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SAINT THOMAS AQUINAS

COMMENTARY ON THE GOSPEL OF JOHN  
CHAPTERS 1-8

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Translated by Fr. Fabian R. Larcher, O.P.  
Edited by The Aquinas Institute

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## NOTES ON THE TEXT

### **Sacred Scripture**

The text of Sacred Scripture presented at the beginning of each lecture is given in Latin, English, and Greek. Since St. Thomas appears to be familiar with more than one translation, quotes from memory, and often enough paraphrases, it has proven difficult to reconstruct the version of Scripture St. Thomas was working with. However, the closest available version of Scripture to St. Thomas's text was found to be the Clementine Vulgate of 1598, and this version of the Vulgate is the one found at the beginning of each lecture. The choice of an English version of Scripture to parallel to the Vulgate was therefore the Douay-Rheims. Both of these versions have been slightly modified to fit the text of St. Thomas. The Greek text is from the Nestle-Aland, *Novum Testamentum Graece*, 27th Revised Edition, edited by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia, © 1993 Deutsche Bibelgesellschaft, Stuttgart. Used with permission. The numbering of Scripture in the lecture headings and the English translation of the commentary is taken from the Nestle-Aland 27th Revised Edition and the RSV, while the numbering St. Thomas uses in the Latin text has been kept intact.

### **Latin Text of St. Thomas**

The Latin text used in this volume is based on the 1972 Marietti edition, which is presently the best edition of the text. The text was scanned and edited by The Aquinas Institute.

### **English Translation of St. Thomas**

The English translation used in this volume is based on the text prepared by Fr. Fabian R. Larcher, O.P. (1864-1947). It has been edited and revised by The Aquinas Institute.

DEDICATED WITH LOVE TO  
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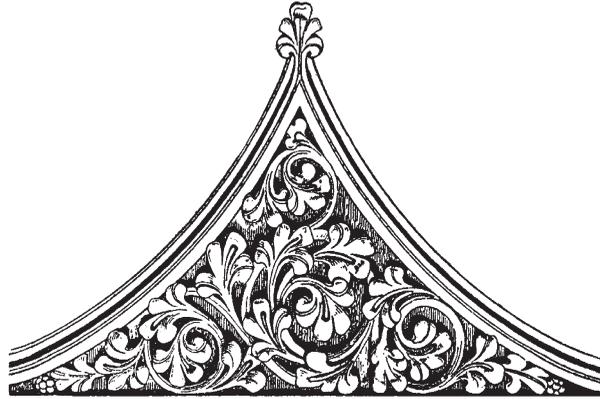
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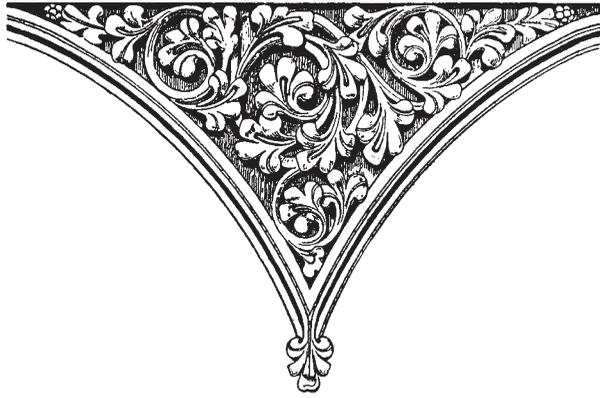
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**COMMENTARY ON THE GOSPEL OF JOHN**  
**CHAPTERS 1-8**



# Prologue

## Isaiah 6:1

6:1 Vidi Dominum sedentem super solium excelsum et elevatum, et plena erat omnis terra maiestate eius, et ea quae sub ipso erant, replebant templum.

6:1 Καὶ ἐγένετο τοῦ ἐνιαυτοῦ, οὗ ἀπέθανεν Οὐζίας ὁ βασιλεύς, εἶδον τὸν κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου, καὶ πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ.

6:1 I saw the Lord seated on a high and lofty throne, and the whole house was full of his majesty, and the things that were under him filled the temple.

1. Verba proposita sunt contemplantis, et si capiuntur quasi ex ore Ioannis Evangelistae prolata, satis pertinent ad declarationem huius Evangelii. Ut enim dicit Augustinus in libro *de Consensu evangelist.*, *caeteri Evangelistae informant nos in eorum Evangeliiis quantum ad vitam activam; sed Ioannes in suo Evangelio informat nos etiam quantum ad vitam contemplativam.*

In verbis autem propositis describitur contemplatio Ioannis tripliciter, secundum quod Dominum Iesum est tripliciter contemplatus. Describitur autem alta, ampla et perfecta. Alta quidem, quia *vidi Dominum sedentem super solium excelsum et elevatum*; ampla quidem, quia *plena est omnis terra maiestate eius*; perfecta, quia *ea quae sub ipso erant replebant templum.*

2. Circa primum sciendum quod altitudo et sublimitas contemplationis consistit maxime in contemplatione et cognitione Dei; Is. XL, 26: *levate in excelso oculos vestros, et videte quis fecit haec.* Tunc ergo homo oculos contemplationis in excelso elevat, quando videt et contemplatur ipsum rerum omnium Creatorem. Quia ergo Ioannes transcendit quicquid creatum est, scilicet ipsos montes, ipsos caelos, ipsos angelos, et pervenit ad ipsum Creatorem omnium, ut dicit Augustinus, manifestum est, quod contemplatio sua altissima fuit; et ideo *vidi Dominum.* Et quia, sicut ipse Ioannes dicit: *haec dixit Isaia quando vidit gloriam eius*, scilicet Christi, *et locutus est de eo*, ideo Dominus sedens super solium excelsum et elevatum, Christus est.

In hac autem contemplatione Ioannis circa verbum incarnatum quadruplex altitudo designatur. Auctoritatis, unde dicit *vidi Dominum*, aeternitatis, cum dicit *sedentem*, dignitatis, seu nobilitatis naturae, unde dicit *super solium excelsum*, et incomprehensibilis veritatis, cum dicit *et elevatum.*

Istis enim quatuor modis antiqui philosophi ad Dei cognitionem pervenerunt.

3. Quidam enim per auctoritatem Dei in ipsius cognitionem pervenerunt; et haec est via efficacissima.

Videmus enim ea quae sunt in rebus naturalibus, propter finem agere, et consequi utiles et certos fines; et cum intellectu careant, se ipsa dirigere non possunt, nisi ab aliquo dirigente per intellectum dirigantur et

1. These are the words of a contemplative, and if we regard them as spoken by John the Evangelist they apply quite well to showing the nature of this Gospel. For as Augustine says in his work *On the Agreement of the Evangelists: the other evangelists instruct us in their Gospels on the active life; but John in his Gospel instructs us also on the contemplative life.*

The contemplation of John is described above in three ways, in keeping with the threefold manner in which he contemplated the Lord Jesus. It is described as high, full, and perfect. It is high: *I saw the Lord seated on a high and lofty throne*; it is full: *and the whole house was full of his majesty*; and it was perfect: *and the things that were under him filled the temple.*

2. As to the first, we must understand that the height and sublimity of contemplation consists most of all in the contemplation and knowledge of God. *Lift up your eyes on high, and see who has created these things* (Isa 40:26). A man lifts up his eyes on high when he sees and contemplates the Creator of all things. Now since John rose above whatever had been created—mountains, heavens, angels—and reached the Creator of all, as Augustine says, it is clear that his contemplation was most high. Thus, *I saw the Lord.* And because, as John himself says below: *Isaiah said this because he had seen his glory*, namely, of Christ, *and spoke of him* (John 12:41), therefore the Lord seated on a high and lofty throne is Christ.

Now a fourfold height is indicated in this contemplation of John. A height of authority; hence he says, *I saw the Lord.* A height of eternity; when he says, *seated.* One of dignity, or nobility of nature; so he says, *on a high throne.* And a height of incomprehensible truth; when he says, *lofty.*

It is in these four ways that the early philosophers arrived at the knowledge of God.

3. Some attained to a knowledge of God through his authority, and this is the most efficacious way.

For we see the things in nature acting for an end, and attaining to ends which are both useful and certain. And since they lack intelligence, they are unable to direct themselves, but must be directed and moved by one directing them, and

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moveantur. Et hinc est quod ipse motus rerum naturalium in finem certum, indicat esse aliquid altius, quo naturales res diriguntur in finem et gubernantur. Et ideo cum totus cursus naturae ordinate in finem procedat et dirigatur, de necessitate oportet nos ponere aliquid altius, quod dirigat ista et sicut dominus gubernet: et hic est Deus. Et haec gubernandi auctoritas in Verbo Dei demonstratur, cum dicit *Dominum*; unde in Ps. LXXXVIII, 10 dicitur: *tu dominaris potestati maris; motum autem fluctuum eius tu mitigas*; quasi dicat: *tu es Dominus et universa gubernas*.

Hanc cognitionem manifestat Ioannes se habere de Verbo, cum dicit: *in propria venit*, scilicet in mundum; quia totus mundus est suus proprius.

4. Alii vero venerunt in cognitionem Dei ex eius aeternitate. Viderunt enim quod quicquid est in rebus, est mutabile; et quanto aliquid est nobilium in gradibus rerum, tanto minus habet de mutabilitate: puta, inferiora corpora sunt secundum substantiam et secundum locum mutabilia; corpora vero caelestia, quae nobiliora sunt, secundum substantiam immutabilia sunt; secundum autem locum tantum moventur. Secundum hoc ergo evidenter colligi potest, quod primum principium omnium rerum, et supremum et nobilium, sit immobile et aeternum.

Et hanc aeternitatem Verbi propheta insinuat, cum dicit *sedentem*, id est absque omni mutabilitate et aeternitate praesidentem; Ps. c. XLIV, 7: *sedes tua, Deus, in saeculum saeculi*; Hebr. ult., 8: *Iesus Christus heri et hodie, ipse et in saecula*. Hanc aeternitatem Ioannes ostendit dicens: *in principio erat Verbum*.

5. Quidam autem venerunt in cognitionem Dei ex dignitate ipsius Dei: et isti fuerunt Platonici.

Consideraverunt enim quod omne illud quod est secundum participationem, reducitur ad aliquid quod sit illud per suam essentiam, sicut ad primum et ad summum; sicut omnia ignita per participationem reducuntur ad ignem, qui est per essentiam suam talis. Cum ergo omnia quae sunt, participant esse, et sint per participationem entia, necesse est esse aliquid in cacumine omnium rerum, quod sit ipsum esse per suam essentiam, id est quod sua essentia sit suum esse: et hoc est Deus, qui est sufficientissima, et dignissima, et perfectissima causa totius esse, a quo omnia quae sunt, participant esse. Et huius dignitas ostenditur, cum dicitur *super solium excelsum*, quod, secundum Dionysium, ad divinam naturam refertur; Ps. CXII, 4: *excelsus super omnes gentes Dominus*. Hanc dignitatem ostendit nobis Ioannes, cum dicit: *et Deus erat Verbum*, quasi: Verbum erat Deus, ut ly *Verbum* ponatur ex parte suppositi, et *Deus* ex parte appositi.

6. Quidam autem venerunt in cognitionem Dei ex incomprehensibilitate veritatis.

who possesses an intellect. Thus it is that the movement of the things of nature toward a certain end indicates the existence of something higher by which the things of nature are directed to an end and governed. And so, since the whole course of nature advances to an end in an orderly way and is directed, we have to posit something higher which directs and governs them as lord; and this is God. This authority in governing is shown to be in the Word of God when he says, *Lord*. Thus a Psalm says: *you rule the power of the sea, and you still the swelling of its waves* (Ps 88:10), as though saying: *you are the Lord and govern all things*.

John shows that he knows this about the Word when he says below, *he came unto his own* (John 1:11), i.e., to the world, since the whole universe is his own.

4. Others came to a knowledge of God from his eternity. They saw that whatever was in things was changeable, and that the more noble something is in the grades of being, so much the less it has of mutability. For example, the lower bodies are mutable both as to their substance and to place, while the heavenly bodies, which are more noble, are immutable in substance and change only with respect to place. We can clearly conclude from this that the first principle of all things, which is supreme and more noble, is changeless and eternal.

The prophet suggests this eternity of the Word when he says, *seated*, i.e., presiding without any change and eternally. *Your throne, O God, is forever and ever* (Ps 44:7); *Jesus Christ is the same yesterday, today, and forever* (Heb 13:8). John points to this eternity when he says below, *in the beginning was the Word* (John 1:1).

5. Still others came to a knowledge of God from the dignity of God; and these were the Platonists.

They noted that everything which is something by participation is reduced to what is the same thing by essence, as to the first and highest. Thus, all things which are fiery by participation are reduced to fire, which is such by its essence. And so since all things which exist participate in being and are beings by participation, there must necessarily be at the summit of all things something which is its existence through its own essence, i.e., whose essence is its existence. And this is God, who is the most sufficient, the most eminent, and the most perfect cause of the whole of existence, from whom all things that are participate in existence. This dignity is shown in the words, *on a high throne*, which, according to Denis, refer to the divine nature. *The Lord is high above all nations* (Ps 112:4). John shows us this dignity when he says below, *the Word was God* (John 1:1), with *Word* as subject and *God* as the predicate.

6. Yet others arrived at a knowledge of God from the incomprehensibility of truth.

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Omnis enim veritas quam intellectus noster capere potest, finita est; quia secundum Augustinum, *omne quod scitur, scientis comprehensione finitur*, et si finitur, est determinatum et particularizatum; et ideo necesse est primam et summam veritatem, quae superat omnem intellectum, incomprehensibilem et infinitam esse: et hoc est Deus. Unde in Ps. VIII, 2 dicitur: *elevata est magnificentia tua super caelos*, idest super omnem intellectum creatum, angelicum et humanum. Et hoc ideo, quia, ut dicit Apostolus, *lucem habitat inaccessibilem*, I Tim. ult. 16.

Huius autem incomprehensibilitas veritatis ostenditur nobis, cum dicit *et elevatum*, scilicet super omnem cognitionem intellectus creati. Et hanc incomprehensibilitatem insinuat nobis Ioannes, cum dicit: ***Deum nemo vidit unquam.***

Sic ergo contemplatio Ioannis alta fuit et quantum ad auctoritatem, et quantum ad aeternitatem, et quantum ad dignitatem, et quantum ad Verbi incomprehensibilitatem, quam nobis in suo Evangelio tradidit Ioannes.

7. Fuit etiam ampla. Tunc enim contemplatio ampla est, quando in causa potest aliquis considerare omnes effectus ipsius causae; quando scilicet non solum essentiam causae, sed etiam virtutem eius, secundum quam se ad multa diffundit, cognoscit. De qua diffusione dicitur Eccli. XXV, 35: *qui implet quasi Pison sapientiam, et quasi Tigris in diebus novorum*; Ps. LXIV, 10: *flumen Dei repletum est aquis*, quia divina sapientia altitudinem habet quantum ad cognitionem omnium rerum; Sap. IX, 9: *ab initio est tecum sapientia quae novit opera tua.*

Quia ergo Ioannes Evangelista elevatus in contemplationem naturae divini Verbi et essentiae est, cum dicit: ***in principio erat Verbum, et Verbum erat apud Deum***, statim virtutem ipsius Verbi secundum quod diffundit se ad omnia, nobis insinuat, cum dicit: ***omnia per ipsum facta sunt.*** Ideo contemplatio sua ampla fuit. Et ideo in auctoritate praemissa, postquam dixerat Prophetam *vidi Dominum sedentem*, subiungit de virtute eius *et plena erat omnis terra maiestate eius*, idest tota plenitudo rerum et universi est a maiestate eius, et virtute Dei, per quem omnia facta sunt, et cuius lumine omnes homines venientes in hunc mundum illuminantur; Ps. XXIII, 1: *Domini est terra, et plenitudo eius.*

8. Fuit etiam contemplatio eius perfecta. Tunc enim contemplatio perfecta est, quando contemplans perducitur et elevatur ad altitudinem rei contemplatae: si enim remaneret in infimis, quantumcumque alta ipse contempleretur, non esset contemplatio perfecta. Ad hoc ergo quod sit perfecta, oportet quod ascendat et consequatur ipsum finem rei contemplatae, inhaerendo et assentiendo per affectum et intellectum veritati contemplatae. Job XXXVII, 16: *numquid nosti semitas nubium*, idest

All the truth which our intellect is able to grasp is finite, since according to Augustine, *everything that is known is bounded by the comprehension of the one knowing*; and if it is bounded, it is determined and particularized. Therefore, the first and supreme truth, which surpasses every intellect, must necessarily be incomprehensible and infinite; and this is God. Hence a psalm says, *your greatness is above the heavens* (Ps 8:2), i.e., above every created intellect, angelic and human. The Apostle says this in the words, *he dwells in unapproachable light* (1 Tim 6:16).

This incomprehensibility of truth is shown to us in the word *lofty*, that is, above all the knowledge of the created intellect. John implies this incomprehensibility to us when he says below, ***no one has ever seen God*** (John 1:18).

Thus, the contemplation of John was high as regards authority, eternity, dignity, and the incomprehensibility of the Word. And John has passed on this contemplation to us in his Gospel.

7. John's contemplation was also full. Now contemplation is full when someone is able to consider all the effects of a cause in the cause itself, that is, when he knows not only the essence of the cause, but also its power, according as it can extend out to many things. Of this flowing outward we read, *it overflows with wisdom, like the Pishon, and like the Tigris in the days of the new fruits* (Sir 25:35); *the river of God is full with water*, since the divine wisdom has depth in relation to its knowledge of all things (Ps 65:9). *With you from the beginning is wisdom, who knows your works* (Wis 9:9).

Since John the Evangelist was raised up to the contemplation of the nature of the divine Word and of his essence when he said, ***in the beginning was the Word; and the Word was with God*** (John 1:1), he immediately tells us of the power of the Word as it extends to all things, saying, ***through him all things came into being*** (John 1:3). Thus his contemplation was full. And so after the Prophet had said, *I saw the Lord seated*, he added something about his power, *and the whole house was full of his majesty*, that is, the whole fullness of things and of the universe is from the majesty and power of God, through whom all things were made, and by whose light all the men coming into this world are enlightened. *The earth and its fullness are the Lord's* (Ps 23:1).

8. The contemplation of John was also perfect. For contemplation is perfect when the one contemplating is led and raised to the height of the thing contemplated. Should he remain at a lower level, then no matter how high the things which he might contemplate, the contemplation would not be perfect. So in order that it be perfect it is necessary that it rise and attain the end of the thing contemplated, adhering and assenting by affection and understanding to the truth contemplated. Job says, *do you not know the path of*

## Prologue

contemplationes praedicantium, *quod perfectae sint?* In quantum firmiter per affectum et intellectum inhaerent summae veritati contemplatae.

Quia ergo Ioannes non solum docuit quomodo Christus Iesus, Verbum Dei, est Deus super omnia elevatus et quomodo omnia per ipsum facta sunt, sed etiam quod per ipsum sanctificamur, et ei per gratiam quam nobis infundit, inhaeremus, dicit: ***de plenitudine eius omnes accepimus gratiam pro gratia***. Ideo apparet, quod sua contemplatio perfecta fuit. Et haec perfectio ostenditur, cum subdit *et ea quae sub ipso erat, replebant templum*. Nam, sicut dicitur I Cor. c. XI, 3, *caput Christi Deus*. Quae ergo sub Christo sunt, sacramenta sunt humanitatis, per quae fideles replentur plenitudine gratiae. Sic ergo *ea quae sub ipso erant, replebant templum*, id est fideles qui sunt templum Dei sanctum, sicut dicitur I Cor. III, 17 in quantum per ipsius sacramenta humanitatis, fideles Christi omnes de plenitudine gratiae ipsius accipiunt.

Fuit ergo Ioannis contemplatio ampla, alta et perfecta.

9. Sed notandum quod diversimode diversae scientiae istos tres modos contemplationis sortiuntur. Perfectionem namque contemplationis habet scientia moralis, quae est de ultimo fine; plenitudinem autem scientia naturalis, quae res a Deo procedentes considerat; altitudinem vero contemplationis inter scientias physicas habet metaphysica. Sed Evangelium Ioannis, quod divissimae scientiae praedictae habent, totum simul continet, et ideo est perfectissimum.

10. Sic ergo ex praemissis colligitur materia huius Evangelii; quia cum evangelistae alii tractent principaliter mysteria humanitatis Christi, Ioannes specialiter et praecipue divinitatem Christi in Evangelio suo insinuat, ut supra dictum est: nec tamen praetermisit mysteria humanitatis; quod ideo factum est, quia postquam alii evangelistae sua Evangelia scripserunt, insurrexerunt haereses circa divinitatem Christi, quae erant quod Christus erat purus homo, sicut Ebion et Cerinthus falso opinabantur. Et ideo Ioannes Evangelista, qui veritatem divinitatis Verbi ab ipso fonte divini pectoris hauserat, ad preces fidelium, Evangelium istud scripsit, in quo doctrinam de Christi divinitate nobis tradidit, et omnes haereses confutavit.

Patet ergo ordo istius Evangelii ex verbis praemissis. Primo enim insinuat nobis *Dominum sedentem super solium excelsum et elevatum*, in prima parte, cum dicit: ***in principio erat Verbum***. In secunda vero parte insinuat quomodo *omnis terra plena est maiestate eius*, cum dicit: ***omnia per ipsum facta sunt***. In tertia parte manifestat

*the clouds*, that is, the contemplation of those preaching, *how perfect they are?* (Job 37:16), inasmuch as they adhere firmly by affection and understanding to contemplating the highest truth.

Since John not only taught how Christ Jesus, the Word of God, is God, raised above all things, and how all things were made through him, but also that we are sanctified by him and adhere to him by the grace which he pours into us, he says below, ***of his fullness we all have received—indeed, grace upon grace*** (John 1:16). It is therefore apparent that his contemplation is perfect. This perfection is shown in the addition, *and the things that were under him filled the temple*. For *the head of Christ is God* (1 Cor 11:3). The things that are under Christ are the sacraments of his humanity, through which the faithful are filled with the fullness of grace. In this way, then, the *things that were under him filled the temple*, i.e., the faithful, who are the holy temple of God (1 Cor 3:17) insofar as through the sacraments of his humanity all the faithful of Christ receive from the fullness of his grace.

The contemplation of John was thus full, high, and perfect.

9. We should note, however, that these three characteristics of contemplation belong to the different sciences in different ways. The perfection of contemplation is found in moral science, which is concerned with the ultimate end. The fullness of contemplation is possessed by natural science, which considers things as proceeding from God. Among the physical sciences, the height of contemplation is found in metaphysics. But the Gospel of John contains all together what the above sciences have in a divided way, and so it is most perfect.

10. In this way then, from what has been said, we can understand the matter of this Gospel. For while the other evangelists treat principally of the mysteries of the humanity of Christ, John, especially and above all, makes known the divinity of Christ in his Gospel, as we saw above. Still, he does not ignore the mysteries of his humanity. He did this because, after the other evangelists had written their Gospels, heresies had arisen concerning the divinity of Christ, to the effect that Christ was purely and simply a man, as Ebion and Cerinthus falsely thought. And so John the Evangelist, who had drawn the truth about the divinity of the Word from the very fountain-head of the divine breast, wrote this Gospel at the request of the faithful. And in it he gives us the doctrine of the divinity of Christ and refutes all heresies.

The order of this Gospel is clear from the above. For John first shows us *the Lord seated on a high and lofty throne*, when he says below, ***in the beginning was the Word*** (John 1:1). He shows second how *the house was full of his majesty*, when he says, ***through him all things came into being*** (John 1:3). Third, he shows how *the things that were*

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quomodo *ea quae sub ipso erant, replebant templum* cum ipse dicit: **Verbum caro factum est.**

Patet etiam finis huius Evangelii, qui est ut fideles templum Dei efficiantur, et repleantur a maiestate Dei; unde et ipse Ioannes XX, 31: **haec autem scripta sunt, ut credatis quia Iesus est Christus Filius Dei.**

Patet etiam materia huius Evangelii, quae est cogniti-  
o divinitas Verbi. Patet ordo, patet et finis.

11. Sequitur conditio auctoris, qui quidem describitur in praemissis quantum ad quatuor: quantum ad nomen, quantum ad virtutem, quantum ad figuram, et quantum ad privilegium.

Quantum ad nomen, quia Ioannes, qui huius Evangelii auctor fuit, Ioannes autem interpretatur *in quo est gratia*, quia secreta divinitatis videre non possunt nisi qui gratiam Dei in se habent; unde I Cor. II, 11 dicitur: *quae sunt Dei nemo cognovit, nisi Spiritus Dei.*

Ioannes ergo vidit Dominum sedentem, quantum ad virtutem, quia fuit virgo: talibus enim competit videre Dominum; Matth. c. V, 8: *beati mundo corde.*

Quantum ad figuram, quia Ioannes figuratur per aquilam. Et hoc quia cum alii tres evangelistae circa ea quae Christus in carne est operatus, occupati, designentur per animalia, quae gradiuntur in terra, scilicet per hominem, vitulum et leonem; Ioannes vero, supra nebulam infirmitatis humanae sicut aquila volans, lucem incommutabilis veritatis altissimis atque firmissimis oculis cordis intuetur, atque ipsam deitatem Domini nostri Iesu Christi, qua Patri aequalis est, intendens, eam in suo Evangelio, quantum inter omnes sufficere credidit, studuit praecipue commendare. Et de hoc volatu Ioannis dicitur Iob c. XXXIX, 27: *numquid ad praeceptum tuum elevabitur aquila?* Idest Ioannes; et infra: *oculi eius de longe prospiciunt*, quia scilicet ipsum Verbum Dei in sinu Patris oculo mentis intuetur.

Quantum ad privilegium, quia inter caeteros discipulos Domini Ioannes magis fuit dilectus a Christo: **iste est enim discipulus ille quem diligebat Iesus**, sicut ipsemet non exprimens nomen suum dixit; et ideo, quia amicis revelantur secreta, ut dicitur ibid. XV, 15: **vos autem dixi amicos, quia omnia quaecumque audivi a patre meo, nota feci vobis**, secreta sua huic discipulo specialiter dilecto specialiter commendavit. Unde Iob XXXVI, 32 dicitur: *immanibus*, idest superbis, *abscondit lucem*, Christus scilicet divinitatis suae veritatem, *et annuntiat de ea amico suo*, scilicet Ioanni, *quod possessio eius sit etc.*, quia ipse est, qui lucem Verbi incarnati excellentius videns, ipsam nobis insinuat, dicens: **erat lux vera** etc.

Patet ergo materia, ordo, finis et auctor huius Evangelii beati Ioannis, quod prae manibus habemus.

*under him filled the temple*, when he says, **the Word was made flesh** (John 1:14).

The end of this Gospel is also clear, and it is that the faithful become the temple of God, and become filled with the majesty of God; and so John says below, **these things are written so that you may believe that Jesus is the Christ, the Son of God** (John 20:31).

The matter of this Gospel, the knowledge of the divinity of the Word, is clear, as well as its order and end.

11. Then follows the condition of the author, who is described above in four ways: as to his name, his virtue, his symbol, and his privilege.

He is described as to name as John, the author of this Gospel. John is interpreted as *in whom is grace*, since the secrets of the divinity cannot be seen except by those who have the grace of God within themselves. *No one knows the deep things of God but the Spirit of God* (1 Cor 2:11).

As concerns his virtue, John saw the Lord seated, because he was a virgin; for it is fitting that such persons see the Lord: *blessed are the pure in heart* (Matt 5:8).

He is described as to his symbol, for John is symbolized by an eagle. The other three evangelists, concerned with those things which Christ did in his flesh, are symbolized by animals which walk on the earth, namely, by a man, a bull calf, and a lion. But John flies like an eagle above the cloud of human weakness and looks upon the light of unchanging truth with the most lofty and firm eyes of the heart. And gazing on the very deity of our Lord Jesus Christ, by which he is equal to the Father, he has striven in this Gospel to confide this above all, to the extent that he believed was sufficient for all. Concerning this flight of John it is said: *will the eagle*, that is, John, *fly up at your command?* (Job 39:27) And further on it says, *his eyes look far away*, because the Word of God is seen in the bosom of the Father by the eye of the mind.

John is described as to privilege since, among the other disciples of the Lord, John was more loved by Christ. Without mentioning his own name John refers to himself below as **the disciple whom Jesus loved** (John 21:20). And because secrets are revealed to friends, **I have called you friends because everything I have heard from my father I have made known to you** (John 15:15), Jesus confided his secrets in a special way to that disciple who was specially loved. Thus it says in Job: *from the savage*, that is, the proud, *he hides his light*, that is, Christ hides the truth of his divinity, *and shows his friend*, that is, John, *that it belongs to him* (Job 36:32), since it is John who sees the light of the incarnate Word more excellently and expresses it to us, saying **he was the true light** (John 1:19).

Now the matter, order, end and author of this Gospel of the blessed John are clear.

## Prologue of Saint Jerome

**I.** *Hic est Joannes Evangelista, unus ex discipulis Domini, qui virgo a Deo electus est, quem de nuptiis, volentem nubere, vocavit Deus.*

**II.** *Cui virginitatis in hoc duplex testimonium datur in Evangelio; et quod prae caeteris delectus a Deo dicitur: et huic matrem suam pendens in cruce commendavit Dominus, et virginem virgo servaret.*

**III.** *Denique manifestans in Evangelio, quod erat ipse incorruptibilis Verbi opus inchoans, solus Verbum carnem factum esse, nec lumen a tenebris comprehensum fuisse, testatur, primum signum ponens quod in nuptiis fecit Dominus: ostendens quod ipse erat: ut legentibus demonstraret, quod ubi Dominus invitatus sit, deficere nuptiarum vinum debeat: et veteribus immutatis nova omnia, quae a Christo instituuntur, appareant. Hoc autem Evangelium scripsit in Asia, posteaquam in Pathmos insula Apocalypsim scripserat: ut cui in principio Canonis incorruptibilis principium pranotatur in Genesi, ei etiam incorruptibilis finis per virginem in Apocalypsi redderetur; dicente Christo: Ego sum  $\alpha$  et  $\omega$ .*

**IV.** *Et hic est Joannes, qui sciens supervenisse diem recessus sui, convocatis discipulis suis in Ephaso, per multa signorum experimenta promens Christum, descendens in defossum supulturae suae locum, facta oratione positus est ad patres suos: tam extraneus a dolore mortis, quam a corruptione carnis invenitur alienus.*

**V.** *Tamen post omnes Evangelium scripsit: et hoc virgini debebatur. Quorum tamen vel scriptorum temporis dispositio, vel librorum ordinatio, ideo a nobis per singula non exponitur, ut sciendi desiderio collato, et quaerentibus fructus laboris, et Deo magisterii doctrina servetur.*

**I.** *This is John the Evangelist, one of the disciples of the Lord, who was chosen by God as a virgin, whom God called from his wedding, when he wished to marry.*

**II.** *A twofold testimony of his virginity is given in this Gospel: both that he is called beloved above all the others by God; and that to him the Lord entrusted his mother when he was hanging on the cross, so that a virgin should protect a virgin.*

**III.** *Finally revealing in the Gospel, that he was an inaugurating work of the incorruptible Word, he alone bears witness that the Word became flesh, and the light was not comprehended by the darkness, setting down the first sign that the Lord did at a wedding: showing that he himself was there: so that he could demonstrate to his readers that where the Lord was invited, the wedding wine had to run out: and that to the unchanged old ones, all the new things that are instituted by Christ would appear. But he wrote this Gospel in Asia, after he had written the book of Revelation on the island of Patmos: so that to him to whom in the beginning of the canon the incorruptible beginning is predicted in Genesis, to him also the incorruptible end through a virgin in Revelation would be rendered; by Christ's saying: I am the alpha and omega.*

**IV.** *And this is John, who knowing that the day of his passing away was upon him, having called together his disciples in Ephesus, and presenting Christ through many experiences of signs, and descending into the place dug out for his tomb, having made his prayer was placed with his fathers: he is found as much a stranger to the sorrow of death as he was a foreigner to the corruption of the flesh.*

**V.** *But he wrote his Gospel after everyone else: and this was owing to the Virgin. However the disposition of these writings in time or the ordering of the books, will not then be explained in detail by us, so that having granted the desire to know, both for those seeking the fruit of labor, and for God, the teaching of a master may be preserved.*

## Exposition of St. Thomas

**12.** *In quo duo intendit Hieronymus exprimere, scilicet auctorem Evangelii, et ostendere quod ei scribere hoc Evangelium competebat.*

*Dividitur ergo in duas partes. Primo ergo describit Ioannem quantum ad vitam; secundo quantum ad mortem, ibi hic est Ioannes.*

*Circa primum duo facit. Primo describit auctorem operis, quantum ad dona in vita sibi collata; secundo*

**12.** *In this Jerome aims to express two things, namely the author of the Gospel, and to show that he was qualified to write it.*

*Therefore it is divided into two parts. First he describes John as to his life; second, as to his death, where it says, this is John.*

*Concerning the first point, he does two things. First he describes the author of the work, as to the gifts conferred*

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ex illis ostendit idoneitatem ad Evangelium conscribendum, ibi *denique manifestans in Evangelio*.

Circa primum duo facit. Primo ostendit praeconia auctoris; secundo probat, ibi *cui virginitatis in hoc duplex testimonium datur in Evangelio*.

13. Describit enim auctorem quantum ad nomen, dicens *hic est Ioannes*, in quo gratia; I Cor. XV, 10: *gratia Dei sum id quod sum*. Secundo quantum ad officium, cum dicit *Evangelista*; Is. XLI, 27: *primus ad Sion dicit: ecce adsum, et Ierusalem Evangelistam dabo*. Tertio quantum ad dignitatem, cum dicit *ex discipulis Domini*; Is. LIV, 13: *ponam universos filios tuos doctos a Domino*. Quarto quantum ad castitatis virtutem, cum dicit *qui virgo*. Quinto ab electione *est electus a Domino*; infra XV, 16: *non vos me elegistis*. Sexto a modo vocationis, cum dicit, quod *de nuptis vocavit*, ab illis scilicet nuptiis ad quas est invitatus Iesus cum discipulis suis, ubi mutavit aquam in vinum.

14. Sed contra est, quod dicitur Matth. c. VI, 21, quod vocatus est cum Iacobo fratre suo de navi, non autem de nuptiis.

Ad quod dicendum est quod diversae fuerunt vocationes apostolorum. Primo enim vocati fuerunt ad familiaritatem Christi, sed ultimo vocati ad discipulatum, quando scilicet relictis omnibus, secuti sunt Iesum. Quod ergo Hieronymus dicit, intelligendum est de prima vocatione, qua Ioannes ad familiaritatem Christi de nuptiis est vocatus; quod vero Matthaeus dicit, intelligendum est de ultima vocatione, qua de navi vocavit cum Iacobo fratre suo, quando scilicet relictis omnibus, secutus est Christum.

15. Consequenter cum dicit *cui virginitatis in hoc duplex testimonium datur*, probat praeconium virginitatis Ioannis duplici signo.

Primo, signo maioris dilectionis. Et quantum ad hoc dicit *cui*, scilicet Ioanni, *in hoc*, scilicet Evangelio, *duplex testimonium virginitatis datur in Evangelio*, id est ex verbis Evangelii, sive quae continentur in Evangelio, *quod et prae caeteris discipulis a Deo dilectus dicitur*; infra XXI, 24: *hic est discipulus ille qui testimonium perhibet de his et scripsit haec*. Causa autem huius specialis dilectionis fuit munditia, quae ad dilectionem provocat, ut dicitur Prov. XXII, 11: *qui diligit cordis munditiam propter gratiam labiorum, habebit amicum regem*.

Secundo probat idem signo commendationis matris, cum dicit: *et huic*, scilicet Ioanni, *Dominus*, scilicet *in cruce pendens, matrem commendavit*, ut dicitur Io. XIX, 27, *ut virgo*, scilicet Ioannes, *virginem matrem congrue servaret*.

on him in life; second, he shows by them his fittingness for composing a Gospel, where he says, *finally revealing in a Gospel*.

Concerning the first, he does two things. First, he shows the illustriousness of the author; second, he proves it, where he says, *of whose virginity in this a two-fold testimony is given in the Gospel*.

13. For he describes the author according to his name, saying *this is John*, in whom there is grace: *by the grace of God I am what I am* (1 Cor 15:10). Second, according to his office, when he says, *the Evangelist: the first shall say to Zion, behold, I am here, and I will give an Evangelist to Jerusalem* (Isa 41:27). Third, according to his dignity, where he says, *one of the disciples of the Lord; I will make all your children to be taught by the Lord* (Isa 54:13). Fourth, according to the virtue of chastity, where he says, *who was a virgin*. Fifth, by election, *at was chosen by the Lord*; as it says in: *you have not chosen me* (John 15:16). Sixth, by the manner of his calling, where it says that *he called him from his wedding*, namely that wedding to which Jesus was invited with his disciples, where he changed the water into wine.

14. But to the contrary is what is said in Matthew, that he was called with his brother James from their boat, not from a wedding (Matt 4:21).

To this it should be said that there were several callings of the apostles. For first they were called to the acquaintance of Christ, but finally they were called to discipleship, namely, when having left everything, they followed Jesus. Therefore what Jerome says is to be understood concerning John's first calling, when John was called from his wedding to the acquaintanceship of Christ; but what Matthew says is to be understood as to his final calling, in which he called him from his boat with his brother James, which was when he left everything and followed Christ.

15. Accordingly, when he says *of whose virginity in this a two-fold testimony is given*, he proves the illustriousness of John's virginity by two signs.

First, by the sign of his greater love. And as to this he says, *whose*, that is, John's, *in this*, namely, this Gospel, *a two-fold testimony of virginity is given in the Gospel*, that is, by the words of the Gospel, or else those that are contained in the Gospel, *because he is also said to be loved by God above the other disciples: this is that disciple who gives testimony of these things and has written these things* (John 21:24). But for the sake of this special love was his purity, which further provoked him to love: *he who loves cleanness of heart shall have the king for a friend on account of the grace of his lips* (Prov 22:11).

Second, he proves the same thing by the sign of entrusting him with his mother, where he says: *and to him*, that is, to John, *the Lord*, that is, *hanging on the cross, entrusted his mother, so that a virgin*, that is, John, *might protect a virgin mother fittingly* (John 19:27).

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**16.** Deinde cum dicit *denique manifestans in Evangelio*, etc. ostendit quod Ioanni competebat Evangelium scribere; et hoc quantum ad quatuor.

Primo quantum ad principium Evangelii, quod incipit a Verbo incorruptibili, de quo non nisi incorruptum tractare oportuit. Et quantum ad hoc dicit *denique manifestans*, scilicet Ioannes, *in Evangelio, quod ipse erat incorruptibilis Verbi opus inchoans, solus Verbum carnem factum esse, nec lumen a tenebris comprehensum fuisse testatur.*

**17.** Secundum quantum ad miraculorum exordium.

Incipit enim miraculorum ordinem texere a miraculo quod Deus in nuptiis ostendit, quando scilicet aquam mutavit in vinum, ut patet Io. II, 1–11, in quibus vinum nuptiarum defecit, vino novo, scilicet virginitatis, restitutum. Et quantum ad hoc dicit *primum signum*, id est miraculum, *quod in nuptiis facit Dominus, ponens*, scilicet in principio aliorum miraculorum, *ostendens quod ipse erat*, scilicet virgo, *ut legentibus demonstraret quod ubi dominus invitatus sit, deficere vinum nuptiarum*, id est coniugii delectatio, *debeat; et veteribus immutatis*, id est antiqua aqua in novum vinum, *nova omnia quae a Christo instituuntur, appareant*; quia scilicet homines conversi ad Christum, debent exuere veterem et induere novum hominem, ut dicitur Col. c. III, 10, et Apoc. XXI, 5: *dicit qui sedebat in throno: ecce nova facio omnia.*

**18.** Sed contra. Videtur per hoc quod dicit, quod *ubi dominus invitatus est debeat deficere vinum nuptiarum*, quod quicumque Deum amat, et diligit, debet cessare a coniugio: non ergo licet uxorem ducere.

Respondeo dicendum quod homo invitatur a Deo dupliciter: quantum ad communem gratiam et sic non est necesse deficere vinum nuptiarum; et quantum ad speciale contemplationis fastigium: et sic oportet deficere vinum nuptiarum. Cuius rationem Apostolus assignat I Cor. VII, 34: *quia mulier, quae nupta est, cogitat quomodo placeat viro*, et ideo oportet quod ab actu contemplationis impediatur, *quae autem nupta non est, cogitat quomodo placeat Christo.*

Vel dicendum quod diligentibus Deum, et habentibus ipsum per gratiam, deficere debet vinum nuptiarum ab effectu vini, ut scilicet non inebrientur delectatione carnali, quae tanta posset esse, et cum tanta libidine exerceri, quod etiam in coniugatis esset peccatum mortale.

**19.** Tertio quantum ad ordinem descriptionis libri.

Nam post omnes alios libros Sacrae Scripturae, hoc Evangelium est scriptum. Cum enim canonica Scriptura incipiat a libro Genesis et terminetur in Apocalypsim, Evangelium istud conscriptum fuit postquam Ioannes revocatus est a Pathmos insula Asiae, ubi ad

**16.** Next, when he says, *finally revealing in the Gospel*, he shows that John was qualified to write the Gospel; and this for four reasons.

First, as to the beginning of the Gospel, which begins with an incorruptible Word, whom it was only fitting that an incorrupt man should discuss. And as to that, he says, *finally revealing*, that is, John, *in the Gospel, because he himself was an inaugurating work of the incorruptible Word, he testifies that the Word was made flesh, and the light was not comprehended by the darkness.*

**17.** Second, as to the prelude to miracles.

For he begins to weave the order of miracles from the miracle that God shows at the wedding, when he changed water into wine, as is clear from John 2:1–11, where the wedding wine ran out, and was replaced with new wine, that is, virginity. And as to this, he says, *the first sign*, that is, miracle, *which the Lord did at the wedding, setting forth*, namely, in the beginning of all the other miracles, *showing that he himself was*, namely, a virgin, *so that he might demonstrate to those reading that where the Lord was invited, the wine of the wedding*, that is, the enjoyment of conjugality, *had to run out*; and to the *unchanged old ones*, that is, the old water into new wine, *all the new things that were instituted by Christ would appear*; because namely men converted to Christ should cast off the old man and put on the new man (Col 3:10), and *the one who was sitting on the throne, says, behold, I make all things new* (Rev 21:5).

**18.** But to the contrary. It seems by the fact that he says that *where the Lord is invited the wine of marriage must run out*, that whoever loves God, and loves him rationally, must quit marriage: and then it would not be permitted to take a wife.

I answer that a man is invited by God in two ways: with regard to the shared grace and in that way it is not necessary for the wine of marriage to fall short; or with regard to the special zenith of contemplation: and in this way it is necessary for the wine of marriage to fall short. The reason for this the Apostle designates: *for the woman who is married thinks how to please her husband*, and thus she is necessarily hampered from the act of contemplation, *but the one who is not married, thinks how to please Christ* (1 Cor 7:34).

Or it may be said that for those loving God, and possessing him by grace, the wine of marriage must fall short in the effect of wine, that is, so that they are not drunk with fleshly enjoyment, which can be so great and can be practiced with so much sexual desire that even between spouses there can be mortal sin.

**19.** Third, as to the order of description of the book.

For after all the other books of Sacred Scripture, this Gospel was written. For although the canon of Scripture begins with the book of Genesis and ends in Revelation, this Gospel was composed after John was recalled from the island of Patmos to Asia, where he wrote this Gospel at

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preces episcoporum Asiae hoc scripsit Evangelium. Non tamen ordinatur ultimo, licet ultimo scripserit. Ex quo congruentia scribendi Evangelium ostenditur *ut cui in principio canonis*, idest Sacrae Scripturae, ubi dicitur: *in principio creavit Deus caelum et terram, incorruptibile principium praenotatur in Genesi ei etiam incorruptibilis finis per virginem in Apocalypsi redderetur*, quantum ad ordinem librorum, non quantum ad ordinem Scripturae.

**20.** Deinde cum dicit *et hic est Ioannes*, describitur auctorem: et circa hoc duo facit.

Primo ponit praeconia suae laudis quantum ad mortem; secundo concludit ex his congruentiam ordinis huius Evangelii, ibi *tamen post omnes Evangelium scripsit*.

**21.** Privilegium autem mortis admirabile et speciale est, quia nullum dolorem sensit in morte; et hoc Deo faciente, ut qui a corruptione carnis extitit penitus alienus, esset a dolore mortis extraneus.

**22.** Congruentiam auctoris ad fidem ostendit, dicens *tamen post omnes Evangelium scripsit*.

In libris Sacrae Scripturae duplex ordo consideratur, unus scilicet temporis quo scripti fuerunt, et alius dispositionis, quo in Biblia ordinantur.

the request of the bishops of Asia. But nevertheless it is not ranked last, although he wrote it last. From this the fittingness of his writing the Gospel is shown *so that for the one for whom in the beginning of the canon of Sacred Scripture*, where it is said: *in the beginning God created the heaven and the earth (Gen 1:1)*, *an incorruptible beginning is set down in Genesis, to him also an incorruptible end is rendered by a virgin in the book of Revelation*, as regards the order of the books, not as to the order of Scripture.

**20.** Next when he says *this is John*, he is described as author: and concerning this he does two things.

First he sets forth the illustriousness of his praise as regards his death; second he concludes from these things the fittingness of the order of this Gospel, at *yet he wrote a Gospel after everyone else*.

**21.** But the privilege of his death is wondrous and unique, for he experienced no suffering in death; and God did this so that someone who stood out as almost a stranger to the corruption of the flesh, should be a foreigner to the suffering of death.

**22.** He shows the fittingness of this author for our faith, saying *yet he wrote a Gospel after everyone else*.

In books of Sacred Scripture a two-fold order is considered, namely, the one of the time in which they were written, and the other of the disposition to which they are ordered in the Bible.

# CHAPTER 1

## Lecture 1

<sup>1:1</sup> In principio erat Verbum, et Verbum erat apud Deum. Et Deus erat Verbum. [n. 24]

<sup>1:1</sup> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

<sup>1:1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. [n. 24]

<sup>1:2</sup> Hoc erat in principio apud Deum. [n. 60]

<sup>1:2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

<sup>1:2</sup> He was in the beginning with God. [n. 60]

23. Evangelista Ioannes, sicut dictum est, intendit principaliter ostendere divinitatem Verbi incarnati; et ideo dividitur istud Evangelium in partes duas.

Primo enim insinuat Christi divinitatem; secundo manifestat eam per ea quae Christus in carne fecit, et hoc II cap. *et die tertia*.

Circa primum duo facit.

Primo proponit Christi divinitatem; secundo ponit modum, quo Christi divinitas nobis innotuit, ibi *et vidimus gloriam eius* etc.

Circa primum duo facit.

Primo agit de divinitate Christi;

secundo de Verbi Dei incarnatione, ibi *fuit homo missus a Deo*.

Quia vero in unaquaque re sunt consideranda duo, scilicet esse et operatio, sive virtus ipsius, ideo

primo agit de esse Verbi quantum ad naturam divi-

nam;

secundo de virtute, seu operatione ipsius, ibi *omnia per ipsum facta sunt*.

Circa primum quatuor facit.

Primo ostendit quando erat Verbum, quia *in principio erat Verbum*;

secundo ubi erat, quia *apud Deum*; unde dicit *et Verbum erat apud Deum*;

tertio quid erat, quia Deus; unde subiungit *et Deus erat Verbum*;

quarto quomodo erat, quia *hoc erat in principio apud Deum*.

Prima duo pertinent ad quaestionem, an est: secunda vero duo pertinent ad quaestionem quid est.

24. Circa primum autem videndum est quid sit hoc quod dicitur *in principio erat Verbum*. Ubi tria diligenter inquirenda concurrunt, secundum tres dictiones huius orationis. Et primo quid sit hoc quod dicitur

23. John the Evangelist, as already indicated, makes it his principal object to show the divinity of the incarnate Word. Accordingly, his Gospel is divided into two parts.

In the first he states the divinity of Christ; in the second he shows it by the things Christ did in the flesh, at *and on the third day* (John 2:1).

In regard to the first, he does two things.

First he shows the divinity of Christ; second he sets forth the manner in which Christ's divinity is made known to us, at *and we saw his glory, the glory as it were of the only begotten* (John 1:14).

Concerning the first he does two things.

First he treats of the divinity of Christ; second of the incarnation of the Word of God, at *there was a man sent from God, whose name was John* (John 1:6).

Because there are two items to be considered in each thing, namely, its existence and its operation or power,

first he treats the existence of the Word as to his divine nature;

second of his power or operation, at *all things were made through him* (John 1:3).

In regard to the first he does four things.

First he shows when the Word was: *in the beginning was the Word*;

second where he was: *and the Word was with God*;

third what he was: *and the Word was God*;

fourth, in what way he was: *he was in the beginning with God*.

The first two pertain to the inquiry of whether something exists; the second two pertain to the inquiry of what something is.

24. With respect to the first of these four we must examine the meaning of the statement, *in the beginning was the Word*. And here three things present themselves for careful study according to the three parts of this statement.

*Verbum*; secundo quid sit hoc quod dicitur *in principio*; tertio quid sit hoc quod dicitur *Verbum erat in principio*.

25. Ad intellectum autem huius nominis *Verbum*, sciendum est quod, secundum Philosophum ea quae sunt in voce, sunt signa earum, quae sunt in anima, passionum. Consuetum est autem in Scriptura quod significata nominantur nominibus signorum, sicut illud I Cor. X, 4: *petra autem erat Christus*. De necessitate autem oportet quod illud intrinsecum animae nostrae, quod significatur exteriori verbo nostro, verbum vocetur. Utrum autem per prius conveniat nomen ‘verbi’ rei exteriori voce prolatae, vel ipsi conceptioni mentis, nihil refert ad praesens. Planum est tamen quod illud quod voce significatur, interius existens in anima, prius est quam ipsum verbum exteriori voce prolatum, utpote causa eius existens.

Si ergo volumus scire quid est interius verbum mentis, videamus quid significat quod exteriori voce proferatur.

In intellectu autem nostro sunt tria: scilicet ipsa potentia intellectus; species rei intellectae, quae est forma eius, se habens ad ipsum intellectum, sicut species coloris ad pupillam; et, tertio, ipsa operatio intellectus quae est intelligere. Nullum autem istorum significatur verbo exteriori voce prolato.

Nam hoc nomen ‘lapis’ non significat substantiam intellectus, quia hoc non intendit dicere nominans; nec significat speciem, quae est qua intellectus intelligit, cum etiam hoc non sit intentio nominantis; non significat etiam ipsum intelligere, cum intelligere non sit actio exterius progrediens ab intelligente, sed in ipso manens. Illud ergo proprie dicitur verbum interius, quod intelligens intelligendo format.

Intellectus autem duo format, secundum duas eius operationes. Nam secundum operationem suam, quae dicitur indivisibilium intelligentia, format definitionem; secundum vero operationem suam, qua componit et dividit, format enunciationem, vel aliquid huiusmodi. Et ideo, illud sic formatum et expressum per operationem intellectus, vel definientis vel enunciantis, exteriori voce significatur. Unde dicit Philosophus quod ratio, quam significat nomen, est definitio. Istud ergo sic expressum, scilicet formatum in anima, dicitur verbum interius; et ideo comparatur ad intellectum, non sicut quo intellectus intelligit, sed sicut in quo intelligit; quia in ipso expresso et formato videt naturam rei intellectae. Sic ergo habemus significationem huius nominis ‘verbum.’

Secundo, ex his quae dicta sunt, concipere possumus, quod verbum semper est aliquid procedens ab intellectu in actu existente. Iterum quod verbum semper

First it is necessary to investigate the name *Word*; second the phrase *in the beginning*; third the meaning of *the Word was in the beginning*.

25. To understand the name *Word* we should note that according to the Philosopher (*On Interpretation* 16a3), vocal sounds are signs of the affections that exist in our soul. It is customary in Scripture for the things signified to be themselves called by the names of their signs, as in the statement, *and the rock was Christ* (1 Cor 10:4). It is fitting that what is within our soul, and what is signified by our external word, be called a word. But whether the name ‘word’ belongs first to the exterior vocal sound or to the conception in our mind, is not our concern at present. However, it is obvious that what is signified by the vocal sound, as existing interiorly in the soul, exists prior to the vocal expression inasmuch as it is its actual cause.

Therefore if we wish to grasp the meaning of the interior word, we must first look at the meaning of that which is exteriorly expressed in words.

Now there are three things in our intellect: the intellectual power itself, the species of the thing understood, which is its form, and this form being to the intellect what the species of a color is to the eye; and third, the very activity of the intellect, which is to understand. But none of these is what is signified by the exterior vocal word.

For, the name ‘stone’ does not signify the substance of the intellect because this is not what the one naming intends; nor does it signify the species, which is that by which the intellect understands, since this also is not the intention of the one naming; nor does it signify the act itself of understanding since to understand is not an action proceeding to the exterior from the one understanding, but an action remaining within. Therefore, that is properly called an interior word which the one understanding forms when understanding.

Now the intellect forms two things, according to its two operations. According to its operation which is called the understanding of indivisibles, it forms a definition; while according to its operation by which it unites and separates, it forms an enunciation or something of that sort. Hence, what is thus formed and expressed by the operation of the intellect, whether by defining or enunciating, is what the exterior vocal sound signifies. So the Philosopher says that the notion that a name signifies is a definition. Hence, what is thus expressed, i.e., formed in the soul, is called an interior word. Consequently it is compared to the intellect, not as that by which the intellect understands, but as that in which it understands, because it is in what is thus expressed and formed that it sees the nature of the thing understood. Thus we have the meaning of the name ‘word.’

Second, from what has been said we are able to understand that a word is always something that proceeds from an intellect existing in act; and furthermore, that a word is

est ratio et similitudo rei intellectae. Et si quidem eadem res sit intelligens et intellecta, tunc verbum est ratio et similitudo intellectus, a quo procedit; si autem sit aliud intelligens et intellectum, tunc verbum non est similitudo et ratio intelligentis, sed rei intellectae: sicut conceptio quam aliquis habet de lapide, est similitudo lapidis tantum, sed quando intellectus intelligit se, tunc huiusmodi verbum est similitudo et ratio intellectus. Et ideo Augustinus ponit similitudinem Trinitatis in anima, secundum quod mens intelligit seipsam, non autem secundum quod intelligit alia.

Patet ergo quod in qualibet natura intellectuali necesse est ponere verbum: quia de ratione intelligendi est quod intellectus intelligendo aliquid format; huius autem formatio dicitur verbum; et ideo in omni intelligente oportet ponere verbum.

Natura autem intellectualis est triplex, scilicet humana, angelica et divina: et ideo triplex est verbum. Scilicet humanum, de quo in Ps. XIII, 1: *dixit insipiens in corde suo: non est Deus*. Est et angelicum, de quo Zac. I, 9 et in multis locis Sacrae Scripturae dicitur: *dixit angelus* etc. Tertium est verbum divinum, de quo Gen. I, 5: *dixit Deus: fiat lux* etc.

Cum ergo Evangelista dicit *in principio erat Verbum*, non intelligi potest de humano vel angelico verbo: quia utrumque istorum verborum est factum, cum homo et angelus habeant sui esse et operationis principium et causam; verbum autem hominis vel angeli non potest praeexistere eis. De quo autem verbo intellexerit Evangelista, declarat per hoc quod dicit, hoc verbum non esse factum, cum omnia sint facta per ipsum; hoc autem est Verbum Dei, de quo Ioannes hic loquitur.

26. Sciendum est autem, quod hoc Verbum differt a nostro verbo in tribus.

Prima differentia est, secundum Augustinum, quia verbum nostrum prius est formabile, quam formatum: nam cum volo concipere rationem lapidis, oportet quod ad ipsam ratiocinando perveniam; et sic est in omnibus aliis, quae a nobis intelliguntur, nisi forte in primis principiis, quae cum sint simpliciter nota, absque discursu rationis statim sciuntur.

Quamdiu ergo sic ratiocinando, intellectus iactatur hac atque illac, nec dum formatio perfecta est, nisi quando ipsam rationem rei perfecte conceperit: et tunc primo habet rationem rei perfectae, et tunc primo habet rationem verbi. Et inde est quod in anima nostra est cogitatio, per quam significatur ipse discursus inquisitionis, et verbum, quod est iam formatum secundum perfectam contemplationem veritatis. Sic ergo verbum nostrum primo est in potentia quam in actu; sed Verbum Dei semper

always a notion and likeness of the thing understood. So if the one understanding and the thing understood are the same, then the word is a notion and likeness of the intellect from which it proceeds. On the other hand, if the one understanding is other than the thing understood, then the word is not a likeness and notion of the one understanding but of the thing understood, as the conception which one has of a stone is a likeness of only the stone. But when the intellect understands itself, its word is a likeness and notion of the intellect. And so Augustine (*On the Trinity* IX, 5) sees a likeness of the Trinity in the soul insofar as the mind understands itself, but not insofar as it understands other things.

It is clear then that it is necessary to have a word in any intellectual nature, for it is of the very nature of understanding that the intellect in understanding should form something. Now what is formed is called a word, and so it follows that in every being which understands there must be a word.

However, intellectual natures are of three kinds: human, angelic and divine; and so there are three kinds of words. The human word, about which it is said: *the fool said in his heart: there is no God* (Ps 13:1). The angelic word, about which it is said in Zechariah, and in many places in Sacred Scripture, *and the angel said to me: I will show you what these are* (Zech 1:9). The third is the divine word, of which it is said, *and God said: let there be light* (Gen 1:3).

So when the Evangelist says, *in the beginning was the Word*, we cannot understand this as a human or angelic word, because both these words have been made since man and angel have a cause and principle of their existence and operation, and the word of a man or an angel cannot exist before they do. The word the Evangelist had in mind he shows by saying that this word was not made, since all things were made by it. Therefore, the word about which John speaks here is the Word of God.

26. We should note that this Word differs from our own word in three ways.

The first difference, according to Augustine, is that our word is formable before being formed, for when I wish to conceive the notion of a stone, I must arrive at it by reasoning. And so it is in all other things that are understood by us, with the sole possible exception of the first principles, which, since they are known in a simple manner, are known at once without any discourse of reason.

So as long as the intellect, in so reasoning, casts about this way and that, the formation is not yet complete. It is only when it has conceived the notion of the thing perfectly that for the first time it has the notion of the complete thing and a word. Thus in our mind there is both a cogitation, meaning the discourse involved in an investigation, and a word, which is formed according to a perfect contemplation of the truth. So our word is first in potency before it is in act. But the Word of God is always in act. In consequence,

est in actu: et ideo nomen cogitationis Verbo Dei proprie non convenit. Dicit enim Augustinus, XV de Trinit., ita dicitur *Verbum Dei, ut cogitatio non dicatur, ne quid quasi volubile credatur in Deo*. Id autem quod Anselmus dicit, scilicet dicere *summo Spiritui nihil aliud est, quam cogitando intueri*, improprie dictum est.

27. Secunda vero differentia verbi nostri ad Verbum divinum est, quia verbum nostrum est imperfectum, sed Verbum divinum est perfectissimum.

Quia enim nos non possumus omnes nostras conceptiones uno verbo exprimere, ideo oportet quod plura verba imperfecta formemus, per quae divisim exprimamus omnia, quae in scientia nostra sunt. In Deo autem non est sic: cum enim intelligat, et seipsum etiam et quicquid intelligit per essentiam suam, uno actu, unicum Verbum divinum est expressivum totius quod in Deo est, non solum personarum, sed etiam creaturarum: alias esset imperfectum. Unde dicit Augustinus: *si quid minus esset in Verbo, quam in dicentis scientia continetur, Verbum imperfectum esset. Sed constat quod est perfectissimum; ergo est tantum unum*. Iob XXXIII, 14: *semel loquitur Deus*.

28. Tertia differentia est, quod verbum nostrum non est eiusdem naturae nobiscum, sed Verbum divinum est eiusdem naturae cum Deo: et ideo aliquid subsistens in natura divina.

Nam ratio intellecta, quam intellectus videtur de aliqua re formare, habet esse intelligibile tantum in anima nostra; intelligere autem in anima nostra non est idem quod est natura animae, quia anima non est sua operatio. Et ideo verbum quod format intellectus noster, non est de essentia animae, sed est accidens ei. In Deo autem idem est intelligere et esse; et ideo Verbum intellectus divini non est aliquid accidens, sed pertinet ad naturam eius: quia quicquid est in natura Dei, est Deus. Unde, dicit Damascenus, quod Deus verbum substantiale est, et in hypostasi ens, reliqua vero, verba nostra scilicet, virtutes sunt animae.

29. Ex praemissis etiam patet quod Verbum, proprie loquendo, semper personaliter accipitur in divinis, cum non importet nisi quid expressum ab intelligente.

Item quod Verbum in divinis sit similitudo eius a quo procedit; et quod sit coaeternum ei a quo procedit, cum non prius fuerit formabile quam formatum, sed semper in actu; et quod sit aequale Patri, cum sit perfectum, et totius esse Patris expressivum; et quod sit coessentiale et consubstantiale Patri, cum sit substantia eius.

Patet etiam quod cum in qualibet natura illud quod procedit, habens similitudinem naturae eius a quo procedit, vocetur filius, et hoc Verbum procedat in similitudine et identitate naturae eius a quo procedit,

the term cogitation does not properly speaking apply to the Word of God. For Augustine says (*On the Trinity XV*): *the Word of God is spoken of in such a way that cogitation is not included, lest anything changeable be supposed in God*. Anselm was speaking improperly when he said: *for the supreme Spirit to speak is for him to look at something while cogitating*.

27. The second difference is that our word is imperfect, but the divine Word is most perfect.

For since we cannot express all our conceptions in one word, we must form many imperfect words through which we separately express all that is in our knowledge. But it is not that way with God. For since he understands both himself and everything else through his essence, by one act, the single divine Word is expressive of all that is in God, not only of the persons but also of creatures; otherwise it would be imperfect. So Augustine says: *if there were less in the Word than is contained in the knowledge of the one speaking it, the Word would be imperfect; but it is obvious that it is most perfect; therefore, it is only one. God speaks once* (Job 33:14).

28. The third difference is that our word is not of the same nature as we; but the divine Word is of the same nature as God. And therefore it is something that subsists in the divine nature.

For the understood notion which the intellect is seen to form about some thing has only an intelligible existence in our soul. Now in our soul, to understand is not the same as the nature of the soul, because our soul is not its own operation. Consequently, the word which our intellect forms is not of the essence of our soul, but is an accident of it. But in God, to understand and to be are the same; and so the Word of the divine intellect is not an accident but belongs to its nature. Thus it must be subsistent, because whatever is in the nature of God is God. Thus Damascene says that God is a substantial word, and a hypostasis, but our words are concepts in our mind.

29. From the above it is clear that the Word, properly speaking, is always understood as a person in the divinity, since it implies only something expressed, by the one understanding;

also, that in the divinity the Word is the likeness of that from which it issues; and that it is co-eternal with that from which it issues, since it was not first formable before being formed, but was always in act; and that it is equal to the Father, since it is perfect and expressive of the whole being of the Father; and that it is co-essential and consubstantial with the Father, since it is his substance.

It is also clear that since in every nature that which issues forth and has a likeness to the nature from which it issues is called a son, and since this Word issues forth in a likeness and identity to the nature from which it issues, it is

convenienter et proprie dicitur filius, et productio eius dicitur generatio.

Sic ergo patet primum, scilicet quod sit hoc quod dicitur *Verbum*.

30. Circa hoc autem quatuor quaestiones occurrunt. Duae sunt Chrysostomi.

Prima est cur Ioannes Evangelista Patrem dimittens, confestim incepit a Filio, dicens *in principio erat Verbum*.

Ad hoc autem est duplex responsio. Una est, quia Pater omnibus innotuerat in Veteri Testamento, quamvis non in ratione Patris, sed ut Deus; Filius autem ignorabatur: et ideo in Novo Testamento, in quo agitur de cognitione Verbi, incipit a Verbo, sive Filio.

Alia est, quia per Filium ducimur in notitiam Patris; infra XVII, 6: *Pater, manifestavi nomen tuum hominibus, quos dedisti mihi*. Volens ergo fideles in notitiam Patris ducere Evangelista, decenter incepit a Filio, statim subiungens de Patre cum dicit *et Verbum erat apud Deum*.

31. Secunda quaestio est etiam Chrysostomi.

Cum enim, sicut dictum est, Verbum procedat ut Filius, quare dixit *Verbum*, et non *Filius*?

Ad hoc etiam dupliciter respondetur. Primo quia *Filius* dicit aliquid genitum, et cum audimus generationem Filii, posset quis cogitare generationem illam talem esse, qualem comprehendere potest, scilicet materialem et passibilem; ideo ergo non dixit *Filius* sed *Verbum*, quod importat intelligibilem processum, ut non intelligatur materialem et passibilem generationem illam fuisse. Ostendens igitur Filium ex Deo impassibiliter nasci, destruit vitiosam suspicionem per *Verbi* nuncupationem.

Aliter potest dici sic: Evangelista tractaturus erat de Verbo, in quantum venerat ad manifestandum Patrem. Unde cum ratio manifestationis magis importetur in nomine *Verbi* quam in nomine *Filii*, ideo magis est usus nomine *Verbi*.

32. Tertia quaestio est Augustini in Lib. *LXXXIII Quaest.*, quae talis est: in Graeco, ubi nos habemus *Verbum*, habetur *Logos*. Cum ergo *Logos* significet in Latino rationem et verbum, quare translatores transtulerunt *Verbum*, et non *rationem*, cum ratio sit quid intrinsecum, quemadmodum etiam verbum?

Respondeo. Dicendum quod ratio proprie nominat conceptum mentis, secundum quod in mente est, etsi nihil per illam exterius fiat; per verbum vero significatur respectus ad exteriora: et ideo quia Evangelista per hoc, quod dixit *Logos*, non solum intendebat significare respectum ad existentiam Filii in Patre, sed etiam operativam potentiam Filii, qua *per ipsum facta sunt omnia*,

suitably and appropriately called a son, and its production is called a generation.

So now the first point is clear, the meaning of the term *Word*.

30. There are four questions on this point, two of them from Chrysostom.

The first is: why did John the Evangelist omit the Father and begin at once with the Son, saying, *in the beginning was the Word*?

There are two answers to this. One is that the Father was known to everyone in the Old Testament, although not under the aspect of Father, but as God; but the Son was not known. And so in the New Testament, which is concerned with our knowledge of the Word, he begins with the Word or Son.

The other answer is that we are brought to know the Father through the Son: *Father, I have manifested your name to the men whom you have given to me* (John 17:6). And so wishing to lead the faithful to a knowledge of the Father, the Evangelist fittingly began with the Son, at once adding something about the Father when he says, *and the Word was with God*.

31. The second question is also from Chrysostom.

Why did he say *Word* and not *Son*, since, as we have said, the Word proceeds as Son?

There are also two answers to this. First, because *Son* means something begotten, and when we hear of the generation of the Son, someone might suppose that this generation is the kind he can comprehend, that is, a material and changeable generation. Thus he did not say *Son*, but *Word*, which signifies an intelligible proceeding, so that it would not be understood as a material and changeable generation. And so in showing that the Son is born of the Father in an unchangeable way, he eliminates a faulty conjecture by using the name *Word*.

The second answer is this. The Evangelist was about to consider the Word as having come to manifest the Father. But since the idea of manifesting is implied better in the name *Word* than in the name *Son*, he preferred to use the name *Word*.

32. The third question is raised by Augustine in his book *Eighty-Three Questions*; and it is this. In Greek, where we have *Word*, they have *Logos*; now since *Logos* signifies in Latin both notion and word, why did the translators render it as *Word* and not *notion*, since a notion is something interior just as a word is?

I answer that notion, properly speaking, names a conception of the mind precisely as in the mind, even if through it nothing exterior comes to be; but word signifies a reference to something exterior. And so because the Evangelist, when he said *Logos*, intended to signify not only a reference to the Son's existence in the Father, but also the operative power of the Son, by which, *all things were made*

magis antiqui transtulerunt *Verbum*, quod importat respectum ad exteriora, quam *ratio*, quae tantum conceptum mentis insinuat.

33. Quarta quaestio est Origenis, quae talis est. Scriptura in pluribus locis loquens de Verbo Dei, nominat ipsum non absolute *Verbum*, sed cum additione, scilicet *Dei*, cum dicit Verbum Dei, vel Domini: Eccli. I, 5: *fons sapientiae Verbum Dei in excelsis*, et Apoc. XIX, 13: *et nomen eius Verbum Dei*. Quare ergo Evangelista, cum loqueretur hic de Verbo Dei, non dixit: *in principio erat Verbum Dei*, sed dixit tantummodo *Verbum*?

Respondeo. Dicendum, quod licet sint multae veritates participatae, est tamen una veritas absoluta, quae per suam essentiam est veritas, scilicet ipsum esse divinum, qua veritate, omnia verba sunt verba. Eodem modo est una sapientia absoluta supra omnia elevata, scilicet sapientia divina, per cuius participationem omnes sapientes sunt sapientes. Et etiam unum Verbum absolutum, cuius participatione omnes habentes verbum, dicuntur dicentes. Hoc autem est Verbum divinum, quod per se ipsum est Verbum super omnia verba elevatum.

Ut ergo Evangelista hanc supereminentiam divini Verbi significaret, ipsum Verbum absque ulla additione nobis absolute proposuit; et quia Graeci, quando volunt significare aliquid segregatum et elevatum ab omnibus aliis, consueverunt apponere articulum nomini, per quod illud significatur sicut Platonici volentes significare substantias separatas, puta bonum separatum, vel hominem separatum, vocabant illud *ly* per se bonum, vel *ly* per se hominem ideo Evangelista volens significare segregationem et elevationem istius Verbi super omnia, apposuit articulum ad hoc nomen *Logos*, ut si dicatur in Latino, *ly Verbum*.

34. Secundo considerandum est, quid significet hoc quod dicitur *in principio*.

Sciendum est autem quod ‘principium,’ secundum Origenem, multis modis dicitur. Cum enim ‘principium’ importet ordinem quemdam ad alia, necesse est invenire principium in omnibus, in quibus est ordo.

Invenitur autem ordo in quantitatibus; et secundum hoc dicitur principium in numeris et longitudine, puta lineae.

Invenitur etiam ordo in tempore; et secundum hoc dicitur principium temporis, vel durationis.

Invenitur ordo in disciplinis, et hic est duplex: secundum naturam, et quoad nos; et utroque modo dicitur principium. Hebr. V, v. 12: *deberetis esse magistri propter tempus*. Et hoc modo, secundum naturam quidem, in disciplina Christiana initium et principium sapientiae nostrae est Christus, in quantum est sapientia et Verbum Dei, idest secundum divinitatem. Quoad nos vero

*through him: and without him was made nothing*, our predecessors preferred to translate it *Word*, which implies a reference to something exterior, rather than *notion* which implies merely a concept of the mind.

33. The fourth question is from Origen, and is this. In many passages, Scripture, when speaking of the Word of God, does not simply call him the *Word*, but adds *of God*, saying, *the Word of God*, or *of the Lord: the Word of God on high is the foundation of wisdom* (Sir 1:5); *his name is the Word of God* (Rev 19:13). Why then did the Evangelist, when speaking here of the Word of God, not say, *in the beginning was the Word of God*, but said *in the beginning was the Word*?

I answer that although there are many participated truths, there is just one absolute truth, which is truth by its very essence, that is, the divine act of being; and by this truth all words are words. Similarly, there is one absolute wisdom elevated above all things, that is, the divine wisdom, by participating in which all wise persons are wise. Further, there is one absolute Word, by participating in which all persons having a word are called speakers. Now this is the divine Word which of itself is the Word elevated above all words.

So in order that the Evangelist might signify this supereminence of the divine Word, he pointed out this Word to us absolutely without any addition. And because the Greeks, when they wished to signify something separate and elevated above everything else, did this by affixing the article to the name, as did the the Platonists, wishing to signify the separated substances, such as the separated good or the separated man, called them the good *per se*, or man *per se*, so the Evangelist, wishing to signify the separation and elevation of that Word above all things, affixed an article to the name *Logos*, so that if it were stated in Latin we would say *the Word*.

34. Second, we must consider the meaning of the phrase, *in the beginning*.

We must note that according to Origen, the word ‘*principium*’ has many meanings. Since the word ‘*principium*’ implies a certain order of one thing to another, one can find a *principium* in all those things which have an order.

First of all, order is found in quantified things; and so there is a principle of number and lengths, as for example, a line.

Second, order is found in time; and so we speak of a beginning of time, or of duration.

Third, order is found in learning; and this in two ways: as to nature, and as to ourselves, and in both cases we can speak of a beginning. *By this time you ought to be teachers* (Heb 5:12). As to nature, in Christian doctrine the beginning and principle of our wisdom is Christ, inasmuch as he is the wisdom and Word of God, i.e., in his divinity. But as to ourselves, the beginning is Christ himself inasmuch as

principium est ipse Christus, in quantum *Verbum caro factum est*, id est secundum eius incarnationem.

Invenitur etiam ordo in productione rei; et secundum hoc principium dicitur ex parte generati, scilicet ipsa prima pars generati seu facti: sicut fundamentum dicitur principium domus. Vel ex parte facientis: et sic est triplex principium, scilicet intentionis, quod est finis, quod movet agentem; rationis, quod est ipsa forma in mente artificis; et executionis, quod est potentia operans.

His igitur modis de principio inquirendum est, quomodo sumatur hic *principium*, cum dicit *in principio erat Verbum*.

35. Dicendum est igitur quod potest sumi tripliciter.

Uno modo, secundum quod *principium* supponit pro persona Filii, quod principium est creaturarum secundum rationem virtutis activae, et per modum sapientiae, quae est ratio eorum quae fiunt; unde dicitur I Cor. I, 24: *Christum Dei virtutem et Dei sapientiam*. Unde et Dominus de se dicit infra VIII, 25: *ego principium, qui et loquor vobis*.

Sic ergo accipiendo *principium*, intelligendum est quod dicitur *in principio erat Verbum*, ac si diceret *in Filio erat Verbum*, ut sit sensus: ipsum Verbum est principium, ex modo loquendi, quo dicitur vita esse in Deo, quae tamen non est aliud, quam ipse Deus. Et haec est expositio Origenis.

Dicit ergo hic Evangelista *in principio*, ut statim in principio divinitatem Verbi ostenderet, ut Chrysostomus dicit, dum asserit ipsum esse principium; quia secundum determinationem omnium principium est honoratissimum.

36. Secundo modo potest accipi *principium*, prout supponit pro persona Patris, quod est principium non solum creaturarum, sed omnis divini processus; et sic accipitur in Ps. CIX, 3: *tecum principium in die virtutis tuae*.

Secundum hoc ergo dicitur *in principio erat Verbum*, ac si diceretur: *in Patre erat Filius*. Et haec est expositio Augustini, et etiam Origenis.

Dicitur autem Filius esse in Patre, quia eiusdem essentiae est cum Patre. Cum enim Filius sit sui essentia, in quocumque est essentia Filii, est Filius. Quia ergo in Patre est essentia Filii per consubstantialitatem, conveniens est quod Filius sit in Patre. Unde infra XIV, 10 dicitur: *ego in Patre, et Pater in me est*.

37. Tertio modo potest accipi *principium* pro principio durationis, ut sit sensus *in principio erat Verbum*, id est Verbum erat ante omnia, ut Augustinus exponit, et

*the Word has become flesh* (John 1:14), i.e., by his incarnation.

Fourth, order is found in the production of a thing. In this perspective there can be a *principium* on the part of the thing generated, that is, the first part of the thing generated or made; as we say that the foundation is the beginning of a house. Another is on the part of the generator, and in this perspective there are three principles: of intention, which is the purpose, which motivates the agent; of reason, which is the idea in the mind of the maker; and of execution, which is the operative faculty.

Considering these various ways of using the term, we now ask how *beginning* is used here when it says, *in the beginning was the Word*.

35. We should note that this word can be taken in three ways.

In one way so that *principium* is understood as the person of the Son, who is the principle of creatures by reason of his active power acting with wisdom, which is the conception of the things that are brought into existence. Hence we read: *Christ the power of God and the wisdom of God* (1 Cor 1:24). And so the Lord said about himself: *the source, who also speaks to you* (John 8:25).

Taking *principium* in this way, we should understand the statement, *in the beginning was the Word*, as though he were saying, *the Word was in the Son*, so that the sense would be: the Word himself is the principle, in the sense in which life is said to be in God, when this life is not something other than God. And this is the explanation of Origen.

And so the Evangelist says *in the beginning* here in order, as Chrysostom says, to show at the very outset the divinity of the Word by asserting that he is a principle because, as determining all, a principle is most honored.

36. In a second way *principium* can be understood as the person of the Father, who is the principle not only of creatures, but of every divine process. It is taken this way in, *yours is princely power in the day of your birth* (Ps 110:3).

In this second way one reads *in the beginning was the Word* as though it means, *the Son was in the Father*. This is Augustine's understanding of it, as well as Origen's.

The Son, however, is said to be in the Father because both have the same essence. Since the Son is his own essence, then the Son is in whomsoever the Son's essence is. Since, therefore, the essence of the Son is in the Father by consubstantiality, it is fitting that the Son be in the Father. Hence it is said: *I am in the Father, and the Father in me* (John 14:10).

37. In a third way, *principium* can be taken for the beginning of duration, so that the sense of *in the beginning was the Word* is that the Word was before all things, as

designatur per hoc Verbi aeternitas, secundum Basilium et Hilarium.

Per hoc enim quod dicitur *in principio erat Verbum*, ostenditur quod quodcumque principium durationis accipiatur, sive rerum temporalium, quod est tempus, sive aeviternarum, quod est aevum, sive totius mundi, sive quodcumque imaginatum extensum per multa saecula, in illo principio iam erat Verbum. Unde Hilarius dicit VII *de Trinitate: transeuntur tempora, transcenduntur saecula, tolluntur aetates. Pone aliquid quod voles tuae opinionis principium; Verbum iam erat, unde tractatur.* Et hoc est quod dicitur Prov. VIII, 22: *Dominus possedit me in initio viarum suarum, antequam quicquam faceret a principio.* Quod autem est ante durationis principium, est aeternum.

38. Sic igitur secundum primam expositionem, asseritur Verbi causalitas; secundum autem secundam, Verbi consubstantialitas ad Patrem, qui Verbum loquitur; secundum vero tertiam, Verbi coaeternitas.

39. Considerandum est etiam hic, quod dicitur *Verbum erat*, quod est temporis praeteriti imperfecti, et hoc maxime videtur competere ad designandum aeterna, si attendamus naturam temporis et eorum quae sunt in tempore. Quod futurum est, nondum est actu; praesens autem actu est, et per hoc quod est actu praesens, non designatur fuisse: praeteritum autem perfectum designat aliquid extitisse, et esse iam determinatum, et iam defuisse; sed praeteritum imperfectum significat aliquid fuisse, et non esse adhuc determinatum, nec defuisse, sed adhuc remanere. Ideo signanter Ioannes ubicumque ponit aliquid aeternum, dicit *erat*; ubi vero dicit aliquid temporale, dicit *fuit*, ut infra patebit.

Sed quantum ad rationem praesentis competit maxime ad designandum aeternitatem praesens tempus, quod signat aliquid esse in actu, quod semper convenit aeternis: et ideo dicitur Ex. III, 14: *ego sum qui sum*; et Augustinus dicit, *quod ille solus vere est, cuius esse non novit praeteritum et futurum.*

40. Est etiam considerandum quod hoc verbum *erat*, secundum Glossam, non sumitur hic in quantum significat temporales motus, more aliorum verborum, sed secundum quod signat rei existentiam: unde et verbum substantivum dicitur.

41. Sed potest aliquis quaerere, cum Verbum sit genitum a Patre, quomodo possit esse Patri coaeternum: homo enim filius a patre homine genitus, est eo posterior.

Ad quod dicendum est quod principium originis invenitur esse prius duratione, eo quod est ex principio, propter tria. Primo quidem quia principium originis alicuius rei praecedit tempore actionem, qua producit rem cuius est principium; sicut non statim quando homo est,

Augustine explains it. According to Basil and Hilary, this phrase shows the eternity of the Word.

The phrase *in the beginning was the Word* shows that no matter which beginning of duration is taken, whether of temporal things, which is time, or of aeviternal things, which is the aeon, or of the whole world or any imagined span of time reaching back for many ages, at that beginning the Word already was. Hence Hilary says (*On the Trinity VII*): *go back season by season, skip over the centuries, take away ages. Set down whatever you want as the beginning in your opinion: the Word already was.* And this is what Proverbs says: *the Lord possessed me in the beginning of his ways, before he made anything* (Prov 8:23). But what is prior to the beginning of duration is eternal.

38. And thus the first explanation asserts the causality of the Word; the second explanation affirms the consubstantiality of the Word with the Father, who utters the Word; and the third explanation affirms the co-eternity of the Word.

39. Now we should consider that it says that *the Word was*, which is stated in the past imperfect tense. This tense is most appropriate for designating eternal things if we consider the nature of time and of the things that exist in time. For what is future is not yet in act; but what is at present is in act, and by the fact that it is in act what is present is not described as having been. Now the past perfect tense indicates that something has existed, has already come to an end, and has now ceased to be. The past imperfect tense, on the other hand, indicates that something has been, has not yet come to an end, nor has ceased to be, but still endures. Thus, whenever John mentions eternal things he expressly says *was*, but when he refers to anything temporal he says *has been*, as will be clear later.

But so far as concerns the notion of the present, the best way to designate eternity is the present tense, which indicates that some thing is in act, and this is always the characteristic of eternal things. And so it is said: *I am who am* (Exod 3:14). And Augustine says: *he alone truly is whose being does not know a past and a future.*

40. We should also note that this verb *was*, according to the Gloss, is not understood here as indicating temporal changes, as other verbs do, but as signifying the existence of a thing. Thus it is also called a substantive verb.

41. Someone may ask how the Word can be co-eternal with the Father since he is begotten by the Father: for a human son, born from a human father, is subsequent to his father.

I answer that there are three reasons why an originative principle is prior in duration to that which derives from that principle. First of all, if the originative principle of anything precedes in time the action by which it produces the thing of which it is the principle; thus a man does not begin

incipit scribere, et ideo tempore praecedit Scripturam. Secundo per hoc quod actio successionem habet, et ideo etiam si simul cum agente incipiat, tamen terminus actionis est post agentem: sicut simul cum generatus est ignis in istis inferioribus, incipit sursum tendere; prius tamen est ignis quam sit sursum, quia motus quo sursum tendit, quodam tempore mensuratur. Tertio modo eo quod ex voluntate principii determinatur initium durationis eius quod est in principio, sicut ex voluntate Dei determinatur initium durationis creaturae: unde prius fuit Deus quam creatura.

Nihil autem horum trium in generatione divini Verbi invenitur. Non enim Deus primo fuit quam inceperit generare Verbum: cum enim generatio Verbi nihil aliud sit quam intelligibilis conceptio, sequeretur quod Deus esset prius intelligens in potentia quam in actu, quod est impossibile. Similiter non potest esse quod ipsa Verbi generatio sit successiva: sic enim divinum Verbum prius esset informe quam formatum, sicut accidit in nobis, qui cogitando verba formamus; quod est falsum, ut iam dictum est. Similiter non potest dici quod Pater sua voluntate initium durationis Filio suo praestiterit; quia Deus Pater non generat Filium voluntate, ut Ariani dixerunt, sed naturaliter: Deus enim Pater seipsum intelligendo, Verbum concepit, et ideo non ante fuit Deus Pater quam Filius.

Huius aliqualis similitudo apparet in igne, et in splendore procedente ab igne: procedit enim splendor naturaliter et sine successione. Item si ignis esset aeternus, splendor eius coaeternus esset: propter quod Filius dicitur splendor Patris; ad Hebr. I, 3: *qui cum sit splendor gloriae* etc. Sed in hac similitudine deficit connaturalitas, et ideo nominamus eum Filium, cum tamen in humana filiatione deficiat coaeternitas: oportet enim ex multis similitudinibus sensibilibus in divinam cognitionem pervenire, quia una non sufficit; et hoc est quod dicitur in libro Ephesini Concilii, coexistere semper Patri Filium: *splendor* enim denunciat impassibilitatem, *nativitas* ostendit Verbum, consubstantialitatem vero *Filii* nomen insinuat.

42. Nominamus ergo Filium diversis nominibus, ad exprimendum perfectionem eius, quae uno nomine non potest exprimi. Ut enim ostendatur connaturalis Patri, dicitur *Filius*; ut ostendatur in nullo dissimilis, dicitur *imago*; ut ostendatur coaeternus, dicitur *splendor*; ut ostendatur immaterialiter genitus, dicitur *Verbum*.

43. Deinde dicit *et Verbum erat apud Deum*.

Hic ponitur secunda clausula, quam Evangelista ponit in sua narratione. Ubi prius consideranda est significatio duorum verborum quae in prima clausula posita non fuerunt, scilicet *Deum* et *apud*. Quid enim sit

to write as soon as he exists, and so he precedes his writing in time. Second, if an action is successive; consequently, even if the action should happen to begin at the same time as the agent, the termination of the action is nevertheless subsequent to the agent. Thus, as soon as fire has been generated in a lower region, it begins to ascend; but the fire exists before it has ascended, because the motion by which it tends upward requires some time. Third, by the fact that sometimes the beginning of a thing depends on the will of its principle, just as the beginning of a creature's coming-to-be depends on the will of God, such that God existed before any creature.

Yet none of these three is found in the generation of the divine Word. God did not first exist and then begin to generate the Word: for since the generation of the Word is nothing other than an intelligible conception, it would follow that God would be understanding in potency before understanding in act, which is impossible. Again, it is impossible that the generation of the Word involve succession: for then the divine Word would be unformed before it was formed, as happens in us who form words by cogitating, which is false, as was said. Again, we cannot say that the Father pre-established a beginning of duration for his Son by his own will, because God the Father does not generate the Son by his will, as the Arians held, but naturally: for God the Father, understanding himself, conceives the Word; and so God the Father did not exist prior to the Son.

An example of this, to a limited degree, appears in fire and in the brightness issuing from it: for this brightness issues naturally and without succession from the fire. Again, if the fire were eternal, its brightness would be coeternal with it. This is why the Son is called the brightness of the Father: *the brightness of his glory* (Heb 1:3). But this example lacks an illustration of the identity of nature. And so we call him Son, although in human sonship we do not find coeternity: for we must attain our knowledge of divine things from many likenesses in material things, for one likeness is not enough. The Council of Ephesus says that the Son always coexists with the Father: for *brightness* indicates his unchangeability, *birth* points to the Word himself, but the name *Son* suggests his consubstantiality.

42. And so we give the Son various names to express his perfection, which cannot be expressed by one name. We call him *Son* to show that he is of the same nature as the Father; we call him *image* to show that he is not unlike the Father in any way; we call him *brightness* to show that he is coeternal; and he is called the *Word* to show that he is begotten in an immaterial manner.

43. Then the Evangelist says, *and the Word was with God*.

This is the second clause which the Evangelists posit in his narration. The first thing to consider is the meaning of the two words which did not appear in the first clause, that is, *God*, and *with*; for what is signified by *Verbum* and

*Verbum*, et quid *principium*, iam expositum est. Haec ergo quae in hac secunda clausula ponuntur de novo, scilicet *Deum* et *apud*, investigantes, diligentius prosequamur.

Et ut melius expositionem huius secundae clausulae intelligamus, dicendum est aliquid de significatione utriusque, quantum pertinet ad propositum.

44. Sciendum est ergo in primis quod hoc nomen *Deus* significat divinitatem, sed in supposito et concrete; hoc vero nomen ‘deitas’ significat deitatem in abstracto, et absolute: et inde est quod non potest supponere pro persona ex naturali virtute et ex modo significandi; sed supponit solummodo pro natura. Hoc vero nomen *Deus* habet naturaliter ex modo significandi quod supponat pro aliqua personarum, sicut hoc nomen ‘homo’ supponit pro supposito humanitatis, et ideo quandocumque veritas locutionis, vel ipsum praedicatum exigit ut hoc nomen ‘Deus’ supponat pro persona, tunc supponit pro persona ut cum dicimus, *Deus generat Deum*. Et ita cum hic dicitur *apud Deum*, necesse est quod *Deus* pro persona Patris supponat, quia haec praepositio *apud* distinctionem significat Verbi, quod esse dicitur *apud Deum*; et licet significet distinctionem in persona, non tamen in natura, cum eadem sit natura Patris et Filii. Evangelista igitur significare voluit Patris personam per hoc quod dixit *Deum*.

45. Sciendum est autem circa hoc quod haec praepositio *apud* quamdam coniunctionem rei significatae per rectum, ad rem significatam per obliquum importat, sicut haec praepositio ‘in’. Sed differenter, quia haec praepositio ‘in’ significat quamdam coniunctionem intrinsecam; haec vero praepositio *apud* quodammodo extrinsecam coniunctionem importat. Et utrumque dicimus in divinis: scilicet Filium esse in Patre, et esse *apud* Patrem; et intrinsecum quidem ad consubstantialitatem pertinet, extrinsecum vero (ut sic loqui liceat, cum improprie in divinis dicatur extrinsecum) non nisi ad distinctionem personalem refertur, cum Filius a Patre solum per originem distinguatur. Et ideo per utrumque istorum, et consubstantialis in natura designatur, et distinctio in personis: consubstantialitas quidem, in quantum coniunctionem quamdam importat; distinctio vero, in quantum distinctionem quamdam significat, ut superius dictum est.

Et quia haec praepositio *in*, ut dictum est, principaliter consubstantialitatem designat, in quantum importat coniunctionem intrinsecam, et ex consequenti distinctionem personarum, in quantum omnis praepositio est transitiva; haec autem praepositio *apud* distinctionem personalem significat principaliter, consubstantialitatem vero, in quantum quamdam coniunctionem significat quasi extrinsecam, ideo Evangelista in hoc loco specialiter ista praepositione *apud* usus est, ut distinctionem

*principium* has already been related. Therefore, let us diligently continue investigating that which is new in the second clause, namely *God* and *with*.

And to better understand the explanation of this second clause, we must say something about the meaning of each so far as it is relevant to our purpose.

44. At the outset, we should note that the name *God* signifies the divinity concretely and as inherent in a subject, while the name ‘deity’ signifies the divinity in the abstract and absolutely. Thus it cannot naturally and by its mode of signifying stand for a divine person, but only for the divine nature. But the name *God* can, by its natural mode of signifying, stand for any one of the divine persons, just as the name ‘man’ stands for any individual possessing humanity. Therefore, whenever the truth of a statement or its predicate requires that the name ‘God’ stand for the person, then it stands for the person, as when we say, *God begets God*. Thus, when it says here that *the Word was with God*, it is necessary that *God* stand for the person of the Father, because the preposition *with* signifies the distinction of the Word, which is said to be *with God*. And although this preposition signifies a distinction in person, it does not signify a distinction in nature, since the nature of the Father and of the Son is the same. Consequently, the Evangelist wished to signify the person of the Father when he said *God*.

45. Here we should note that the preposition *with* signifies a certain union of the thing signified by its grammatical antecedent to the thing signified by its grammatical object, just as the preposition ‘in’ does. However, there is a difference, because the preposition ‘in’ signifies a certain intrinsic union, whereas the preposition *with* implies in a certain way an extrinsic union. And we state both in divine matters, namely, that the Son is in the Father and *with* the Father. Here the intrinsic union pertains to consubstantiality, but the extrinsic union (if we may use such an expression, since extrinsic is improperly employed in divine matters) refers only to a personal distinction, because the Son is distinguished from the Father by origin alone. And so these two words designate both a consubstantiality in nature and distinction in person: consubstantiality inasmuch as a certain union is implied; but distinction, inasmuch as a certain otherness is signified as was said above.

The preposition *in*, as was said, principally signifies consubstantiality, as implying an intrinsic union and, by way of consequence, a distinction of persons, inasmuch as every preposition is transitive. The preposition *with* principally signifies a personal distinction, but also a consubstantiality inasmuch as it signifies a certain extrinsic, so to speak, union. For these reasons the Evangelist specifically used here the preposition *with* in order to express the distinction of the person of the Son from the Father, saying, *and*

personae Filii a Patre insinualet, cum dixit *et Verbum erat apud Deum*, idest Filius apud Patrem, ut alia persona apud aliam.

46. Sciendum est autem quod per hanc praepositionem *apud* quatuor significantur, per quae obiectiones quatuor contrariae excluduntur.

Significat enim haec praepositio *apud* primo subsistentiam in recto; quia ea quae subsistentiam per se non habent, non dicuntur proprie esse apud aliquid: sicut non dicimus albedinem esse apud corpus, et similiter de aliis quae per se non subsistunt. Ea autem quae per se subsistunt, dicuntur proprie esse unum apud aliud; sicut dicimus hominem esse apud hominem, et lapidem apud lapidem. Secundo significat auctoritatem in obliquo, non enim proprie dicitur rex esse apud militem sed proprie dicitur miles apud regem. Tertio dicit distinctionem: non enim proprie dicitur aliquis esse apud seipsum, sed unus homo est apud alium. Quarto significat coniunctionem et societatem quamdam: cum enim dicitur aliquis esse apud alium, insinuat nobis inter eos quaedam socialis coniunctio. Secundum autem istas conditiones importatas in significatione huius praepositionis *apud* convenienter Evangelista hanc clausulam, scilicet *Verbum erat apud Deum*, subiungit primae clausulae, scilicet *in principio erat Verbum*.

Praetermissa namque una illarum trium expositionum huius quod est *in principio erat Verbum*, illa scilicet secundum quam *principium* ponitur pro Filio, ad quamlibet aliarum expositionum, scilicet ad illam quae *principium* dicit idem quod *ante omnia*, et ad illam secundum quam *principium* sumitur pro Patre, duplex obiectio fit ab haereticis; et sic sunt quatuor obiectiones, quas per quatuor conditiones huius praepositionis *apud* supra positas excludere possumus.

47. Quarum prima talis est: tu dicis quod Verbum erat in principio, idest ante omnia; sed ante omnia nihil erat; ubi ergo erat Verbum, si ante omnia nihil erat?

Haec autem obiectio procedit secundum imaginationem eorum qui ponunt, omne quod est, esse alicubi et in loco. Quae quidem excluditur a Ioanne, cum dicit *apud Deum*. Et designat coniunctionem secundum ultimam dictarum conditionum, ut sit sensus, secundum Basilium: ubi ergo erat Verbum? Respondet *apud Deum*, non in aliquo loco, cum incircumscribibile sit, sed apud Patrem, qui nullo comprehenditur loco.

48. Secunda quaestio ad idem, est talis: tu dicis quod Verbum erat in principio, idest ante omnia. Sed ea quae sunt ante omnia, a nullo videntur procedere; cum illud a quo procedit aliquid, prius esse videatur eo quod procedit ab ipso; ergo Verbum non est procedens ab alio.

*the Word was with God*, that is, the Son was with the Father as one person with another.

46. We should note further that this preposition *with* has four meanings, through which four contrary objections are eliminated.

First, the preposition *with* signifies the subsistence of its antecedent, because things that do not subsist of themselves are not properly said to be with another; thus we do not say that a color is with a body, and the same applies to other things that do not subsist of themselves. But things that do subsist of themselves are properly said to be with another; thus we say that a man is with a man, and a stone with a stone. Second, it signifies authority in its grammatical object. For we do not, properly speaking, say that a king is with a soldier, but that the soldier is with the king. Third, it asserts a distinction. For it is not proper to say that a person is with himself but rather that one man is with another. Fourth, it signifies a certain union and fellowship. For when some person is said to be with another, it suggests to us that there is some social union between them. Considering these four conditions implied in the meaning of this preposition *with*, the Evangelist quite appropriately joins to the first clause, *in the beginning was the Word*, this second clause, *and the Word was with God*.

For if we omit one of the three explanations of, *in the beginning was the Word*, namely, the one in which *principium* was understood as the Son, certain heretics make a twofold objection against each of the other explanations, namely, the one in which *principium* means the same as *before all things*, and the one in which it is understood as the Father. Thus there are four objections, and we can answer these by the four conditions indicated by this preposition *with*.

47. The first of these objections is this. You say that the Word was in the beginning, i.e., before all things. But before all things there was nothing. So if before all things there was nothing, where then was the Word?

This objection arises due to the imaginings of those who think that whatever exists is somewhere and in some place. But this is rejected by John when he says, *with God*, which indicates the union mentioned in the last four conditions. So, according to Basil, the meaning is this: where was the Word? The answer is: *with God*; not in some place, since he is unsurroundable, but he is with the Father, who is not enclosed by any place.

48. The second objection against the same explanation is this. You say that the Word was in the beginning, i.e., before all things. But whatever exists before all things appears to proceed from no one, since that from which something proceeds seems to be prior to that which proceeds from it. Therefore, the Word does not proceed from another.

Haec autem obiectio excluditur cum dicit *Verbum erat apud Deum*, ut ly *apud* accipiatur secundum secundam conditionem, secundum quam importat auctoritatem in causali, et sit sensus secundum Hilarium: a quo est Verbum si ante omnia? Evangelista respondet *Verbum erat apud Deum*; quasi dicat: licet Verbum careat initio durationis, non tamen caret principio vel auctore: erat enim apud Deum, ut apud auctorem.

49. Tertia quaestio est ad aliam expositionem secundum quam *principium* supponit pro Patre; quae talis est: tu dicis *in principio erat Verbum*, idest Filius erat in Patre; sed illud quod est in aliquo, non videtur esse subsistens, ut hypostasis: sicut albedo quae est in corpore, non subsistit.

Sed haec obiectio solvitur per hoc quod dicit *Verbum erat apud Deum*; ut ly *apud* sumatur secundum primam conditionem per quam importat subsistentiam in recto; et sic, secundum Chrysostomum, est sensus *Verbum erat in principio*, non ut accidens: sed *erat apud Deum*, ut subsistens, et hypostasis divina.

50. Quarta quaestio ad idem est talis: tu dicis quod Verbum erat in principio, idest in Patre; quod autem est in aliquo, non est distinctus a Patre.

Sed haec obiectio excluditur per hoc quod dicit *et Verbum erat apud Deum*; ut ly *apud* sumatur secundum tertiam conditionem, secundum quam significat distinctionem: ut sit sensus, secundum Alcuinum et Bedam, *Verbum erat apud Deum*, et sic erat in Patre per consubstantialitatem naturae, quod tamen est apud ipsum per distinctionem personae.

51. Sic ergo per hanc clausulam *et Verbum erat apud Deum*, ostenditur coniunctio Verbi ad Patrem in natura, secundum Basilium; distinctio autem in persona, secundum Alcuinum et Bedam; substantia Verbi in natura divina, secundum Chrysostomum; auctoritas Patris ad Verbum, secundum Hilarium.

52. Notandum autem, secundum Origenem, quod per hoc quod dicit *Verbum erat apud Deum*, ostendit Filium semper fuisse apud Patrem. In Veteri enim Testamento dicitur factum esse Verbum Domini ad Ieremiam, vel quemcumque alium, ut patet in multis Scripturae locis, non autem dicitur: Verbum Domini erat apud Ieremiam vel apud alium; quia ad illos fit Verbum, qui incipiunt habere Verbum, postquam non habuerunt. Unde Evangelista non dixit, Verbum factum esse apud Patrem, sed *erat apud* Patrem: quia ex quo Pater erat, Verbum apud eum erat.

53. Deinde dicit *et Deus erat Verbum*. Haec est tertia clausula narrationis Ioannis, quae quidem secundum ordinem doctrinae congruentissime sequitur. Quia enim Ioannes dixerat de Verbo quando erat et ubi erat; restabat quaerere, quid erat Verbum; idest *Verbum erat*

This objection is rejected when he says, *the Word was with God*, taking *with* according to its second condition, as implying authority in what is causing. So the meaning, according to Hilary, is this: from whom is the Word if he exists before all things? The Evangelist answers: *the Word was with God*, i.e., although the Word has no beginning of duration, still he does not lack a beginning or author, for he was with God as his author.

49. The third objection, directed to the explanation in which *principium* is understood as the Father, is this. You say that *in the beginning was the Word*, i.e., the Son was in the Father. But that which is in something does not seem to be subsistent, as a hypostasis; just as the whiteness in a body does not subsist.

This objection is solved by the statement, *the Word was with God*, taking *with* in its first condition, as implying the subsistence of its grammatical antecedent. So according to Chrysostom, the meaning is this: *in the beginning was the Word*, not as an accident, but he *was with God*, as subsisting, and a divine hypostasis.

50. The fourth objection, against the same explanation, is this. You say that the Word was in the beginning, i.e., in the Father. But whatever is in something is not distinct from it. So the Son is not distinct from the Father.

This objection is answered by the statement, *and the Word was with God*, taking *with* in its third condition, as indicating distinction. Thus the meaning, according to Alcuin and Bede, is this: *the Word was with God*, and he was with the Father by a consubstantiality of nature, while still being with him through a distinction in person.

51. And so, *and the Word was with God*, indicates: the union of the Word with the Father in nature, according to Basil; their distinction in person, according to Alcuin and Bede; the subsistence of the Word in the divine nature, according to Chrysostom; and the authorship of the Father in relation to the Word, according to Hilary.

52. We should also note, according to Origen, that *the Word was with God* shows that the Son has always been with the Father. For in the Old Testament it says that the Word of the Lord was with Jeremiah or someone else, as is plain in many passages of Sacred Scripture. But it does not say that the Word of the Lord was with Jeremiah or anyone else, because the Word comes to those who begin to have the Word after not having it. Thus the Evangelist did not say that the Word came to the Father, but *was with* the Father, because, given the Father, the Word was with him.

53. Then he says, *and the Word was God*. This is the third clause in John's account, and it follows most appropriately considering the order of teaching. For since John had said both when and where the Word was, it remained

*Deus*, ut ly *Verbum* ponatur ex parte subiecti, et ly *Deus* ex parte praedicati.

54. Sed cum prius quaerendum sit de re quid est, quam ubi et quando sit, videtur quod Ioannes hunc ordinem pervertat, insinuans primo de verbo ubi et quando sit.

Ad hanc autem quaestionem respondet Origenes, quod aliter dicitur esse Verbum Dei apud hominem, et aliter apud Deum. Nam apud hominem est ut perficiens ipsum, quia per illud homo efficitur sapiens et bonus, Sap. c. VII, 27: *amicos Dei et prophetas constituit*. Apud Deum vero non ita dicitur esse Verbum, quasi Pater perficiatur per Verbum et illustretur ab ipso; sed sic est apud Deum, quod accipiat naturalem divinitatem ab ipso, qui Verbum loquitur, a quo habet ut sit idem Deus cum eo. Ex eo ergo quod est per originem apud Deum, necesse fuit primum ostendere quod Verbum erat in Patre et apud Patrem, quam quod Verbum erat Deus.

55. Sciendum est autem quod per hanc clausulam *Deus erat Verbum*, responderi potest duabus obiectionibus, quae ex praecedentibus insurgunt.

Quarum una insurgit ex nomine *Verbi*, et est talis: tu dicis quod *Verbum erat in principio, et apud Deum*; constat autem quod ‘verbum’ secundum communem usum loquendi significat vocem aliquam et enuntiationem necessariorum, manifestationem cogitationum; sed ista transeunt et non subsistunt; posset ergo credi quod de tali verbo Evangelista loqueretur.

Sed ista quaestio satis per praedicta excluditur, secundum Hilarium et Augustinum, Hom. prima *super Io.*, qui dicit, manifestum esse, *Verbum* in hoc loco non posse pro locutione accipi, quia cum locutio sit in motu et transeat, non posset dici quod *in principio erat Verbum*, si Verbum esset quid transiens et in motu. Item cum dicit *et Verbum erat apud Deum*, datur idem intelligi; satis enim patet quod aliud est inesse, et aliud est adesse. Verbum enim nostrum, cum non subsistat, non adest, sed inest; Verbum autem Dei est subsistens, et ideo adest. Et idcirco Evangelista signanter dixit *Verbum erat apud Deum*. Sed tamen, ut obiectionis causa tollatur totaliter, naturam et esse Verbi subdit, dicens *et Verbum erat Deus*.

56. Alia quaestio insurgit ex hoc quod dixerat *apud Deum*. Cum enim ly *apud* dicat distinctionem, posset credi quod *Verbum erat apud Deum*, scilicet Patrem, ab ipso in natura distinctum. Et ideo ad hoc excludendum statim subdit consubstantialitatem Verbi ad Patrem, dicens *et Verbum erat Deus*; quasi dicat: non separatus a Patre per diversitatem naturae, quia ipsum Verbum est Deus.

57. Nota etiam specialem modum significandi, quia dicit *Verbum erat Deus*, absolute ponendo *Deum*; ut

to inquire what the Word was, that is, *the Word was God*, taking *Word* as the subject, and *God* as the predicate.

54. But since one should first inquire what a thing is before investigating where and when it is, it seems that John violated this order by discussing these latter first.

Origen answers this by saying that the Word of God is with man and with God in different ways. The Word is with man as perfecting him, because it is through him that man becomes wise and good: *she makes friends of God and prophets* (Wis 7:27). But the Word is not with God as though the Father were perfected and enlightened by him. Rather, the Word is with God as receiving natural divinity from him, who utters the Word, and from whom he has it that he is the same God with him. And so, since the Word was with God by origin, it was necessary to show first that the Word was in the Father and with the Father before showing that the Word was God.

55. It is to be noted however, that this clause also enables us to answer two objections which arise from the foregoing: *the Word was God*.

The first is based on the name *Word*, and is this. You say that *in the beginning was the Word*, and that *the Word was with God*. Now it is obvious that ‘word’ is generally understood to signify a vocal sound and the statement of something necessary, a manifesting of thoughts. But these words pass away and do not subsist. Accordingly, someone could think that the Evangelist was speaking of a word like these.

According to Hilary and Augustine, this question is sufficiently answered by the above account. Augustine says (Homily I *On John*) that it is obvious that in this passage *Word* cannot be understood as a statement because, since a statement is in motion and passes away, it could not be said that *in the beginning was the Word*, if this Word were something passing away and in motion. The same thing is clear from *and the Word was with God*: for to be in another is not the same as to be with another. Our word, since it does not subsist, is not with us, but in us; but the Word of God is subsistent, and therefore with God. And so the Evangelist expressly says, *and the Word was with God*. To entirely remove the ground of the objection, he adds the nature and being of the Word, saying, *and the Word was God*.

56. The other question comes from his saying, *with God*. For since *with* indicates a distinction, it could be thought that *the Word was with God*, i.e., the Father, as distinct from him in nature. So to exclude this he adds at once the consubstantiality of the Word with the Father, saying, *and the Word was God*. As if to say: the Word is not separated from the Father by a diversity of nature, because the Word itself is God.

57. Note also the special way of signifying, since he says, *the Word was God*, using *God* absolutely to show that he