world. From that time to this are six ages; the first reckoning from Adam to Noah; the second, from Noah to Abraham; the third, from Abraham to David; the fourth, from David to the carrying away into

Ioannem Baptistam, sexta inde usque ad finem saeculi. Sex ergo illae hydriae sex aetates significant, quibus non defuit prophetia. Impletae sunt prophetae, plenae sunt hydriae. Quid est autem quod capiebant metretas binas vel trinas? Si trinas tantum diceret, non curreret animus noster nisi ad mysterium Trinitatis. Sed forte nec sic debemus inde sensum avertere, quia dixit binas vel trinas: quia nominato patre et filio, consequenter et spiritus sanctus intelligendus est. Oportet enim intelligi caritatem invicem patris et filii, quod est spiritus sanctus. Sed est et alius intellectus non praetermittendus: binae enim metretae intelliguntur in duobus generibus hominum, idest Iudaeis et Graecis; tres autem propter Noe tres filios significandos.

Alcuinus: Ministri autem sunt doctores novi testamenti, qui Scripturas aliis sacras spiritualiter interpretantur; architriclinus autem est aliquis legisperitus, ut Nicodemus, Gamaliel, Saulus. Dum ergo talibus Evangelii verbum committitur, quod in littera legis occultabatur, quasi vinum de aqua factum architriclino propinatur. Et bene in domo nuptiarum tres ordines discumbentium describuntur: quia Ecclesia tribus ordinibus fidelium constat: coniugatorum, continentium et doctorum. Optimum autem vinum Christus usque adhuc servavit, idest Evangelium usque ad sextam aetatem distulit.

Babylon; the fifth, from that time to John the Baptist; the sixth, from John the Baptist to the end of the world. The six waterpots then denote these six ages of prophecy. The prophecies are fulfilled; the waterpots are full. But what is the meaning of their holding two or three firkins apiece? Had He said three only, our minds would have run immediately to the mystery of the Trinity. Nor perhaps can we reject it, even though it is said, two or three: for the Father and the Son being named, the Holy Ghost may be understood by consequence; inasmuch as it is the love between the Father and the Son, which is the Holy Ghost. Nor should we pass over another interpretation, which makes the two firkins alluded to the two races of men, the Jews and the Greeks; and the three to the three sons of Noah.

ALCUIN. The servants are the doctors of the New Testament, who interpret the holy Scripture to others spiritually; the ruler of the feast is some lawyer, as Nicodemus, Gamaliel, or Saul. When to the former then is committed the word of the Gospel, hid under the letter of the law, it is the water made wine, being set before the ruler of the feast. And the three rows of guests at table in the house of the marriage are properly mentioned; the Church consisting of three orders of believers, the married, the continent, and the doctors. Christ has kept the good wine until now, i.e. He has deferred the Gospel till this, the sixth age.

CHAPTER TWO

Lectio 3

12 μετὰ τοῦτο κατέβη εἰς καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. 13. And the Jews' passover was at hand, and Jesus went up to Jerusalem.

Chrysostomus in Ioannem: Quoniam autem paulo post dominus Hierosolymam ascensurus erat, Capharnaum adiit, ut non ubique fratres et matrem secum trahat; unde dicitur post haec descendit Capharnaum ipse et mater eius et fratres eius et discipuli eius; et ibi manserunt non multis diebus.

CHRYS. Our Lord being about shortly to go up to Jerusalem, proceeded to Capernaum, that He might not take His mother and brethren every where about with Him: After this he went down to Capernaum, He, and His mother, and His brethren, and His disciples, and they continued there not many days.

Augustinus in Ioannem: Hic est autem dominus Deus noster excelsus, ut nos faceret; humilis, ut nos reficeret; ambulans inter homines, patiens humana, abscondens divina. Ecce habet matrem, habet fratres, habet et discipulos. Inde fratres unde matrem. Fratres enim Scriptura nostra appellare consuevit non eos solos qui nascuntur ex eodem utero aut ex eodem patre; sed ex eodem gradu, velut compatrueles aut consobrinos. Unde ergo fratres domino? Num enim Maria iterum peperit? Absit: inde coepit dignitas virginum. Abraham patruus erat Lot, et Iacob Laban Syrum habebat avunculum; et utrique dicti sunt fratres.

AUG. The Lord our God is He, high, that He might create us; low, that He might create us anew; walking among men, suffering what was human, hiding what was divine. So He has a mother, has brethren, has disciple: whence He has a mother, thence has He brethren. Scripture frequently gives the name of brethren, not to those only who are born of the same womb, or the same father, but to those of the same generation, cousins by the father's or mother's side. Those who are unacquainted with this were of speaking, ask, Whence has our Lord brothers? Did Mary bring forth again? That could not be: with her commenced the dignity of the virgin state. Abraham was uncle of Lot, and Jacob was nephew to Laban the Syrian. Yet Abraham and Lot are called brethren; and likewise Jacob and Laban.

Alcuinus: Fratres ergo domini dicuntur cognati Mariae vel Ioseph, non filii Mariae vel Ioseph: quia non solum beata virgo, sed etiam Ioseph testis castitatis eius ab omni actione coniugali immunis permansit.

ALCUIN. Our Lord's brethren are the relations of Mary and Joseph, not the sons of Mary and Joseph. For not only the blessed Virgin, but Joseph also, the witness of her chastity, abstained from all conjugal intercourse.

Augustinus de Cons. Evang: Quod vero dicit et discipuli eius, incertum est utrum iam illi adhaeserant etiam Petrus, et Andreas, et filii Zebedaei. Matthaeus enim primo narrat quod venerit et habitaverit in Capharnaum, et postea quod eos de navibus piscantes vocaverit. An forte Matthaeus quod praetermiserat recapitulavit? Quia sine ulla consequentis temporis differentia dixit: ambulans iuxta mare Galilaeae, vidit duos fratres, an potius alii discipuli fuerunt? Scriptura enim evangelica et apostolica non solum illos duodenos appellat discipulos eius, sed omnes qui in Deum credentes ad regnum caelorum magisterio eius erudiebantur. Illud etiam requirendum est, quomodo hic dicit, antequam Ioannes Baptista missus esset in carcerem, Iesum venisse in Galilaeam: cum Matthaeus dicat: cum autem audisset quod Ioannes traditus esset, secessit in Galilaeam: similiter etiam et Marcus. Lucas etiam nihil quidem dicit de tradito Ioanne: sed post Baptismum et tentationem Christi dicit eum iisse in Galilaeam, sicut illi duo. Unde intelligitur tres Evangelistas non Ioanni Evangelistae contraria narrasse, sed praetermisisse primum domini adventum in Galilaeam posteaquam baptizatus est, quando illic aquam convertit in vinum.

Eusebius Eccles. Hist: Cum enim trium Evangeliorum ad Ioannem Evangelistam notitia pervenisset, probasse quidem dicitur fidem et veritatem dictorum; deesse tamen vidit aliqua, et ea maxime quae primo praedicationis suae tempore dominus gesserat: certum est enim quod in superioribus tribus Evangeliiis haec videntur sola contineri quae in eo gesta sunt anno quo Ioannes Baptista vel inclusus est in carcere, vel punitus. Et ideo rogatus dicitur Ioannes apostolus ut ea quae praeterierant priores ante traditionem Ioannis, salvatoris gesta conscriberet. Unde si quis diligenter consideret, inveniet Evangelia non dissonare; sed alterius temporis gesta esse quae scribit Ioannes, alterius vero quae ceteri.

Chrysostomus in Ioannem: Neque enim in Capharnaum miraculum ullum tunc operatus est: qui enim civitatem habitabant illam, non sane se habebant ad Christum, sed erant valde corrupti: ideo tamen accedit et parum ibi trahit tempus propter eum qui ad matrem erat honorem.

AUG. And His disciples; it is uncertain whether Peter and Andrew and the sons of Zebedee, were of their number or not at this time. For Matthew first relates that our Lord came and dwelt at Capernaum, and afterwards that He called those disciples from their boats, as they were fishing. Is Matthew perhaps supplying what he had omitted? For without any mention that it was at a subsequent time, he says, Jesus walking by sea of Galilee saw two brethren. Or is it better to suppose that these were other disciples? For the writings of the Evangelists and Apostles, call not the twelve only, but all who believing in God were prepared for the kingdom of heaven by our Lord's teaching, disciples. How is it too that our Lord's journey to Galilee is placed here before John the Baptist's imprisonment, when Matthew says, Now when Jesus had heard that John was as cast into prison, he departed into Galilee: and Mark the same? Luke too, though he says nothing of John's imprisonment, yet places Christ's visit to Galilee after His temptation and baptism, as the two former do. We should understand then that the three Evangelists are not opposed to John, but pass over our Lord's first coming into Galilee after his baptism; at which time it was that He converted the water into wine.

EUSEBIUS. When copies of the three Gospels had come to the Evangelist John, he is reported, while he confirmed their fidelity and correctness, to have at the same time noticed some omissions, especially at the opening of our Lord's ministry. Certain it is that the first three Gospels seem only to contain the events of the year in which John the Baptist was imprisoned, and put to death. And therefore John, it is said, was asked to write down those acts of our Savior's before the apprehension of the Baptist, which the former Evangelists had passed over. Any one then, by attending, will find that the Gospels do not disagree, but that John is relating the events of a different date, from that which the others refer to.

CHRYS. He did not perform any miracle at Capernaum, the inhabitants of which city were in a very corrupt state, and not well disposed to Him; He went there however, and stayed some time out of respect to His mother.

Beda: Ideo etiam non multis diebus ibi manserunt, propter festum Paschae, quod iam appropinquabat; unde sequitur et prope erat Pascha Iudaeorum.

Origenes in Ioannem: Sed quid intendit ibi appositio Iudaeorum? Non enim nationis alterius Paschae solemnitas fuerat. Forsan vero quia quoddam est Pascha humanum eorum qui procul a proposito Scripturae celebrant illud, quoddam vero divinum et verum, quod in spiritu et veritate perficitur. Ad distinctionem ergo divini dicitur Iudaeorum. Sequitur et ascendit Hierosolymam.

Alcuinus: Bis in Evangeliiis legitur Iesum ascendisse Hierosolymam: semel in primo anno praedicationis, dum adhuc Ioannes non erat missus in carcerem; de hoc ascensu nunc agitur; et iterum illo anno quo erat passurus. Dedit autem nobis exemplum dominus quanta cura divinis subdi debeamus imperiis. Si enim ipsa Dei filius decreta legis a se data implebat, celebrans solemnitates cum ceteris hominibus, quanto studio bonorum operum servi debent solemnitates et praevenire et celebrare?

Origenes: Mystice autem, cum facta est nuptiarum praeparatio in Cana Galilaeae, descendit una cum matre, fratribus et discipulis in Capharnaum, quae interpretatur ager consolationis. Oportebat enim post vini alacritatem, ad agrum consolationis, una cum matre et discipulis ascendere salvatorem, consolaturum in futuris fructibus et in agrorum multitudine suscipientes disciplinam eius, et animam quae illum spiritu sancto concepit, et iuvandos ibi. Sunt enim quidam fructificantes, ad quos dominus ipse descendit una cum verbi ministris atque discipulis, adiuvans huiusmodi praesente matre sua. Videntur autem qui Capharnaum ducti sunt, non capere diuturnam apud se Iesu praesentiam: quoniam illuminationem quae de pluribus dogmatibus est, inferioris consolationis agellus non capit, cum paucorum capax existat.

Alcuinus: Vel Capharnaum villa pulcherrima est, et significat mundum, in quem verbum patris descendit.

Beda: Non multis autem diebus ibi mansit, quia parvo in hoc mundo tempore cum hominibus conversatus est.

BEDE; He did not stay many days there, on account of the Passover, which was approaching: And the Jews' passover was at hand.

ORIGEN; But what need of saying, of the Jews, when no other nation had the rite of the Passover? Perhaps' because there are two sorts of Passover, one human, which is celebrated in a way very different from the design of Scripture; another the true and Divine, which is kept in spirit and in truth. To distinguish it then from the Divine, it is said, of the Jews.

ALCUIN. And He went up to Jerusalem. The Gospels mention two journeys of our Lord to Jerusalem, one in the first year of His preaching, before John was sent to prison, which is the journey now spoken of; the other in the year of His Passion. Our Lord has set us here an example of careful obedience to the Divine commands. For if the Son of God fulfilled the injunctions of His own law, by keeping the festivals, like the rest, with what holy zeal should we servants prepare for and celebrate them?

ORIGEN; In a mystical sense, it was meet that after the marriage in Cana of Galilee, and the banquet and wine, our Lord should take His mother, brethren, and disciples to the land of consolation (as Capernaum signifies) to console, by the fruits that were to spring up and by abundance of fields, those who received His discipline, and the mind which had conceived Him by the Holy Ghost; and who were there to be holpen. For some there are bearing fruit, to whom our Lord Himself comes down with the ministers of His word and disciples, helping such, His mother being present. Those however who are called to Capernaum, do not seem capable of His presence long: that is, a land which admits lower consolation, is not able to take in the enlightenment from many doctrines; being capable to receive few only.

ALCUIN. Or Capernaum, we may interpret "a most beautiful village," and so it signifies the world, to which the Word of the Father came down.

BEDE; But He continued there only a few days, because he lived with men in this world only a short time.

Origenes: Est autem Hierosolyma civitas regis magni, velut ipse salvator ait, ad quam nullus eorum qui manent in terris conscendit nec ingreditur: sed quaelibet anima quae naturalem obtinet celsitudinem et acumen intelligibilium perspicuum, eius civitatis est incola, ad quam solus Iesus ascendisse dicitur. Videntur tamen post discipuli fore praesentes dum recolunt zelus domus tuae comedit me; sed quasi in quolibet discipulorum Iesus ascendit.

ORIGEN; Jerusalem, as our Savior Himself said, is the city of the great King, into which none of those who remain on earth ascend, or enter. Only the soul which has a certain natural loftiness, and clear insight into things invisible, is the inhabitant of that city. Jesus alone goes up thither. But His disciples seem to have been present afterwards. The zeal of Your house has eaten me up. But it is as though in every one of the disciples who went up, it was Jesus who went up.

CHAPTER TWO

Lectio 4

14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, 15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντα ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψεν, 16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. 17 ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; 15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16. And said to them that sold doves, Take these things hence; make not my Father's house a house of merchandise. 17. And his disciples remembered that it was written, The zeal of your house has eaten me up.

Beda super Matth: Dominus Ierusalem adveniens, continuo templum oraturus addit, nobis dans exemplum ut quocumque properamus, domum Dei primo ingrediamur, dominum deprecaturi; unde dicitur et invenit in templo vendentes boves et oves et columbas.

Augustinus in Ioannem: Sacrificia enim illi populo pro eius carnalitate talia data sunt, quibus teneretur ne ad idola deflueret; et immolabant boves et oves et columbas.

Beda: Sed quia de longinquo properantes quae iussa sunt immolari domino, secum ferre non poterant, eorum pretia deferebant: unde nacta occasione, haec animalia in templo Scribae et Pharisei vendi instituerunt, ut venientes emerent et offerrent, eademque oblata ipsi aliis venderent; et sic sua lucra accumularent. Unde et nummularii ad hoc sedebant ad mensam, ut inter emptores venditoresque hostiarum prompta esset pecunia: unde subditur et nummularios sedentes. Dominus autem nolens aliquid in domo sua terrenae esse negotiationis, neque eius quae honesta putaretur, negotiatores omnes expulit foras.

BEDE; Our Lord on coming to Jerusalem, immediately entered the temple to pray; giving us an example that, wheresoever we go, our first visit should be to the house of God to pray. And He found in the temple those that sold oxen and sheep, and doves, and the changers of money sitting.

AUG. Such sacrifices were prescribed to the people, in condescension to their carnal minds; to prevent them from turning aside to idols. They sacrificed sheep, and oxen, and doves.

BEDE; Those however, who came from a distance, being unable to bring with them the animals required for sacrifice, brought the money instead. For their convenience the Scribes and Pharisees ordered animals to be sold in the temple, in order that, when the people had bought and offered them afterwards, they might sell them again, and thus make great profits. And changers of money sitting; changers of money sat at the table to supply change to buyers and sellers. But our Lord disapproving of any worldly business in His house, especially one of so questionable a kind, drove out all engaged in it.

Augustinus: Et qui flagellandus erat ab eis, prior illos flagellavit; unde sequitur et cum fecisset quasi flagellum de funiculis, omnes eiecit de templo.

Theophylactus: Neque solum eos eiecit qui vendebant et emebant, sed etiam res eorum; unde subditur oves quoque et boves et nummulariorum effudit aes, et mensas evertit, scilicet nummularias, quae erant quasi vasa denariorum.

Origenes: Consideremus autem, ne forte enorme videatur quod Dei filius captis funiculis parat sibi flagellum ad eiciendum de templo. Unum tamen refugium ad horum responsionem relinquitur divina potestas Iesu, ut cum volebat posset iracundiam hostium suffocare, quamvis essent innumeri, et sedare mentium turbines: dominus enim dissipat cogitationes gentium. Praesens autem historia in nullo minorem potestatem praetendit his quae ab eo miraculosius edita sunt: quinimmo constat hanc maiorem demonstrare potentiam miraculo quo aqua conversa est in vinum: eo quod illic inanimata subsistit materia, hic vero tot millium hominum domantur ingenia.

Augustinus de Cons. Evang: Manifestum est autem non semel, sed iterato hoc factum esse a domino. Sed illud primum commemoratur hic a Ioanne, istud ultimum a ceteris tribus.

Origenes: Et Ioannes quidem hic dicit quod expulit vendentes de templo; Matthaeus autem ait quoniam expulit vendentes et ementes. Multo autem maior numerus erat ementium quam vendentium; quorum expulsio transcendebat dignitatem eius qui reputabatur filius carpentarii; nisi quod divina potestate sibi omnes subiecit, ut dictum est.

Beda: Commendatur autem in hac lectione utraque Christi natura: humana quidem, in hoc quod matrem comitem habuisse perhibetur; divina vero, in hoc quod verus Dei filius demonstratur; sequitur enim et his qui vendebant columbas dixit: auferte ista hinc, et nolite facere domum patris mei domum negotiationis.

AUG. He who was to be scourged by them, was first of all the scourger; and when He had made a scourge of small cords, He drove them all out of the temple.

THEOPHYL. Nor did He cast out only those who bought and sold, but their goods also: The sheep, and the oxen and poured out the changers' money, and overthrew the tables, i.e. of the money changers, which were coffer of pence.

ORIGEN; Should it appear something out of the order of things, that the Son of God should make a scourge of small cords, to drive them out of the temple? We have one answer in which some take refuge, viz. the divine power of Jesus, Who, when He pleased, could extinguish the wrath of His enemies however innumerable, and quiet the tumult of their minds: The Lord brings the counsel of the heathen to nought. This act indeed exhibits no less power, than His more positive miracles; nay rather, more than the miracle by which water was converted into wine: in that there the subject-matter was inanimate, here, the minds of so many thousands of men are overcome.

AUG. It is evident that this was done on two several occasions; the first mentioned by John, the last by the other three.

ORIGEN; John says here that He drove out the sellers from the temple; Matthew, the sellers and buyers. The number of buyers was much greater than of the sellers: and therefore to drive them out was beyond the power of the carpenter's Son, as He was supposed to be, had He not by His divine power put all things under Him, as it is said.

BEDE; The Evangelist sets before us both natures of Christ: the human in that His mother accompanied Him to Capernaum; the divine, in that He said, Make not My Father's house an house of merchandise

Chrysostomus in Ioannem: Ecce patrem vocat, et non irascuntur: aestimant enim simpliciter eum dicere; sed quia postea apertius loquebatur, ut solam repraesentaret parilitatis intelligentiam, propterea saeviebant. Et Matthaeus quidem dicit quod eiciens eos dicebat: nolite facere domum meam speluncam latronum: illud enim fecit ad passionem veniens, ideo durioribus sermonibus utebatur; hoc autem in principio signorum fecit; unde non ita aspera, sed remissa quodammodo increpatione utitur.

Augustinus: Ecce templum illud figura adhuc erat, et eiecit inde dominus omnes qui ad nundinas venerant. Et quae ibi vendebant? Quae opus habebant homines in sacrificio illius temporis. Quid si ibi ebriosos inveniret? Si negotiationis non debet fieri domus Dei, potationis fieri debet?

Chrysostomus: Sed cuius gratia tali vehementia Christus usus est? Quia enim in sabbato curaturus erat, et multa factururus quae videbantur eis esse legis transgressio, ut non videatur Deo contrarius, hoc cum periculo fecit, dans intelligere quod qui periculis se exponit pro bono ornato domus, dominum domus non contemnit: et ideo, ut ostenderet sui consonantiam ad Deum, non dixit: domum sanctam, sed domum patris mei. Et propter hoc etiam subditur recordati vero sunt discipuli eius quia scriptum est: zelus domus tuae comedit me.

Beda: Discipuli enim videntes in eo hunc ferventissimum zelum, recordati sunt quia zelo domus patris salvator eiecit impios de templo.

Alcuinus: Zelus, cum in bono accipitur, est quidam fervor animi, quo mens relicto humano timore pro defensione veritatis accenditur.

Augustinus: Comeditur ergo zelus domus Dei, qui omnia quae videt ibi perversa cupit emendare: et si emendare non potest, tolerat et gemit. Si ergo in domo tua ne quid perversum fiat satagis, in domo Dei, ubi salus proposita est,

CHRYS. Lo, He speaks of God as His Father, and they are not angry, for they think He means it in a common sense. But afterwards when He spoke more openly, and showed that He meant equality, they were enraged. In Matthew's account too, on driving them out, He says, You have made it (My Father's house) a den of thieves. This was just: before His Passion, and therefore He uses severer language. But the former being at the beginning of His miracles, His answer is milder and more indulgent.

AUG. So that temple was still a figure only, and our Lord cast out of it all who came to it as a market. And what did they sell? Things that were necessary for the sacrifice of that time. What if He had found men drunken? If the house of God ought not to be a house of merchandise, ought it to be a house of drunkenness?

CHRYS. But why did Christ use such violence? He was about to heal on the Sabbath day, and to do many things which appeared to them transgressions of the Law. That He might not appear therefore to be acting contrary to God, He did this at His own peril; and thus gave them to understand, that He who exposed Himself to such peril to defend the decency of the house, did not despise the Lord of that house. For the same reason, to show His agreement with God, He said not, the Holy house, but, My Father's house. It follows, And His disciples remembered what was written; The zeal of your house has eaten me up.

BEDE; His disciples seeing this most fervent zeal in Him, remembered that it was from zeal for His Father's house that our Savior drove the ungodly from the temple.

ALCUIN. Zeal, taken in a good sense, is a certain fervor of the Spirit, by which the mind, all human fears forgotten, is stirred up to the defense of the truth.

AUG. He then is eaten up with zeal for God's house, who desires to correct all that he sees wrong there; and, if he cannot correct, endures and mourns. In your house you busy yourself to prevent matters going wrong; in the

debes pati, quantum in te est, si quid perversi videris? Amicus est? Admoneatur leniter; uxor est? Severissime frenetur; ancilla est? Etiam verberibus compescatur. Fac quicquid potes pro persona quam portas.

Alcuinus: Mystice autem quotidie Deus spiritualiter suam Ecclesiam intrat, et qualiter ibi unusquisque conversetur attendit. Caveamus ergo ne in Ecclesia Dei fabulis, vel risibus, vel odiis, vel cupiditatibus vacemus, ne improvisus veniens nos flagellet, et de Ecclesia sua eiciat.

Origenes in Ioannem: Possibile enim est Hierosolymitanum quoque delicto subiacere, et capacissimos deviare: quod nisi post delictum citissime convertantur, capacitatem amittunt. Invenit igitur in templo, idest in sacris, vel in enuntiatione ecclesiastici sermonis, quosdam qui patris domum, domum negotiationis constituebant, qui scilicet venales exponunt boves, quos oportet servare ad aratrum, ne retrocedentes non disponantur ad regnum Dei; qui etiam praeferunt mammonam iniquitatis ovibus, ex quibus habent ornatus materiam; qui etiam solertiam columbarum privata qualibet amaritudine vilipendunt. Cum ergo hos invenerit salvator in domo sacrata, facto de funiculis flagello fugat illos una cum venalibus ovibus et bobus suis, et spargit aeris pondera velut indigna in domo Dei retineri, subvertitque constitutas tabulas in animabus avarorum, et mandat ne ulterius in domo Dei columbae vendantur. Arbitror autem et exemplum ipsum statuisse per praedicta secretius, ut intelligamus per hoc, si quid agi debeat erga sacram illam oblationem a sacerdotibus, non debere ritu sensibilium oblationum agi, nec legem observari debere, ut carnales Iudaei volebant: nam Iesu propellente boves et oves, iubente auferri columbas, quae ut plurimum offerebantur iuxta consuetudinem Iudaeorum, et subvertente mensas materialium nummorum non expresse, sed figuraliter continentium divinas impressiones, ea scilicet quae secundum legis Scripturam videbantur honesta, et utente eo in plebem flagellis, dissolvenda et dispergenda haec erant, translato regno ad eos qui ex gentibus crediderunt.

house of God, where salvation is offered, ought you to be indifferent? Have you a friend? admonish him gently; a wife? coerce her severely; a maid-servant? even compel her with stripes. Do what you are able, according to your station.

ALCUIN. To take the passage mystically, God enters His Church spiritually every day, and marks each one's behavior there. Let us be careful then, when we are in God's Church, that we indulge not in stories, or jokes, or hatreds, or lusts, lest on a sudden He come and scourge us, and drive us out of His Church.

ORIGEN; It is possible even for the dweller in Jerusalem to incur guilt, and even the most richly endowed may stray. And unless these repent speedily, they lose the capacity wherewith they were endued. He finds them in the temple, i.e. in sacred places, or in the office of enunciating the Church's truths, some who make His Father's house an house of merchandise; i.e. who expose to sale the oxen whom they ought to reserve for the plough, lest by turning back they should become unfit for the kingdom of God: also who prefer the unrighteous mammon to the sheep, from which they have the material of ornament; also who for miserable gain abandon the watchful care of them who are called metaphorically doves, without all gall or bitterness. Our Savior finding these in the holy house, makes a scourge of small cords, and drives them out, together with the sheep and oxen exposed for sale, scatters the heaps of money, as unbeseeming in the house of God, and overthrows the tables set up in the minds of the covetous, forbidding them to sell doves in the house of God any longer. I think too that He meant the above, as a mystical intimation that whatsoever was to be performed with regard to that sacred oblation by the priests, was not to be performed after the manner of material oblations, and that the law was not to be observed as the carnal Jews wished. For our Lord, by driving away the sheep and oxen, and ordering away the doves, which were the most common offerings among the Jews, and by overthrowing the tables of material coins, which in a figure only, not in truth, bore the Divine stamp, (i.e. what according to the letter of the law seemed good,) and when with His own hand He scourged the people, He as much as declared that the dispensation

Augustinus: Vel vendentes in Ecclesia sunt qui quae sua sunt quaerunt, non quae Iesu Christi. Venale habent totum, quia volunt redimi. Simon ideo volebat emere spiritum sanctum, quia vendere volebat: erat enim de illis qui columbas vendunt: etenim in columba apparuit spiritus sanctus: columba autem non est venalis; gratis datur, quia gratis vocatur.

Beda: Vendunt igitur columbas qui acceptam spiritus sancti gratiam non gratis, ut praeceptum est, sed ad praemium dant; qui manuum impositionem, qua spiritus sanctus accipitur, etsi non in quaestum pecuniae, ad vulgi tamen favorem tribuunt; qui sacros ordines non ad vitae meritum, sed ad gratiam largiuntur.

Augustinus: Boves autem intelliguntur apostoli et prophetae, qui nobis Scripturas sacras dispensaverunt. Qui ergo ipsis Scripturis fallunt populos a quibus quaerunt honores, vendunt boves, vendunt et oves, idest ipsas plebes, et cui vendunt, nisi Diabolo? Quidquid enim de unica Ecclesia praeciditur, quis tollit nisi leo rugiens?

Beda: Vel oves sunt opera munditiae et pietatis. Vendunt ergo oves qui humanae gratia laudis pietatis exercent. Nummos mutuo dant in templo qui aperte terrenis rebus in Ecclesia deserviunt. Domum etiam domini faciunt domum negotiationis, non solum hi qui propter sacros ordines pretium pecuniae vel laudis vel honoris quaerunt; verum etiam hi qui gradum vel gratiam spiritualem, quam in Ecclesia domino largiente perceperunt, non simplici intentione, sed cura humanae retributionis exercent.

Augustinus: Signum autem quoddam nobis ostendit dominus, quod fecit flagellum de resticulis, et inde negotiationem in templo facientes flagellavit.

was to be broken up and destroyed, and the kingdom translated to the believing from among the Gentiles.

AUG. Or, those who sell in the Church, are those who seek their own, not the things of Jesus Christ. They who will not be bought, think they may sell earthly things. Thus Simon wished to buy the Spirit, that he might sell Him: for he was one of those who sell doves. (The Holy Spirit appeared in the form of a dove.) The dove however is not sold, but is given of free grace; for it is called grace.

BEDE; They then are the sellers of doves, who, after receiving the free grace of the Holy Spirit, do not dispense it freely, as they are commanded, but at a price: who confer the laying on of hands, by which the Holy Spirit is received, if not for money, at least for the sake of getting favor with the people, who bestow Holy Orders not according to merit, but favor.

AUG. By the oxen may be understood the Apostles and Prophets, who have dispensed to us the holy Scriptures. Those who by these very Scriptures deceive the people, from whom they seek honor, sell the oxen; and they sell the sheep too, i.e. the people themselves; and to whom do they sell them, but to the devil? For that which is cut off from the one Church, who takes away, except the roaring lion, who goes about every where, and seeks whom he may devour?

BEDE; Or, the sheep are works of purity and piety, and they sell the sheep, who do works of piety to gain the praise of men. They exchange money in the temple, who, in the Church, openly devote themselves to secular business. And besides those who seek for money, or praise, or honor from Holy Orders, those too make the Lord's house a house of merchandise, who do not employ the rank, or spiritual grace, which they have received in the Church at the Lord's hands, with singleness of mind, but with an eye to human recompense.

AUG. Our Lord intended a meaning to be seen in His making a scourge of small cords, and then scourging those who were carrying on the

Etenim unusquisque in peccatis suis restem sibi texit, dum peccata addit peccatis. Quando ergo aliquid patiuntur homines propter iniquitates suas, agnoscant quia dominus facit flagellum de resticulis, et adhuc admonet eos ut mutant se: nam si se non mutaverint, audient in fine: ligate illi manus et pedes.

Beda: Facto igitur de funiculis flagello, illos eiecit de templo: quia de parte sortis sanctorum eiciuntur qui inter sanctos positi, vel fecte bona, vel aperte faciunt opera mala. Oves quoque et boves eiecit: quia talium vitam pariter et doctrinam ostendit esse reprobam. Nummulariorum quoque effudit aes, et mensas subvertit; quia damnatis in fine reprobis, etiam ipsarum quas dilexerunt rerum tollet figuram. Venditionem columbarum de templo auferri praecepit: quia gratia spiritus, quae gratis accipitur, gratis dari debet.

Origenes: Potest etiam per templum intelligi anima studiosi, propter inhabitans verbum Dei, in qua ante doctrinam Iesu constiterant terrestres et bestiales motus. Signum autem terrestrium motuum bos est, quoniam est agri cultor; insensatorum autem motuum ovis, quod est pluribus animalibus irrationalius; levium vero atque inconstantium mentium signum est columba; eorum vero qui boni videntur, signa sunt aera, quae Christus verbo doctrinae expellit, ut non ultra domus patris eius sit forum.

merchandise in the temple. Every one by his sins twists for himself a cord, in that he goes on adding sin to sin. So then when men suffer for their iniquities, let them be sure that it is the Lord making a scourge of small cords, and admonishing them to change their lives: which if they fail to do, they will hear at the last, Bind him hand and foot.

BEDE; With a scourge then made of small cords, He cast them out of the temple; for from the part and lot of the saints are cast out all, who, thrown externally among the Saints, do good works hypocritically, or bad openly. The sheep and the oxen too He cast out, to show that the life and the doctrine of such were alike reprobate. And He overthrew the change heaps of the money-changers and their tables, as a sign that, at the final condemnation of the wicked, He will take away the form even of those things which they loved. The sale of doves He ordered to be removed out of the temple, because the grace of the Spirit, being freely received, should be freely given.

ORIGEN; By the temple we may understand too the soul wherein the Word of God dwells; in which, before the teaching of Christ, earthly and bestial affections had prevailed. The ox being the tiller of the soil, is the symbol of earthly affections: the sheep, being the most irrational of all animals, of dull ones; the dove is the type of light and volatile thoughts; and money, of earthly good things; which money Christ cast out by the Word of His doctrine, that His Father's house might be no longer a market.

CHAPTER TWO

Lectio 5

18 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερω αὐτόν. 20 εἶπαν οὖν οἱ Ἰουδαῖοι, τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; 21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

18. Then answered the Jews and said to him, What sign show you to us, seeing that you do these things? 19. Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. 20. Then said the Jews, Forty and six years was this temple in building, and will you rear it up in three days? 21. But he spoke of the temple of his body. 22. When therefore he was risen from the dead, his disciples remembered that he had said this to them: and they believed the Scripture, and the word which Jesus had said.

Theophylactus: Quia Iudaei videbant Iesum talia facere cum potestate multa, et dicentem nolite facere domum patris mei, domum negotiationis: signum ab eo petunt; unde dicitur responderunt ergo Iudaei, et dixerunt ei: quod signum ostendis nobis, quia haec facis?

Chrysostomus in Ioannem: Sed numquid signa opus erant ut ea quae male fiebant cessare faceret? Nonne zelum talem accipere pro domo Dei maximum signum virtutis erat? Non autem illius prophetiae meminerant; sed signum petebant, simul quidem de suo turpi lucro impedito dolentes, simul autem et per hoc prohibere eum volentes: opinantur enim eum aut provocare ad miracula, aut cessare ab his quae fiebant. Propterea non dat eis signum, sicut et petentibus signum respondit dicens: generatio mala et adultera signum quaerit, et signum non dabitur ei, nisi signum Ionae prophetae. Sed tunc quidem manifestius, nunc autem obscurius respondet idem. Non autem is utique qui non petentes praeoccupat, et signa dat, hic petentes avertisset, nisi mentem eorum cognovisset dolosam; sequitur enim et dixit eis: solvite templum hoc, et in tribus diebus excitabo illud.

THEOPHYL. The Jews seeing Jesus thus acting with power, and having heard Him say, Make not My Father's house a house of merchandise, ask of Him a sign; Then answered the Jews and said to Him, What sign show You to us, seeing that You do these things?

CHRYS. But were signs necessary for His putting a stop to evil practices? Was not the having such zeal for the house of God, the greatest sign of His virtue? They did not however remember the prophecy, but asked for a sign; at once irritated at the loss of their base gains, and wishing to prevent Him from going further. For this dilemma, they thought, would oblige Him either to work miracles, or give up His present course. But He refuses to give them the sign, as He did on a like occasion, when He answers, An evil and adulterous generation seeks after a sign, and there shall no sign be given it, but the sign of Jonas the prophet; only the answer is more open there than here. He however who even anticipated men's wishes, and gave signs when He was not asked, would not have rejected here a positive request, had He not seen a crafty design in it. As it was, Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

Beda: Quia enim signum quaerebant a domino, quare solita commercia proicere debuerit ex templo; respondit: quia ipsum templum significabat templum corporis sui, in quo nulla prorsus esset alicuius macula peccati; quasi dicat: sicut inanimatum templum a vestris commerciis sceleribusque mea expio potestate, ita et hoc corporis mei templum, cuius istud gestat figuram, vestris manibus dissolutum, tertia die resuscitabo.

Theophylactus: Nequaquam tamen illos ad homicidium provocat dicens solvite; sed hoc eis affectantibus, non sibi esse absconditum demonstrat. Audiant autem Ariani, quomodo dominus mortis destructor dixit excitabo, virtute videlicet propria.

Augustinus in Ioannem: Resuscitavit eum quidem et pater, cui dicit: excita me, et reddam illis. Sed quid fecit pater sine verbo? Quomodo ergo eum pater resuscitat, sic et filius resuscitavit: quia filius dixit: ego et pater unum sumus.

Chrysostomus: Propter quid autem signum resurrectionis dat eis? Quoniam scilicet hoc maxime erat quod ostendebat eum non esse hominem purum, posse adversus mortem statuere triumphum, et tyrannidem eius longam velociter dissolvere.

Origenes: Utraque autem, scilicet et corpus Iesu et templum, exemplar mihi fore videntur Ecclesiae, eo quod ex vivis lapidibus construitur in domum spiritualem, in sacerdotium sanctum, et propter illud: vos estis corpus Christi et membra de membro. Quamvis autem dissolvi lapidum videatur structura ac dissipari omnia ossa Christi adversitatibus tribulationum; instaurabitur tamen templum, ac resuscitabitur die tertia, quae in novo caelo et nova terra praesens erit. Sicut enim illud Christi corpus sensibile crucifixum est ac sepultum, et postea resurrexit; sic et totale sanctorum Christi corpus conrucifixum est Christo: quilibet enim eorum in nullo alio gloriatur nisi in cruce Christi, per quam ipse crucifixus est mundo. Sed et consepultus est Christo et resurrexit cum eo, quia in quadam novitate vitae ambulat. Sed secundum beatam resurrectionem nondum surrexit; unde non scriptum est: tertia die restaurabo

BEDE; For inasmuch as they sought a sign from our Lord of His right to eject the customary merchandise from the temple, He replied, that that temple signified the temple of His Body, in which was no spot of sin; as if He said, As by My power I purify your inanimate temple from your merchandise and wickedness; so the temple of My Body, of which that is the figure, destroyed by your hands, on the third day I will raise again.

THEOPHYL. He does not however provoke them to commit murder, by saying, Destroy; but only shows that their intentions were not hidden from Him. Let the Arians observe how our Lord, as the destroyer of death, says, I will raise it up; that is to say, by My own power.

AUG. The Father also raised Him up again; to Whom He says, Raise You me up, and I shall reward them. But what did the Father do without the Word? As then the Father raised Him up, so did the Son also: even as He said below, I and My Father are one.

CHRYS. But why does He give them the sign of His resurrection? Because this was the greatest proof that He was not a mere man; showing, as it did, that He could triumph over death, and in a moment overthrow its long tyranny.

ORIGEN. Both those, i.e. both the Body of Jesus and the temple, seem to me to be a type of the Church, which with lively stones is built up into a spiritual house, into an holy priesthood; according to St. Paul, You are the body of Christ, and members in particular. And though the structure of stones seem to be broken up, and all the bones of Christ scattered by adversities and tribulations, yet shall the temple be restored, and raised up again in three days, and established in the new heaven and the new earth. For as that sensible body of Christ was crucified and buried, and afterward rose again; so the whole body of Christ's saints was crucified with Christ, (each glorying in that cross, by which He Himself too was crucified to the world,) and, after being buried with Christ, has also risen with Him, walking in newness of life. Yet have we not risen yet in the power of the blessed resurrection, which is still going on, and is yet to be completed. Whence it is not said, On the third

illud, sed in tribus diebus: perficitur enim eius erectio in omnibus tribus diebus.

Theophylactus: Iudaei enim de inanimato templo putantes eum hoc dicere, deridebant eum; unde sequitur dixerunt ergo Iudaei: quadraginta et sex annis aedificatum est templum hoc, et tu in tribus diebus excitabis illud?

Alcuinus: Et notandum, quod non de prima aedificatione, quae a Salomone septem annis perfecta est, sed de reaedificatione, quae facta est sub Zorobabel per quadraginta et sex annos impredientibus inimicis respondebant.

Origenes: Vel dicit aliquis, quadraginta et sex annorum exurgere computum, ex quo David allocutus est Nathan prophetam consulens de constructione templi, ex tunc satagens ad congregandam materiam templi. Animadvertite vero si possibile est quadragenarium numerum statui erga templum propter quatuor elementa mundi, ac senarium propter hoc quod homo sexto die creatus est.

Augustinus de Trin: Vel hic numerus perfectioni dominici corporis apte congruit; quadragies enim sexies seni fiunt ducenta septuaginta sex; qui numerus dierum complet novem menses et sex dies. Ipsa autem perfectio corporis domini tot diebus ad partum producta comperitur, sicut a maioribus traditum suscipiens Ecclesiae custodit auctoritas. Octavo enim Kalendas Aprilis conceptus creditur, quo et passus; natus autem traditur octavo Kalendas Ianuarii. Ab illo ergo die usque ad istum computati ducenti septuaginta sex reperiuntur dies, qui senarium numerum quadragies sexies habent.

Augustinus Lib. 83 quaest: Dicitur etiam conceptio humana sic procedere, et perfici primis sex diebus, quasi lactis habeat similitudinem, sequentibus novem diebus convertatur in sanguinem, deinde duodecim diebus solidetur, reliquis decem et octo diebus formetur usque ad perfecta lineamenta omnium membrorum; et in reliquo tempore usque ad tempus partus magnitudine augeatur. Sex autem et novem et duodecim et decem et octo in unum coacti,

day I will build it up, but, in three days; for the erection is being in process throughout the whole of the three days.

THEOPHYL. The Jews, supposing that He spoke of the material temple, scoffed: Then said the Jews, Forty and six years was this temple in building, and will You rear it up in three days?

ALCUIN. Note, that they allude here not to the first temple under Solomon, which was finished in seven years, but to the one rebuilt under Zorobabel. This was forty-six years building, in consequence of the hindrance raised by the enemies of the work.

ORIGEN. Or some will reckon perhaps the forty and six years from the time that David consulted Nathan the Prophet on the building of the temple. David from that time was busy in collecting materials. But perhaps the number forty may with reference to the four corners of the temple allude to the four elements of the world, and the number six, to the creation of man on the sixth day.

AUG. Or it may be that this number fits in with the perfection of the Lord's Body. For six times forty-six are two hundred and seventy-six days, which make up nine months and six days, the time that our Lord's Body was forming in the womb; as we know by authoritative traditions handed down from our fathers, and preserved by the Church. He was, according to general belief, conceived on the eighth of the Kalends of April, the one which He suffered, and born on the eighth of the Kalends of January. The intervening time contains two hundred and seventy-six days, i.e. six multiplied by forty.

AUG. The process of human conception is said to be this. The first six days produce a substance like milk, which in the following nine is converted into blood; in twelve more is consolidated, in eighteen more is formed into a perfect set of limbs, the growth and enlargement of which fills up the rest of the time till the birth. For six, and nine, and twelve, and eighteen, added together are forty-five, and with the addition of one (which stands for the

fiunt quadraginta quinque: addito ergo uno fiunt quadraginta sex; qui si fuerint multiplicati per ipsum senarium numerum, qui huius ordinationis caput tenet, fiunt ducenti septuaginta sex, idest novem menses, et sex dies. Non ergo absurde quadraginta sex annis dicitur fabricatum esse templum, quod corpus eius significabat; ut quot anni fuerint in fabricatione templi, tot dies fuerint in corporis dominici perfectione.

Augustinus in Ioannem: Vel aliter. Quia dominus noster de Adam corpus accepit, non de Adam peccatum traxit; templum corporeum inde sumpsit, non iniquitatem, quae de templo pellenda est. Si autem facias quatuor nomina Graeca, anatoli, quod est oriens, dysis, quod est occidens, Arctos, quod est Septemtrio, mesembria, quod est meridies, capita verborum Adam habent. A quatuor enim ventis dominus collecturum se dicit electos suos cum venerit ad iudicium. Habent autem litterae nominis Adam numerum secundum Graecos; et ibi invenitur quadragintasex annis aedificatum templum. Habet enim Adam alpha, quod est unum; et delta, quod quatuor; et alpha, quod est unum; et mi, quod est quadraginta: et sic habet quadragintasex. Sed Iudaei, quia caro erant, carnalia sapiebant; ille spiritualiter loquebatur, et de quo templo diceret, per Evangelistam nobis aperuit; sequitur enim ille autem dicebat de templo corporis sui.

Theophylactus: Ex hoc autem Apollinarius contradictionem sumit, volens ostendere, quod caro Christi esset inanimata, eo quod templum sit inanimatum: ergo carnem Christi et lapidem et lignum facies, quia ex his templum consistit. Si autem quod dicitur: anima mea turbata est; et: potestatem habeo ponendi animam meam; nequaquam de anima rationali dici dixeris; ubi pones illud: in manus tuas, domine, commendo spiritum meum? Non enim hoc de anima irrationali intelligere poteris: neque quod dicitur: non derelinques animam meam in Inferno.

Origenes: Ideo autem corpus domini templum intelligitur, quia sicut templum gloriam Dei continebat habitantem in ipso, sic corpus Christi repraesentans Ecclesiam, unigenitum continet, qui est imago Dei et gloria.

summing up, all these numbers being collected into one) forty-six. This multiplied by the number six, which stands at the head of this calculation, makes two hundred and seventy-six, i.e. nine months and six days. It is no unmeaning information then that the temple was forty and six years building; for the temple prefigured His Body, and as many years as the temple was in building, so many days was the Lord's Body in forming.

AUG. Or thus, if you take the four Greek words, anatole, the east; dysis, the west; arctos, the north; and mesembria, the south; the first letters of these words make Adam. And our Lord says that He will gather together His saints from the four winds, when He comes to judgment. Now these letters of the word Adam, make up, according to Greek figuring, the number of the years during which the temple was building. For in Adam we have alpha, one; delta, four; alpha again, one; and forty; making up together forty-six. The temple then signifies the body derived from Adam; which body our Lord did not take in its sinful state, but renewed it, in that after the Jews had destroyed it, He raised it again the third day. The Jews however, being carnal, understood carnally; He spoke spiritually. He tells us, by the Evangelist, what temple He means; But He spoke of the temple of His Body.

THEOPHYL. From this Apollinarius draws an heretical inference: and attempts to show that Christ's flesh was inanimate, because the temple was inanimate. In this way you will prove the flesh of Christ to be wood and stone, because the temple is composed of these materials. Now if you refuse to allow what is said, Now is My soul troubled; and, I have power to lay it (My life) down, to be said of the rational soul, still how will you interpret, Into Your hands, O Lord, I commend My spirit? you cannot understand this of an irrational soul: or again, the passage, You shall not leave My soul in hell.

ORIGEN. Our Lord's Body is called the temple, because as the temple contained the glory of God dwelling therein, so the Body of Christ, which represents the Church, contains the Only-Begotten, Who is the image and glory of God.

Chrysostomus in Ioannem: Duo autem erant quae obstabant discipulis ne interim intelligerent: unum ipsa resurrectio; alterum vero, quod maius erat, scilicet quod Deus erat qui in illo corpore habitabat; quod dominus occulte ostenderat, dicens solvite templum hoc, et in tribus diebus excitabo illud. Et ideo subditur cum ergo resurrexisset a mortuis, recordati sunt discipuli eius quia hoc dicebat de corpore suo, et crediderunt Scripturae, et sermoni quem dixit Iesus.

Alcuinus: Ante resurrectionem enim non intelligebant Scripturas, quia nondum acceperant spiritum sanctum; sed in die resurrectionis apprens dominus aperuit discipulis sensum ut intelligerent quae de ipso scripta erant in lege et prophetis; et tunc crediderunt Scripturae prophetarum, qui praedixerunt Christum tertia die resurrecturum, et sermoni quem dixit Iesus solvite templum hoc.

Origenes in Ioannem: Secundum anagogem vero, complementum fidei attingemus in magna resurrectione totius corporis Iesu, idest Ecclesiae eius; cum fides quae est ex specie, multum differat ab ea quae est per speculum in aenigmate.

CHRYS. Two things there were in the mean time very far removed from the comprehension of the disciples: one, the resurrection of our Lord's Body: the other, and the greater mystery, that it was God who dwelt in that Body: as our Lord declares by saying, Destroy this temple, and in three days I will raise it up. And thus it follows, When therefore He had risen from the dead, His disciples remembered that He had said this to them: and they believed the Scripture, and the word which Jesus had said.

ALCUIN. For before the resurrection they did not understand the Scriptures, because they had not yet received the Holy Ghost, Who was not yet given, because Jesus was not yet glorified. But on the day of the resurrection our Lord appeared and opened their meaning to His disciples; that they might understand what was said of Him in the Law and the Prophets. And then they believed the prediction of the Prophets that Christ would rise the third day, and the word which Jesus had spoken to them: Destroy this temple, &c.

ORIGEN. But (in the mystical interpretation) we shall attain to the full measure of faith, at the great resurrection of the whole body of Jesus, i.e. His Church; inasmuch as the faith which is from sight, is very different from that which sees as through a glass darkly.

CHAPTER TWO

Lectio 6

23 ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει: 24 αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντα, 25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου: αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

23. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24. But Jesus did not commit himself to them, because he knew all men. 25. And needed not that any should testify of man: for he knew what was in man.

Beda: Superius Evangelista narravit quid dominus Ierusalem adveniēns gesserit; nunc vero eodem Hierosolymis commorante, quid ab aliis erga eum actum fuerit refert; unde dicitur cum autem esset Hierosolymis in Pascha in die festo, multi crediderunt in nomine eius, videntes signa quae faciebat.

BEDE. The Evangelist has related above what our Lord did on his way to Jerusalem; now He relates how others were affected towards Him at Jerusalem; Now when He was in Jerusalem at the Passover, in the feast day, many believed in His Name, when they saw the miracles which He did.

Origenes: Respiciendum autem quomodo ex signis eius plerique videntes credebant in eum. Non enim dicitur prodigia fecisse Hierosolymis, nisi forte, cum facta sint, in Scripturis non habeantur. Animadvertite vero si possibile est in miraculis deputari quod fecerit flagellum ex funiculis, et cunctos ex templo propulerit.

ORIGEN. But how was it that many believed in Him from seeing His miracles? for he seems to have performed not supernatural works at Jerusalem, except we suppose Scripture to have passed them over. May not however the act of His making a scourge of small cords, and driving all out of the temple, be reckoned a miracle?

Chrysostomus in Ioannem: Prudentiores autem fuerant discipuli, qui ad Christum accesserant, non propter signa sed propter doctrinam; nam grossiores quidem per signa trahuntur, rationabiliiores vero per prophetias seu doctrinam; unde subditur ipse autem Iesus non credebat semetipsum eis.

CHRYS Those had been wiser disciples, however, who were brought to Christ not by His miracles, but by His doctrine. For it is the duller sort who are attracted by miracles; the more rational are convinced by prophecy, or doctrine. And therefore it follows, But Jesus did not commit Himself to them.

Augustinus in Ioannem: Quid sibi vult hoc illi credebant in nomine eius, et ipse Iesus non credebat semetipsum eis? An forte non credebant ei, et fingebant se credidisse? Sed non diceret Evangelista multi crediderunt in nomine eius. Magna ergo res et mira. Credunt homines in Christum, et Christus non se credit hominibus, praesertim quia filius Dei est, et utique

AUG. What means this, Many believed in His Name but Jesus did not commit Himself to them? Was it that they did not believe in Him, but only pretended that they did? In that case the Evangelist would not have said, Many believed in His Name. Wonderful this, and strange, that men should trust Christ, and Christ trusts not Himself to men; especially considering that He was the Son

volens passus est, et si nollet, nunquam pateretur. Sed tales sunt omnes catechumeni. Si dixerimus catechumeno: credis Christo? Respondet: credo, et signat se. Si interrogemus eum: manducas carnem filii hominis? Nescit quid dicimus, quia Iesus non se credidit ei.

Origenes in Ioannem: Vel dicendum, quod Iesus non se credidit credentibus in nomine eius, et non in illum. In illum enim credunt qui angustam viam vadunt ducentem ad vitam: qui autem credunt signis, non in eum, sed in nomine eius credunt.

Chrysostomus: Vel hoc dicit, quia non confidebat in eis ut in discipulis perfectis, neque committebat eis omnia dogmata, ut iam firmiter fidelibus fratribus: non enim intendebat exterioribus verbis, ad mentem eorum intrans, et tempus opportunum manifeste sciens; unde sequitur eo quod ipse nosset omnes, et quia opus non erat ut quis testimonium perhiberet de homine: ipse enim sciebat quid esset in homine. Scire enim ea quae sunt in corde hominum, est Dei, qui solus corda plasmavit. Non indiget ergo testibus, ut priorum plasmatum mentem addiscat.

Augustinus: Plus etiam noverat artifex quid esset in opere suo, quam ipsum opus quid esset in semetipso. Nam et Petrus non noverat quid in ipso esset quando dixit: tecum ero usque ad mortem; sed dominus noverat quid esset in homine, dicens: priusquam gallus cantet, ter me negabis.

Beda: Quapropter monemur ut nunquam de conscientia nostra securi simus, sed semper solliciti formidemus: quia quod nos latet, aeternum arbitrum latere non valet.

of God, and suffered voluntarily, or else need not have suffered at all. Yet such are all catechumens. If we say to a catechumen, Believe you in Christ? he answers, I do believe, and crosses himself. If we ask him, Do you eat the flesh of the Son of man? he knows not what we say for Jesus has not committed Himself to him.

ORIGEN. Or, it was those who believed in His Name, not in Him, to whom Jesus would not commit Himself. They believe in Him, who follow the narrow way which leads to life; they believe in His Name, who only believe the miracles.

CHRYS. Or it means that He did not place confidence in them, as perfect disciples, and did not, as if they were brethren of confirmed faith, commit to them all His doctrines, for He did not attend to their outward words, but entered into their hearts, and well knew how short-lived was their zeal. Because He knew all men, and needed not that any should testify of man, for He knew what was in man. To know what is in man's heart, is in the power of God alone, who fashioned the heart. He does not want witnesses, to inform Him of that mind, which was of His own fashioning.

AUG. The Maker knew better what was in His own work, than the work knew what was in itself. Peter knew not what was in himself when he said, I will go with You to death; but our Lord's answer showed that He knew what was in man; Before the cock crow, you shall thrice deny Me.

BEDE. An admonition to us not to be confident of ourselves, but ever anxious and mistrustful; knowing that what escapes our own knowledge, cannot escape the eternal Judge.

Translated by John Henry Newman
except Prooemium and bracketed portions by Joseph Kenny, O.P.
<http://dhspriority.org/thomas/CAJohn.htm#2>