

For the Catholic Church, God's Revelation is found in Sacred Tradition, understood as God's Revealed Word handed down by the Living Teaching Authority established by Christ in the Church. That includes both Written Tradition (Scripture) and Unwritten Tradition received from Christ and handed down Orally by the Apostles and their Successors. The Church founded by Christ on Peter, and only that Church, has been Empowered by Christ to 'Interpret' His Teaching Authoritatively in His Name.

Scripture is *Inspired*; *Inspiration* really means that God Himself is the Chief Author of the Scriptures. He uses a Human Agent, in so marvelous a way that the Human writes what the Holy Spirit wants him to write, does so without Error, yet the Human Writer is Free, and keeps his own Style of Language. It is only because God is *Transcendent that He can do this - insure Freedom from Error, while leaving the Human Free. To say He is Transcendent means that He is above and beyond all our Human Classifications and Categories.*

John was writing his eye-witness account of Jesus some thirty years later than the other three accounts, possibly around 95AD. There had been time for growth, reflection and observation. Many thousands of Christians had by then lost their lives for their faith in the Lord Jesus, both in Rome and in Jerusalem. John himself had been in prison and was now in exile, the last of Jesus' twelve apostles to remain alive.

Considered one of the most important Catholic theologians and Bible commentators, Cornelius à Lapide's, S.J. writings on the Bible, created a Scripture Commentary so complete and scholarly that it was practically the universal commentary in use by Catholics for over 400 years. Fr. Lapide's most excellent commentaries have been widely known for successfully combining piety and practicality. Written during the time of the Counter Reformation, it includes plenty of apologetics. His vast knowledge is only equaled by his piety and holiness.

Continuation of John 14: 13-31

Ver. 13.—*And whatsoever ye shall ask the Father, &c.* Thus it is in the Latin, and in S. Chrysostom, Cyril, and others. But in the Greek, Arabic, and Syriac the word *Father* is omitted. These words have reference to what preceded, *and greater works shall he do, &c.* For after the faith, concerning which He said in the preceding verse, *he that believeth in Me*, He here subjoins a profession of faith, and the invocation of His Name, and the asking for those greater things. As though He said, "I indeed, O ye Apostles, am going away from you to the Father, but instead of My presence I leave and give you the invocation of My Name, that by means of It ye may ask and obtain those greater things. Wherefore Christ, says Cyril, here signifies that His own Divinity and authority is the same as the Father's. For it is the glory of the Son that by the invocation of Him the Father should give to the Apostles to do greater works than He wrought by the Son during His earthly life.

In My Name, i.e., by the invocation of My Name.

You will ask whether Christ actually rose from the table, and went out of the house towards Gethsemane, and in the way proceeded to utter the things which John records in the three following chapters: and that then, when they were ended, He passed over the brook Cedron, and entered the garden, where he was betrayed by Judas, and taken by the Jews, as John narrates, ch. xviii. 1, &c. Cyril and Augustine answer in the affirmative, and this is probable. Maldonatus and others, more probably, answer in the negative. They think that Christ did not go out of the house. They are of this opinion, 1st, Because John does not say so. 2d, Because Christ could not conveniently, with the apostles following Him, say all things in the way which are related in the three following chapters, so that they could hear and understand them. Christ saith therefore, *Arise*, because He did actually rise up from the table, and stood upon His feet, and bade the apostles do the same, that they might go away with Him to the mount of Olives. But, as dear friends are wont to do when they are saying farewell, and are hardly tearing themselves away from those they so tenderly love, so did Christ, as they were standing, resume a fresh and longer discourse, prolonging it until the 18th chapter. Then bringing it to a close, He went across the brook Cedron to the mount of Olives. For such is the wont of those who love when they are bidding their mutual good-byes. As Ovid says, when he is going away into exile (*lib. 1, Trist.*):

“Thrice did I turn my steps,
And thrice the threshold gain:
To linger near with fond regret
My footsteps were full vain.

Farewell, farewell, I cried:
Words full of love I said:
Then, with a last fond kiss,
For ever from it fled.”

Tropologically: when any arduous duty is decreed by God, or ordained by our superiors, such as a dangerous journey, death, or martyrdom, let us generously and with alacrity offer ourselves to God as victims of charity and obedience, and freely meet the danger, saying with Christ, *Arise, let us go hence*. For he who breaks the first onset of fear, by boldly meeting it, has overcome half the difficulty, and will easily vanquish the remainder. Daily experience proves that “He has accomplished the half of a deed who has well begun.”

sent by the chief priests to take Him.

But he hath nothing in Me, i.e., he cometh to take Me, but he hath no power over Me, because he will find nothing of sin in Me, nothing of that which caused Adam and his posterity to die. Wherefore he must unjustly bring death upon Me being innocent. And this I am ready to suffer, that by means of My unjust death I may despoil him of his power, and deliver men from his jurisdiction and tyranny. So Cyril and Chrysostom. The innocence therefore of Christ, and the death of that innocent One, hath delivered all of us, the guilty ones, from harm. And this was that supreme consolation of Christ, which He here brings home to the Apostles. Or, as Maldonatus puts it, "The devil cometh, to take and kill Me by means of the Jews, but in Me he hath nothing, *i.e.* he will not be able to overcome or destroy Me, as he hopes; for although I am about to die, I shall not do so through his power or strength, but of My own free choice, that I may fulfil My Father's will."

Ver. 31.—*But that the world may know, &c.* That is, "I will die, not compelled by the devil's servants, the Jews, but freely, out of love and obedience to the Father. For He hath given Me commandment to undergo death for the redemption of men. Wherefore so I do, submitting myself to death." So SS. Chrysostom, Cyril, &c.

You may say, Christ received commandment from the Father to suffer, to die, and to do the things which He did. Therefore He could not will the contrary, neither was He free, for had He done otherwise He would have sinned. But Christ is impeccable by a twofold title,—1st, on account of His hypostatic union with the Word; 2d, on account of the light of glory, in that He seeth God. For Christ and the Blessed, because they clearly perceive that God is infinite Good, are so wholly ravished with His love that they cannot either love or will anything which is contrary or displeasing to Him. I reply: the hypostatic union with the Word made Christ impeccable in such manner that the office of the Word was to keep and preserve that humanity which was hypostatically united to Itself altogether sinless, lest the Word, or God, which upheld the humanity, should be said to sin. But the Word kept the humanity from sin, not by physically predetermining, so to say, the will of Christ, to obey the Father's commandment, but only by Its congruous grace, so continually preventing It, and sweetly directing and urging It, as It foreknew future conditional events, that Itself was (ever) consenting to this grace, and therefore was always freely subjecting itself to the will of God, and never, even by venial offences, displeasing Him. Moreover, the light of glory constrained indeed Christ, forasmuch as He was blessed to subject Himself in beatific act to the will of God and the decree of death as perceived by this light to be His will. Yet it did not force Him, in so far as He was a wayfarer (*viator*). For as a wayfarer He had infused knowledge, as we have faith, according to which He was able freely to elicit acts of love and obedience, or not to elicit them, at His pleasure, as we of our free will are able to elicit similar acts. He therefore freely elicited that act by which, in obedience to the Father's commandment, He accepted the death of the cross, saying, "Lo! I come to do Thy will, O God" (Ps. xlvi.) Neither did the prior act determine *ex necessitate* the subsequent act, because they were altogether incommensurable, and of a different order. For the former is the act of one of the (already) Blessed, the latter act an act of one travelling to the country. See the Schoolmen.

Arise, &c. These words depend upon what went before, and are thus connected, "That the world may know that I love the father, and am obedient to His commandment to suffer death, arise, and let us go to the garden of Gethsemane where the Jews await Me to take and kill Me."

I will do it. I will cause that the Father will grant unto you. Yea, I in the Father and with the Father will do this thing, and will grant it to you, so that all the power, virtue, and glory of these greater works which ye will do shall be ascribed to Me, not to you. For when prayer is made to the Father, prayer is also made to the Son.

That the Father may be glorified in the Son. Christ out of modesty is wont to ascribe all His glory to the Father, as to the prime Fount and origin. Learn from hence that miracles must not be asked for except for God's glory, or when the glory of God requires them.

Ver. 14.—*If ye shall ask anything in My Name, I will do it.* What Christ in the last verse said of the Father He here says of Himself, that He may show that He is the same God with the Father, that He hears those who pray to Him, and that He doeth all things which the Father doeth. Whence S. Cyril asserts that Christ is here speaking of His Divinity. Some are of opinion that the same thing is spoken and confirmed which He had said in the verse preceding. Wherefore Chrysostom and Nonnus omit this verse. But it is found in the Arabic, Syriac, S. Augustine, S. Cyril, Theophylact, &c.

But Toletus and others, with better reason, think that something different is meant from the verse preceding. They think that the words of the former verse relate to the petition for the *greater things*: but that in this verse Christ says that He will hear particular prayers. He means that although He is going away to the Father, and will be absent in the body, yet He is always present and will hear their prayers, and help their necessities, so that whatsoever they ask in His name, *i.e.*, through His merits, He will do for them. S. Augustine supposes an objection. S. Paul asked that the angel of Satan might depart from him, but received it not. But consider that it is said, *In My Name, i.e.*, in Jesus! For whatever we ask contrary to our salvation, we do not ask in the name of the Saviour. For He would not be a Saviour to a man, if He did anything to hinder his salvation. The physician knows what is against his patient's health, and what is in favour of it: and therefore he does not comply with his wishes in what is against his recovery.

Ver. 15.—*If ye love Me, &c.* Christ here takes His farewell of His disciples, gives His last commands, which pertain to the exercise of the three chief theological virtues, faith, hope, and charity. Concerning *faith* He speaks in the 1st verse, *Ye believe in God, &c.* Concerning *hope* in the 3d, *Whatsoever ye shall ask, &c.* Now He speaks of charity, *If you love Me, keep My commandments.* And these three are united together. For faith begets hope, and hope begets charity. The meaning then is, If ye wish to obtain these My promises, and to gain what ye ask in My name, then love Me in return who love you, and persevere and grow in My love. If ye wish to please Me, and through Me obtain all that ye ask, keep My

commandments. And if they do this, He promises them a great reward, saying,

Ver. 16.—*And I will ask the Father, &c., i.e.,* If ye persevere in My love, and keep My commandments, I will obtain for you by My prayers the Holy Ghost, which the Father will pour upon you at Pentecost. And He will work through you even greater things than I have wrought.

And I will ask, as man. For Christ as man prays for us, says S. Augustine.

Another Comforter, i.e., another than Myself. From hence it is plain that Christ also was the Paraclete of the Apostles and the faithful. That is, He is—1. an Advocate, an Intercessor, according to those words of Paul, ‘We have an Advocate with the Father, Jesus Christ the righteous.’ 2. An Exhorter, an Inciter. 3. A Comforter, as the Syriac translates. All these meanings are included in the Greek *παράκλητος*. But when Christ went away, He sent another Paraclete, even the Holy Ghost, who in these three things took Christ’s place. For, 1. He is the Advocate of the faithful, “Who intercedes for us with groanings unutterable” (Rom. viii. 26). He likewise is our Exhorter and Consoler. To these two offices Christ here specially refers. As though He said, I, O ye disciples, have taught you until this present; I have called you, and comforted you, and you are very sad on account of My near departure. But lift up your minds and trust. For I will send you another Comforter in My place, who will teach, console, and protect you, not for a little while, but all through your life. The Holy Spirit then is this Paraclete, *i.e.,* 1. An Exhorter, an Inciter, because He stirred up the Apostles to undertake noble works of virtue for the glory of God, that they should preach the Gospel throughout the whole world, not fearing tyrants or tortures, yea, being ambitious of the most dreadful deaths for Christ’s sake. 2. A Consoler, because He would comfort and support them in adversities, distresses, doubts and temptations. For the Holy Spirit is as it were a burning and shining fire, which drives all darkness, fear, and torpor from the mind. As S. Bernard says (*Serm. 2, de. Pent.*), “Those whom He fills, He makes to be fervent in spirit, and to have knowledge of the truth.” And again, “The Paraclete gives the pledge of salvation, the light of knowledge; and the strength of life,—that what is impossible by nature should be made possible, yea easy, by grace.”

He will give you, O ye Apostles, at the next Pentecost. From hence S. Jerome (*Quæ. 9, ad Hedib.*) refutes the heresy of Montanus, whom Tertullian followed, who said that long after the Apostles the Holy Ghost first came down upon the heresiarch Montanus, A.D. 220, and therefore that Montanus was the Paraclete promised by Christ.

That He may abide with you for ever. From this promise of Christ it is that the Holy Ghost always abides in the Church, and assists the faithful, so as to be a Comforter in afflictions, and a stirrer-up to heroic works of virtue. S. Augustine proposes the objection, “How shall we keep the commandments, that we may receive Him, when, unless we do possess Him, we cannot keep them?” He answers, “He who loveth hath the Holy Spirit, and by having Him deserves to have more of Him, that by having more of Him, he may love more.”

Son. So S. Athanasius (*Serm. cont. Arian*), S. Hilary (*lib. 9, de Trin.*), &c. Although with reference to Divine things, filiation, from whence is derived the idea of sonship, is something as excellent and as honourable as is the idea of paternity in the Father. Indeed, as the Son hath from the Father that He is the Son, so in turn the Father hath from the Son that He is the Father. For the Father is He who hath the Son. Wherefore in this case, that passive origin which is in the Son is in itself as worthy and as honourable as that active origin which is in the Father. For it is as great to be Begotten God as it is to beget God. Therefore it is as great to be the Son as to be the Father. Lastly, each hath altogether in personality the same Divine Essence, the same majesty and omnipotence. Wherefore one cannot be greater than the other. “Greater,” says S. Hilary, “is He who gives by the authority of a giver, but He is not less to whom it is given to be One (with the Giver).” *Greater, i.e.,* in the estimation of men, not of God. Wherefore Maldonatus thinks that Hilary and some others have conceded too much to the Arians. And Damascene (*lib. 1, de Fid.*) corrects them thus, “The Father is greater, not in nature, nor in dignity, but only in origin. (See *Suarez, lib. 2, de Trin. cap. 4.*) And in my opinion this was the teaching of S. Hilary.

Moreover, the analogy of the Divine compared with human generation is so entirely different as to refute the Arians. For in things human the father is greater than his son. 1st. Because he is prior, and senior to the son. 2d. Because he is greater in stature and bulk, for a grown-up man generates a little infant. 3d. Because he produces a nature numerically different from himself, which he communicates to his son. Wherefore he is greater than that nature as being its author. 4th. Because of his own free will he begets a son. For it was possible to him not to have begotten. But in things Divine the manner is altogether different. For the Father is greater than the Son neither in age nor size: neither does He beget a Deity different from His Own, but communicates to the Son the same Deity which He Himself has. Neither does He beget of His own will, so to say, but of the natural fruitfulness of the Divine Nature He produces a Son the equal of Himself, nor can He produce another. Lastly, S. Cyril, in the Council of Ephesus, proves that the Father is greater than Christ in so far as Christ is man, but not in that He is God, after this manner:—“We acknowledge Him (the Son) to be in all respects as the Father, to be incapable either of turning, or of change, and to have need of nothing, a perfect Son, like unto the Father, and differing from Him only in this respect that the Father is unbegotten. For He is the perfect and express Image of the Father. And it is certain that the Image ought fully to include all those things in which the Pattern itself, which is greater, is perfectly expressed, even as the Lord Himself hath taught, saying, *the Father is greater than I.*”

Ver. 29.—*And now I have told you, &c.* That is, and now I foretell to you My departure and death, My resurrection and return to you, not that ye should condole with Me, and look after your own safety, but that, when ye see those things fulfilled, ye may believe that I foreknew and foreordained them all, and therefore that I submitted to death, not of necessity, but of My own free-will, for your salvation and that of the world, and therefore that ye may believe that I am the Messiah, the Son of God, the Saviour.

Ver. 30.—*I will not henceforth talk much with you, &c.* For this is not the time to speak much, but to conclude, for *the prince of this world*, to whom worldly men are subject, by sinning after their own will, *cometh*. That is, he cometh to take and kill Me. For Christ said this when Judas was approaching with the officers, who were

Symbolically, S. Augustine. "He leaves peace in this world, abiding in which peace we overcome the enemy. He will give peace in the world to come, when we shall reign without an enemy. He is our peace, both when we believe that He is, and when we shall see Him as He is. We must observe that when He saith *I will give*, He adds *My peace*, wishing us to understand that it is such peace as He hath Himself, in whom there is no fighting, because He hath no sin. But the peace which He leaves us is rather to be called *ours*, than *His*. It is such peace as is consistent with the state in which we still say, *Forgive us our debts*. There is peace among ourselves forasmuch as we trust and love one another. But it is not full peace, because we do not see the thoughts of one another's hearts."

Ver. 23.—*Let not your heart be troubled*, &c. Christ adds this because He saw that the Apostles were sad at His departure, and fainthearted on account of the hatred of the Jews, and the battles which were impending, says S. Chrysostom. Lest the wolf should attack the sheep when the Shepherd was absent, says S. Austin. Therefore He consoles them, and lifts them up, saying, "Be not troubled nor fearful because of My departure, as though ye were about to be sheep without a Shepherd. For I, as I have said, go away indeed to death, but I will rise again on the third day, *and then* I will come, *i.e.*, I will return, to you."

If ye loved Me, &c. The apostles did love Christ, and therefore they were troubled at His going away. When therefore Christ says, *If ye loved Me*, He speaks after the manner of men. It is the way of consoling friends when they are sad at the departure of a friend. If you showed Me, O ye Apostles, what true and sincere love demands, ye would not grieve but rejoice at My departure, for My going away will be exceedingly profitable to Me, yea, and to you likewise. For I am going to the Father who is greater than I, *i.e.*, I am going from consorting with men to God, from human misery and contempt to Divine felicity, exaltation, and glory. I am going to prepare a place for you, to which in due time I will bring you. So Cyril.

For My Father is greater than I. This was the great stronghold of the Arians, by which they sought to prove that the Son was not God, but the highest creature of God; but SS. Athanasius, Augustine, Basil, and the rest of the Fathers, admirably reply to them, that Christ is here speaking of Himself not as God, but as man. For as such He was less, not only than the Father, but even than the angels. And that Christ is speaking thus is plain from hence, that He gives the reason why He is going to the Father: *because*, He saith, *My Father is greater than I*. Now Christ goeth to the Father, in that, as man, He ascendeth into heaven. For as God He is always in heaven with the Father. Wherefore S. Augustine saith, "*He went*, in that He was in one place: He remained, in that He was everywhere." That is, He went through His Humanity, He abode through His Divinity. Therefore His Father was greater than He in respect to His Humanity, not His Divinity. The meaning then is, Ye must rejoice, O ye Apostles, at My departure, because I go to the Father, and ascend into heaven to greater honour and dignity, that I may obtain from the Father, for Myself and for you, the rewards of My Passion, even a seat at the Father's right hand, and the empire of the universe, the adoration of all the angels, and the conversion of all nations to My faith and worship: and for you the Holy Ghost and all His gifts, armed with which ye shall conquer the whole world for Me and for yourselves, and bring it with you to celestial glory. For those things, which are far greater than what ye have as yet seen and received, I will ask and obtain when I go to the Father.

Some fathers, moreover, in order to give a complete answer to the Arians, answer more subtly, but intricately, that the Father is greater than the Son not only as He is man, but also as He is God, because the name of Father seems among men to be more honourable than the name of Son. For a father is the beginning and cause of a son. The Father therefore is greater than the Son, not in magnitude, nor time, nor virtue, nor dignity, nor adoration, but in respect of a certain honour amongst men, *i.e.*, in respect of origin, because the Father is the origin of the

The Spirit of Truth. Why is the Holy Ghost called the Spirit of Truth?

First, S. Cyril answers, because He is the Spirit of the Son, proceeding by Spiritation from the Son, whose special attributes are wisdom and truth, according to the words, *I am the way, the truth, and the life*.

2. Because the Holy Ghost has declared to the world that Jesus is God, and the Son of God, the Messiah and Saviour. For this was what Christ pressed home, saying, Philip, he that seeth Me, seeth the Father also. And I am in the Father, and the Father in Me. So S. Basil (*lib. 2, de Spirit Sanc. c. i8*).

3. Euthymius says, He is called the Spirit of Truth, *i.e.*, most true and excellent, as opposed to an angel, the soul, or wind, which are spirits in a sense.

4. *Of truth*, because He is worthy of credit, says S. Chrysostom.

5. Others say that *the Spirit of Truth* means that He is the Spirit of the New Testament. For to it was the Holy Ghost reserved, as the Spirit of liberty and love, whereas in the Old Testament He was the Spirit of bondage and fear.

6. And most plainly, the Holy Ghost is *the Spirit of Truth*, because He is the Author of all truth, and the alone Teacher and Giver of pure and perfect truth. He teaches us all truths necessary for salvation, and delivers us from all errors. And so Christ explains this to us, saying in the 16th chapter, "When He, the Spirit of Truth, is come, He shall teach you all truth." So too in Isa. xi. 2, the same Spirit is called "the Spirit of wisdom and counsel," &c., because He inspires us with those virtues.

The Spirit of Truth therefore is opposed to the evil spirit of the world, which is false and deceitful. Wherefore Christ adds, *whom the world cannot receive*. Whence S. Augustine (*lib. de grat. Nov. Test.*) says that the Holy Ghost is the soul of the Church. "The Holy Spirit is the love and bond of union of the Father and the Son. To Him pertains the Society by which we are made one. A man's body consists of many members, and one soul animates them all, causing the eye to see, and the ear to hear. So likewise the Holy Ghost contains and animates the members of the Body of Christ which is the Church."

Whom the world cannot receive, *i.e.* worldly and carnal men, who gape after earthly desires and vain riches. Such persons cannot receive the Holy Ghost, because He is altogether heavenly, spiritual, and Divine, who teaches us to despise all earthly things as vanity, and to love and embrace heavenly things as true and solid. For as the Apostle says (*Rom. viii.*), "The prudence of the flesh is the enemy of God." (*Vulg.*) Whence S. Basil says (*lib. de Spir. Sc.*), "As in an unpolished mirror the images of things cannot be received nor discerned, so cannot a man receive the illumination of the Holy Ghost, unless he cast away sin and fleshly lusts,"

Because it seeth Him not, &c. Because it bath the eyes of the mind earthly, and blinded by the lusts of the flesh. Wherefore neither doth it know

Him, *i.e.* practically, so as to love and desire Him.

But ye shall know Him, &c. Know, *i.e.*, His power, efficiency, doctrine, holiness. For He by His presence in you shall exercise His Divine power and grace. By which it shall come to pass that ye shall know Him, love Him when known, and long that He may be known to others. It is as the taste of pepper when it is bruised, or as the hidden power of fire in wood, which bursts forth into a mighty conflagration.

Shall abide with you. The Vulg., with S. Augustine and Nonnus, reads *μενει* in the fut. The Greek with a different accent has *μενει*, *abides*. With this agree the Syriac and Theophylact. Listen to S. Bernard (*Serm. 20, inter Parv.*), “The Holy Ghost proceeds, breathes, inhabits, fills, glorifies. He is said to proceed in two ways, *from whence*, and *whither*. From whence? From the Father and the Son. Whither? To the creature. By proceeding He predestinates. By breathing He calls those whom He has predestinated. By inhabiting He justifies those whom He has called. By filling He heaps merits upon those whom He has justified. By glorifying He enriches with rewards those upon whom He has accumulated merits.”

Ver. 18.—*I will not leave you orphans, &c.* Forasmuch as Christ called His disciples *sons*, He now says to them, *I will not leave you orphans, i.e.*, without a Father. Because, although I am going away from you to the Father, I will send you another Comforter in My stead. It is not that going away I will desert you, but that going away I will return, and *will come unto you*.

Christ did this—

1. And especially, when after the resurrection He appeared to His apostles in bodily presence, and taught them, and made them glad.
2. He did it, when at Pentecost He visibly sent them the Holy Ghost in the appearance of tongues of fire.
3. He did it invisibly, by often spiritually visiting them from heaven, and communicating to them His heavenly gifts.
4. He will do it visibly in the day of judgment when He will make His Apostles assessors with Himself. All this Christ further explains in what follows.

Ver. 19.—*Yet a little while, &c.* But a short period of life remains to Me, only a few hours, after which I shall die upon the cross, and be withdrawn from this world; but ye shall see Me, because the third day I shall rise from the dead, and show Myself to you. This is the literal meaning.

Tropologically, as the world shall not see Me with the eye of sense, so neither shall it see Me with the eye of the mind, because it will not believe in Me, nor recognise Me as the Messiah.

Anagogically. The world shall not see Me after the day of judgment gloriously reigning in heaven.

Christ spiritual and intellectual sacraments. But He shall teach by infusing invisibly the knowledge of Divine things into the soul.” And Augustine— “The Son speaketh not without the Holy Ghost: neither doth the Holy Ghost teach without the Son, but the Trinity speaketh and teacheth all things. But unless separate mention were made of each Person, human weakness could not receive these things.”

And shall suggest (suggest, Vulg.) Greek, *υπομνησει, i.e., shall bring back to memory.* So Cyril, Augustine, &c. Wherefore from this passage S. Augustine takes notice that the external voice of an apostle or preacher does not suffice for the understanding or reception of the thing preached, but that this is the work of the Holy Ghost, who inwardly enlightens the mind to understand those things, and inclines the will to embrace them, and strengthens the memory to retain them. An orthodox doctor teaches this. Theophylact says, “The Holy Ghost taught all that Christ had not said to them, as not being able to bear it. Also He brought to mind what the Lord had said, but which they, through its obscurity or the dullness of their understanding, had been unable to remember.”

Ver. 27.—*Peace I leave you. My peace, &c.* The Arabic translates *My own peace*. This is Christ’s farewell. For the Hebrews, when they salute any one coming, or bid good-bye when departing, say, *Peace be with you*. Where under the word *peace* they wish every kind of good, prosperity, and happiness. It is as though Christ said, “Going away from you, I give to you, O ye Apostles and your successors, and as it were leave you, My benediction for an inheritance. By this I pray God to give you every good thing. And this I do not vainly or briefly, like the world, but truly, solidly, eternally. I do it not by adulatory words, as worldly people do, but really supplicating and bestowing grace and power, by which ye may securely attain to the eternal goods, and by your preaching, charity, and prayers may lead many others to the same blessed end.” So Maldonatus.

Jansen and Toletus explain a little differently. They say, This peace is that of which S. Paul speaks in the 4th ch. of the Philippians, “The peace of God which surpasseth all sense keep your heart and understanding in Christ Jesus.” Now this peace includes—1. Friendship with God. 2. Tranquillity of mind and calm in temptations and persecutions. 3. Mutual concord amongst ourselves. This makes men strong in every danger, and gives consolation in every trouble. This the Lord bequeaths us, not riches, nor temporal possessions. Far above all the wealth of this world peace stands pre-eminent.

Hear S. Augustine. “We cannot arrive at the Lord’s inheritance, who wished us to observe His testament of peace—we cannot have concord with Christ if we quarrel with our fellow-Christians. Peace is serenity of mind, simplicity of heart, the bond of love, the concord of charity.”

There were in the ancient Temple three vessels of service—the altar for burning incense, the candelabrum with its seven burning lamps, and the table of shew bread. There should be in like manner in a holy soul an altar of prayer, breathing out holy praises and pious desires to God. There ought to be a candelabrum brightly shining with the seven gifts of the holy Ghost. And there ought to be a table of beneficence and charity. Then will come to pass that which is written in the Apocalypse, (xxi. 3), “Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself with them shall be their God.” See S. Bernard (*Serm. 27, in Cant.*) where he teaches that a holy soul is a heaven in which shine the sun of charity, the moon of continence, the stars of the other virtues.

Ver. 24.—*He that loveth Me not, &c.* The reason then why any one does not keep God’s commandments is because he loveth not God.

And the word which ye have heard is not Mine, &c. Listen to S. Augustine, “He said that the word was not His, but the Father’s, intending Himself to be understood, who is the Word, the Image and the Son of the Father. Rightly does He attribute to the Originator what the equal does, from whom the equal has that He is an equal.”

Vers. 25, 26.—*These things have I spoken unto you, remaining yet with you. But the Paraclete, the Holy Ghost, whom the Father will send, &c.* Thus should this passage be pointed with the Roman, Greek, Arabic, and Syriac Versions. Less appropriately S. Chrysostom connects the words, remaining with you with the Paraclete, as though it were meant, “I go away, but the Holy Ghost will remain with you in My place.” But the words should be referred to Christ who went before. He means, “These things which thus far ye have heard from My mouth I have spoken unto you, and taught you, whilst I remained with you, but I know that, either through your own ignorance, or through the strangeness and sublimity of the things which I have spoken, many are not received or understood by you. I will cause therefore that the Father will send you the Holy Ghost, as a Paraclete, *i.e.* an Instructor and Comforter, who will bring back to your memory, and explain to you all these things which I have said unto you. By His illuminations ye will easily understand all things. He will comfort you when you are sad at My departure, and will strengthen you under the persecution of the Jews, or any other tribulations. That the Holy Ghost did this is seen by the earlier chapters of the Acts of the Apostles and elsewhere. As S. Chrysostom says, “He frequently speaks of the Comforter because of their sadness.”

Whom the Father shall send in My name, i.e., says S. Cyril, through Me, because the Holy Ghost proceedeth from the Father and the Son. Wherefore the Father with the Son, or through the Son, as He breathes, so also He sends the Holy Ghost. 2d. *In My name, i.e.,* for My sake, and because of My merits. 3d. *In My name, i.e.,* for Me in My place, that He may finish My work which I have begun, and by the preaching of the Apostles may disseminate My faith, My doctrine, My Church throughout all nations.

He shall teach you all things, which pertain to my advent and Incarnation. All things which are necessary for the foundation, instruction, establishment of the Church. Listen to Didymus (*lib. de Spir. Sanc.*)—“He shall teach the perfect in the faith of

Because I live, ye shall live also. Ye shall see Me, because I shall rise from the dead, and live again. Ye also shall live that ye may behold Me living again, that ye may be able to preach My death and resurrection to the whole world. As Theophylact says, When ye shall see Me living again ye shall rejoice, and as though ye had been dead, ye shall live again at My appearing. As Jacob, when he heard that Joseph whom he supposed to be dead was alive, he awoke, as it were out of a deep sleep, and lived again. Christ speaks in the present tense, I live, because He would signify that He would immediately rise again from the dead. As S. Augustine says, “He spoke of Himself as living, in the present, of them as about to live in the future. For His Resurrection was presently to take place, but theirs was to be deferred to the end of the world.”

Ver. 20.—*In that day ye shall know that I am in My Father, &c.* After I have risen again, and ascended into heaven, and sent you the Holy Ghost, ye shall by His illumination know these three things more clearly and certainly, viz., that I am in the Father, by the unity of the Divine Essence, that is to say, that I am true God. 2. That ye may be in Me through Love, through the special guardianship which I have over you. Cyril adds a deeper meaning, “That ye may be in Me through union of substance. For since I have assumed human flesh, I have united the whole nature of man, and as it were all men to Myself. 3. That I may be in you as inhabiting, illuminating, and directing you to all good, and to everlasting life in heaven by My grace. Wherefore, says the *Interlinear*, ye shall know that I am in the Father, as a ray of light in the sun, one with Him, and ye in Me as branches in the vine, and I in you, as the vine in a branch, causing (heavenly) sap, and the life of grace to flow into you. S. Hilary adds that Christ is in us in the way of food by Participation of the Eucharist.

He that hath My commandments, &c. As the Gloss says, not only you, O ye Apostles, but every one who loveth Me, and keepeth My commandments, shall live and know. Toletus understands this of the ordinary believers, who besides the Apostles in the time of Christ believed on Him, that these were here exhorted to persevere in His faith, love, and obedience. That in so doing they would in return be loved by Him and the Father, and that He would show Himself to them, when He rose again gloriously from the dead. This meaning is true, but too restricted. For Christ is speaking to all the faithful of every age. The meaning is, he that hath My commandments, *i.e.,* he who keeps in his memory and affection the precepts which he has heard of Me, and keepeth them, *i.e.,* fulfils them in deed; he who, as S. Augustine says, keeps them in his life and in his works, and perseveres in so doing, he it is who loveth Me, because he does what is pleasing to Me, what I love and desire to be done by him. A similar phrase occurs in chap. v. 38, *Ye have not My word abiding in you.* For as S. Gregory says, “The proof of love is the exhibition of work. The love of God is never lazy. If it exists, it worketh great things. But if there be refusal to work, love is not there.”

But he that loveth Me, &c. Because My commandments are the commandments of the Father. Wherefore he who keepeth them, reverences and loves the Father, and does what is most pleasing to Him. Hence he draws His love upon him in return. Loving God the Father, he is beloved by Him. Love is the magnet of love. But here observe, we do not first love God, but God us, and so He inspires us with grace, by which we love Him in return. And if we accept this His love, and begin to love Him, He the more loves us, and pours greater grace and charity upon us.

And I will love him, not only as God, for so I will love him with the same love as the Father: but even as man I will proceed to love him, and to accumulate gifts and graces upon him. As S. Augustine says, "To this end I will love that I may manifest (Myself). Not indeed that He did not love then. He loved us to this end, that we should believe, then that we should see. Now we love by believing in what we shall see, then we shall love by seeing that which we have believed."

And will manifest Myself to him, by a deeper knowledge from day to day of My mysteries and gifts, not only speculative but practical and experimental knowledge, by which the saints taste and have experience of Christ how sweet He, the Lord, is: and therefore they burst forth in pious affections of gratitude, love, and praise, as S. Paul does in 1 Cor. 11, and elsewhere. But, above all, this shall take place in heaven.

Ver. 22.—*Judas saith unto him, &c.* This was Thaddæus, the brother of James the less, the author of the Epistle of Jude. *Wherefore is it?* The Vulg. has *quid factum?* which is a literal rendering of the Hebrew expression *me haia, i.e., why was it?* When Jesus said, *The world seeth Me not, but ye see Me,* He spoke of His death and His resurrection, by which He would appear again to His Apostles, but not to the worldly and unbelieving Jews. But Judas did not understand these words, and asked that they might be explained. He asks the reason, says S. Augustine, wherefore He will not manifest Himself to the world, but only to His own. The Lord answers him, Because these love, but the others do not love. Judas uses the word *manifest*, because Christ had just used the same expression, saying, *I will manifest Myself to him.* This word therefore dwelt in Judas' mind, though he is referring to previous words of Christ.

Ver. 23.—*Jesus answered, &c.* As if He said, "Do not suppose, O Judas, that I will appear to thee alone and thy fellow-Apostles after My resurrection, as if the fruit of My life and passion were restricted to you only and the few others, to whom I shall visibly appear. I shall appear, though invisibly, to all those who throughout the world shall receive My faith and doctrine by means of the preaching of thyself and the rest of the Apostles, and shall love and keep it."

And We will come to Him, I and My Father, and consequently the Holy Ghost. For where there is one Divine Person there are the other two. He means, Be it that after My resurrection I shall appear visibly to you alone, invisibly I shall come by My grace to all the faithful who believe in Me. And as I will come, so also My Father and the Holy Spirit will come to them. And we will dwell in their souls as in our house and temple.

Observe, God, who is everywhere, and therefore immovable, is said to come and abide, not by change of place, but by the fresh working which He effects in such and such a place. So He is here said to come to the faithful and the just by grace and a fresh operation, because He preserves them, and furthers them in justice, and He assists and co-operates with their own free will. For He prevents their understanding with His illumination, and their will by pious affections, by which He impels them to good works, even such as are arduous, and by His concurring grace He labours with them for this accomplishment.

Hear S. Augustine, "Love, which makes men to dwell with one mind in a house, separates the saints from the world. In that house the Father and the Son, who giveth the gift of love, make their dwelling-place. They come to us whilst we come to them. They come by assisting, enlightening, filling. We come by obeying, beholding, receiving."

Lastly, thus piously writes S. Bernard (*Serm. 3, de Advent.*), "Blessed is he with whom Thou wilt make Thine abode, O Lord Jesu; blessed is he in whom Wisdom builds herself a house, hewing out her seven pillars; blessed is the soul which is the seat of wisdom. What is that soul? It is the soul of the just. Rightly so, for judgment and justice are the preparation of Thy seat. Who is there among you, brethren, who desires to prepare in his soul a seat for Christ? Lo! what are the silks, the tapestry, the cushions, which ought to be prepared? Justice and judgment, He says, are the preparation of Thy seat. Justice is the virtue which is His very own, and which He gives to each. Render thus to each of the three classes of thy superiors, thy equals, thy inferiors, what is due to each. Thus shalt thou worthily celebrate the coming of Christ, and prepare His seat in justice."

Tropologically, God the Holy Trinity comes to the three faculties of the soul, which He created after His own image, that He may inhabit them, renewing in them His image depraved by concupiscences. To the Father is appropriated memory, because He from fruitful memory conceiving all things, produced the Word, and begat the Son. To the Son is appropriated the understanding, because by the understanding He was begotten, as it were the word of the mind, the idea, image and pattern of all things. To the Holy Spirit is appropriated the will, because He Himself proceeds by the action of the will, *i.e.,* the love of the Father and the Son, as it were the love and bond of union of both. The Father therefore reforms the memory when He blots out of it the appearances of vanity, and brings into it the appearances of divine things, so that it should remember only God, His worship and His love. The Son reforms the understanding, so that it should think only of the things which pertain to salvation and holiness. The Holy Spirit reforms the will, so that it should love and desire the same. Wherefore a holy soul continually reflects that it is a temple of the Holy Trinity, as it is said in 2 Cor. vi., "Ye are the temple of the living God."