to an unknown person.   
  
**thou** is emphatic.   
  
**I will take him away**] She  
forgets her lack of strength for this, in the  
overbearing force of her love. (Meyer.)  
  
  
**16.**] With one word, and that one word  
*her name*, the Lord awakens all the   
consciousness of His presence: calling her in  
that tone doubtless in which her soul had  
been so often summoned to receive divine  
knowledge and precious comfort.  
  
  
**She turned herself**] seems to imply that  
she had not been looking full at Him  
before.   
  
**Rabboni** may mean either **my  
Master**,—or only **Master**; which last appears   
to be the case here.   
  
That she  
gives way to no impassioned exclamations,  
but pours out her satisfaction and joy in  
this one word, is also according to the  
deepest psychological truth. There is an  
addition found in some of our copies,  
“*and she rushed forward to touch Him* :”  
this is an explanatory gloss to the words  
“ *Touch me not*” —but doubtless it represents   
what really was the fact. ‘It was  
the former name, with which He called  
her: His former appellation, in which she  
replied ; and now she seeks to renew the  
former intercourse.’ (Luthardt.)  
  
**17.**] The connexion between the prohibition   
and its reason is difficult, and has  
been very variously given. The sense seems  
to me to be connected with some gesture  
of the nature alluded to in the addition  
quoted above, but indicating that she   
believed she had now gotten Him again,  
never to be parted from Him. This   
gesture He reproves as unsuited to the time,  
and the nature of His present appearance.  
‘Do not thus—for I am not yet restored  
finally to you in the body—I have yet to  
ascend to the Father.’ This implies in the  
background *another and truer touching*,  
when He should have ascended to the  
Father. “Thou desirest to touch Me,  
Mary, and to enjoy friendly intercourse  
with Me: but that may not be now, for I  
permit Myself to be seen only for a purpose   
connected with Mine Office, the confirmation   
of your faith. But when I shall  
have ascended to My Father, the time will  
come that thou mayst enjoy intercourse  
with the most perfect, not by earthly touch,  
but by such as befits that place,—heavenly  
and spiritual.” Grotius. With this my  
view nearly agrees, not confining (as indeed  
neither does he) the latter enjoyment to  
*heaven* itself, but understanding it to have  
begun here below. Leo the Great interprets   
very similarly : see in my Greek Test.

**but go ....**] Stier remarks that  
this was a far greater honour than that  
which had been forbidden her ;—just as the  
handling of the Lord allowed to Thomas  
was a far less thing than the not seeing and  
yet believing.   
  
**to my brethren**] By  
this term He testifies that He has not put  
off his humanity, nor his love for his own,  
in his resurrection state: see Heb. ii. 11.  
  
  
**my Father, and your Father**] This  
distinction, **my**... and **your** .., when  
“ *Our*” *seems* so likely to have been said,  
has been observed by all Commentators of  
any depth, as indicating an *essential   
difference in the relations*. Cyril of   
Jerusalem says, “**My** Father, by nature: **your**  
Father, by adoption.” Similarly Augustine;   
adding, “Nor did He say *Our*  
*God*:” wherefore here also is a difference  
in the relation. “**My** God, in subjection  
to whom I am in my human nature, **your**  
God, between whom and you I myself am  
the Mediator.” So that the **my** is the  
ground and source of the **your**: God is  
**His** God, directly and properly: but **our**  
God, through Him. And the words **my**  
God indicate that He is still Man: see  
Eph. i. 3, and often in the epistles: 1 Cor.  
iii. 23: and especially Heb. ii. 11. In the  
words **I ascend** is included His temporary  
stay which He was now making with them  
—**I am ascending**—i.e. ‘I am on my  
way.’