11—18. ST. JOHN. 633   
   
 him hence, tell me where thou hast laid him, and I will   
   
 take him away. 16 Jesus saith unto her, Mary. She   
 turned herself, and saith unto him22, Rabboni; which is   
 to say, Master. 17 Jesus saith unto her, ‘ouch me not; for   
 I am not yet ascended to my Father: but ‘go to my Pex   
 brethren, and say unto them, &I ascend unto my Father,   
 and your Father, and [°fo] my God, and your God.f 20.   
   
 Eph. i. 17.   
 18 Mary Magdalene ° came and told the disciples that she   
 had seen the Lord, and that he had spoken these things unto   
 her.   
 nn add, in the Hebrew tongue.   
 © omit.   
 00 render, cometh, bringing tidings to. .   
 to an unknown person. thou is em- permit Myself to be seen only for a pur-   
 phatic. I will take him away] She pose connected with Mine Office, the con-   
 forgets her lack of strength for this, in the firmation of your faith. But when I shall   
 overbearing force of her love. (Meyer.) have ascended to My Father, the time will   
 16.] With one word, and that one word come that thou mayst enjoy intercourse   
 her name, the Lord awakens all the con- with the most perfect, not by earthly touch,   
 sciousness of His presence: calling her in but by such as befits that place,—heavenly   
 that tone doubtless in which her soul had and spiritual.” Grotius. With this my   
 been so often summoned to receive divine view nearly agrees, not confining (as indeed   
 knowledge and precious comfort. neither does he) the latter enjoyment to   
 She turned herself} seems to imply that heaven itself, but understanding it to have   
 she had not been looking full at Him begun here below. Leo the Great inter-   
 before. | Rabboni may mean either my prets very similarly : in my Greek Test.   
 Master,—or only Master; which last ap- but go ....] Stier remarks that   
 pears to be the case here. That she this was a far greater honour than that.   
 gives way to no impassioned exclamations, which had been forbidden her ;—just as the   
 but pours out her satisfaction and joy in handling of the Lord allowed to Thomas   
 this one word, is also according to the was a far less than the not seeing and   
 deepest psychological truth. There is an yet believing. to my brethren} By   
 addition found in some of our copies, this term He testifies He has not put   
 “and she rushed forward to touch Him :? off his humanity, nor his love for his own,   
 this is an explanatory gloss to the words in his resurrection state: see Heb. ii. 11.   
 “ Touch me not” —but doubtless it repre- my Father, and your Father] This   
 sents what really was the fact. ‘It was distinction, my... and your .., when   
 the former name, with which He called “ Our” seems so likely to have been said,   
 her: His former appellation, in which she has been observed by all Commentators of   
 replied ; and now she seeks to renew the any depth, as indicating an essential dif-   
 former intercourse.’ (Luthardt.) Serence in the relations. Cyril of Jeru-   
 17.] The connexion between the prohibi- salem says, “My Father, by nature: your   
 tion and its reason is difficult, has Father, by adoption’ Similarly Augus-   
 been very variously given. The sense seems tine; adding, “Nor did He say Our   
 to me to be connected with some gesture God:” wherefore here also is a difference   
 of the nature alluded to in the addition in the relation. ‘My God, in subjection   
 quoted above, but indicating that she be- to whom I am in my human nature, your   
 lieved she had now gotten Him again, God, between whom and you I myself am   
 never to be parted from Him. This ges- the Mediator.” So that the my is the   
 ture He reproves as unsuited to the time, ground and source of the your: God is   
 and the nature of His present appearance. His God, directly and properly: but our   
 ‘Do not thus—for I am not yet restored God, through Him. And the words my   
 finally to you in the body—1 have yet to God indicate that He is still Man: see   
 ascend to the Father.’ This implies in the Eph. i. 3, and often in the epistles: Cor.   
 background another and truer touching, iii. 23: and especially Heb. ii. 11. In the   
 when He should have ascended to the words I ascend is included His temporary   
 Father. “Thou desirest to touch Me, stay which He was now making with them   
 Mary, and to enjoy friendly intercourse —I am ascending—i.e. ‘I am on my   
 with Me: but that may not be now, for I way.”