

John: 14:21-25.

From Catena Aurea:

14:18–21

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

AUGUSTINE. (Tr. lxxv. 1) That no one might think, because our Lord was about to give the Holy Spirit, that He would therefore not be present Himself in Him, He adds, I will not leave you comfortless. The Greek word ὀρφανοὶ signifies “wards.” Although then the Son of God has made us the adopted sons of the Father, yet here He Himself shews the affection of a Father towards us.

CHRYSOSTOM. (Hom. lxxv. 1) At the first He said, Whither I go ye shall come; but as this was a long time off, He promises them the Spirit in the interval. And as they knew not what that was, He promises them that they most desired, His own presence, I will come to you: but intimates at the same time that they are not to look for the same kind of presence over again: Yet a little while, and the world seeth Me no more: as if He said, I will come to you, but not to live with you every day as I did before. And, I will come to you alone, He says, thus preventing any inconsistency with what He had said to the Jews: Henceforth ye shall not see Me.

AUGUSTINE. (Tr. lxxv. 2) For the world saw Him then with the carnal eye, manifest in the flesh, though it did not see the Word hidden under the flesh. But after the resurrection He was unwilling to shew even His flesh, except to His own followers, whom He allowed to see and to handle it: Yet a little while, and the world seeth Me no more; but ye shall see Me. But, inasmuch as the world, by which are meant all who are aliens from His kingdom, will see Him at the last judgment, it is better perhaps to understand Him here as pointing to that time, when He will be taken for ever from the eyes of the wicked, to be seen thenceforth by those who love Him. A little while, He says, for that which seems a long time to men, is but a moment in the eyes of God.

Because I live, ye shall live also.

THEOPHYLACT. AS if He said, Though I shall die, I shall rise again. And ye shall live also, i. e. when ye see Me risen again, ye will rejoice, and be as dead men brought to life again.

CHRYSOSTOM. (Hom. lxxv. 2) To me however he seems to refer not only to the present life, but to the future; as if He said, The death of the cross shall not separate you from Me for ever, but only hide Me from you for a moment.

AUGUSTINE. (Tr. lxxv. 3) But why does He speak of life as present to Him, future to them? Because His resurrection preceded, theirs was to follow. His resurrection was about so soon to take place, that He speaks of it as present; theirs being deferred till the end of the world, He does not say ye live, but ye shall live. Because He lives, therefore we shall live: As by man came death, by man came also the resurrection of the dead. (1 Cor. 15:21) It follows: In that day (the day of which He saith, ye shall live also) ye shall know, i. e. whereas now ye believe, then ye shall see, that I am in the Father, and ye in Me, and I in you. For when we shall have attained to that life in which death is swallowed up, then shall be finished that which is now begun by Him, that He should be in us, and we in Him.

CHRYSOSTOM. (Hom. lxxv. 2) Or, in that day, on which I shall rise again, ye shall know. For His resurrection it was that established their faith. Then the powerful teaching of the Holy Spirit began. His saying, I am in the Father, expresses His humility; the next, And ye in Me, and I in you, His humanity and God's assistance to Him. Scripture often uses the same words in different senses, as applied to God and to men.

HILARY. (viii. de Trin) Or He means by this, that whereas He was in the Father by the nature of His divinity, and we in Him by means of His birth in the flesh; He on the other hand should be believed to be in us by the mystery of the Sacrament: as He Himself testified above: Whoso eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him. (supr. 6:54)

AUGUSTINE. (Tract. lxxv. 5) He that hath them in mind, and keepeth them in life; he that hath them in words, and keepeth them in works; he that hath them by hearing, and keepeth them by doing; he that hath them by doing, and keepeth them by persevering, he it is that loveth Me. Love must be shewn by works, or it is a mere barren name.

THEOPHYLACT. As if He said, Ye think that by sorrowing, as ye do, for my death ye prove your affection; but I esteem the keeping of My commandments the evidence of love. And then He shews the privileged state of one who loves: And he that loveth Me shall be loved of My Father, and I will love him.

AUGUSTINE. (Tract. lxxv. 5) I will love him, as if now He did not love him. What meaneth this? He explains it in what follows: And will manifest Myself unto him, i. e. I love him so far as to manifest Myself to him; so that, as the reward of his faith, he will have sight. Now He only loves us so that we believe; then He will love us so that we see. And whereas we love now by believing that which we shall see, then we shall love by seeing that which we have believed.

AUGUSTINE. (ad Paul. de videndo Dei, Ep. 112:100, 10) He promises to shew Himself to them that love Him as God with the Father, not in that body which He bore upon earth, and which the wicked saw.

THEOPHYLACT. Or, as after the resurrection He was to appear to them in a body more assimilated to His divinity, that they might not take Him then for a spirit, or a phantom, He tells them now beforehand not to have misgivings upon seeing Him, but to remember that He shews Himself to them as a reward for their keeping His commandments; and that therefore they are bound ever to keep them, that they may ever enjoy the sight of Him.

14:22–27

22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being yet present with you.

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.

AUGUSTINE. (Tract. lxxvi. 1) Our Lord having said, A little while, and the world seeth Me no more: but ye shall see Me: Judas, not the traitor named Scariot, but he whose Epistle is read among the Canonical Scriptures, asks His meaning: Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Our Lord in reply explains why He manifests Himself to His own,

and not to aliens, viz. because the one love Him, the other do not. Jesus answered and said unto him, If a man love Me, he will keep My words.

AUGUSTINE. (Tract. lxxvi. 2) Love distinguishes the saints from the world: it maketh men to be of one mind in an house; in which house the Father and the Son take their abode; who give that love to those, to whom in the end they will manifest themselves. For there is a certain inner manifestation of God, unknown to the ungodly, to whom there is no manifestation made of the Father and the Holy Spirit, and only could be of the Son in the flesh; which latter manifestation is not as the former, being only for a little while, not for ever, for judgment, not for joy, for punishment, not for reward. And We will come unto him: They come to us, in that we go to Them; They come by succouring, we go by obeying; They come by enlightening, we go by contemplating; They come by filling, we go by holding: so Their manifestation to us is not external, but inward; Their abode in us not transitory, but eternal. It follows, And will make Our abode with him.

AUGUSTINE. (Tract. lxxvi. 4) But while the Father and the Son make Their abode with the loving soul, is the Holy Spirit excluded? What meaneth that which is said of the Holy Spirit above: He dwelleth with you, and shall be in you, but that the Spirit makes His abode with us? Unless indeed a man be so absurd as to think that when the Father and the Son come, the Holy Spirit departs, as if to give place to His superiors. Yet even this carnal thought is met by Scripture, in that it says, Abide with you for ever. (v.16) He will therefore be in the same abode with Them for ever. As He did not come without Them, so neither They without Him. As a consequence of the Trinity, acts are sometimes attributed to single persons in it: but the substance of the same Trinity demands, that in such acts the presence of the other Persons also be implied.

CHRYSOSTOM. (Hom. lxxv. 1, 2) Or thus: Judas thought that he should see Him, as we see the dead in sleep: How is it, that Thou wilt manifest Thyself unto us, and not unto the world? meaning, Alas, as Thou art to die, Thou wilt appear to us but as one dead. To correct this mistake, He says, I and My Father will come to him, i. e. I shall manifest Myself, even as My Father manifests Himself. And will make our abode with Him; which is not like a dream. It follows, And the word which ye hear is not Mine, but the Father's which sent Me; i. e. He that heareth not My words, inasmuch as he loveth not Me, so loveth he not My Father. This He says to shew that He spoke nothing which was not the Father's, nothing beside what seemed good to the Father.

AUGUSTINE. (Tract. lxxvi. 5) And perhaps there is a distinction at bottom, since He speaks of His sayings, when they are His own, in the plural number; as when He says, He that loveth Me not, keepeth not My sayings: when they are not His own, but the Father's, in the singular, i. e. as the Word, which is Himself. For He is not His own Word, but the Father's, as He is not His own image, but the Father's, or His own Son, but the Father's.

CHRYSOSTOM. (Hom. lxxv. 3) These things have I spoken unto you, being yet present with you. Some of these things were obscure, and not understood by the disciples.

AUGUSTINE. (Tract. lxxvii. 1) The abode He promised them hereafter is altogether a different one from this present abode He now speaks of. The one is spiritual and inward, the other outward, and perceptible to the bodily sight and hearing.

CHRYSOSTOM. (Hom. lxxv. 3) To enable them to sustain His bodily departure more cheerfully, He promises that that departure shall be the source of great benefit; for that while He was then in the body, they could never know much, because the Spirit would not have come: But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

CHRYSOSTOM. (Hom. lxxv. 3) He often calls Him the Comforter, in allusion to the affliction in which they then were.

DIDYMUS. (Didym. de Spir. Sancto, l. ii. inter opera Hieron.) The Saviour affirms that the Holy Spirit is sent by the Father, in His, the Saviour's, name; which name is the Son. Here an agreement of nature and propriety¹, so to speak, of persons is shewn. The Son can come in the Father's name only, consistently with the proper¹ relationship of the Son to the Father, and the Father to the Son. No one else comes in the name of the Father, but in the name of God, of the Lord, of the Almighty, and the like. As servants who come in the name of their Lord, do so as being the servants of that Lord, so the Son who comes in the name of the Father, bears that name as being the acknowledged only-begotten Son of the Father. That the Holy Spirit then is sent in the Son's name, by the Father, shews that He is in unity with the Son: whence He is said too to be the Spirit of the Son, and to make those sons by adoption, who are willing to receive Him. The Holy Spirit then, Who cometh in the name of the Son from the Father, shall teach them, who are established in the faith of Christ, all things; all things which are spiritual, both the understanding of truth, and the sacrament of wisdom. But He will teach not like those who have acquired an art or

knowledge by study and industry, but as being the very art, doctrine, knowledge itself. As being this Himself, the Spirit of truth will impart the knowledge of divine things to the mind.

AUGUSTINE. (Tract. lxxvii. 2) So then the Son speaks, the Holy Spirit teaches: when the Son speaks we take in the words, when the Holy Spirit teaches, we understand those words. The whole Trinity indeed both speaks and teaches, but unless each person worked separately as well, the whole would be too much for human infirmity to take in.

AUGUSTINE. (Tract. xxvii. 2) Suggest, i. e. bring to your remembrance. Every wholesome hint to remember that we receive is of the grace of the Spirit.

THEOPHYLACT. The Holy Spirit then was both to teach and to bring to remembrance: to teach what Christ had forborne to tell His disciples, because they were not able to bear it; to bring to remembrance what Christ had told them, but which on account of its difficulty, or their slowness of understanding, they were unable to remember.

CHRYSOSTOM. (Hom. lxxiv. 3) Peace I leave with you, My peace I give unto you: He says this to console His disciples, who were now troubled at the prospect of the hatred and opposition which awaited them after His departure.

AUGUSTINE. (Tract. lxxvii. 2) He left no peace in this world; in which we conquer the enemy, and have love one to another: He will give us peace in the world to come, when we shall reign without an enemy, and where we shall be able to avoid disagreement. This peace is Himself, both when we believe that He is, and when we shall see Him as He is. But why does He say, Peace I leave with you, without the My, whereas He puts in My in, My peace I give unto you? Are we to understand My in the former; or is it not rather left out with a meaning? His peace is such peace as He has Himself; the peace which He left us in this world is rather our peace than His. He has nothing to fight against in Himself, because He has no sin: but ours is a peace in which we still say, Forgive us our debts. (Matt. 6:12) And in like manner we have peace between ourselves, because we mutually trust one another, that we mutually love one another. But neither is that a perfect peace; for we do not see into each other's minds. I could not deny however that these words of our Lord's may be understood as a simple repetition. He adds, Not as the world giveth, give I unto you: i. e. not as those men, who love the world, give. They give themselves peace, i. e. free, uninterrupted enjoyment of the world. And even when they allow the righteous peace, so far as not to persecute them, yet there cannot be true peace, where there is no true agreement, no union of heart.

CHRYSOSTOM. (Hom. lxxv. 3) External peace is often even hurtful, rather than profitable to those who enjoy it.

AUGUSTINE. (de Verb. Dom. serm. ix) But there is a peace which is serenity of thought, tranquillity of mind, simplicity of heart, the bond of love, the fellowship of charity. None will be able to come to the inheritance of the Lord who do not observe this testament of peace; none be friends with Christ, who are at enmity with the Christians.

From Ancient Christian Commentary on Scripture:

14:21 Love and Keeping the Commandments

Love of God Leaves Love of the World Behind.

Mark the Hermit: Do you see how [Jesus] has hidden his manifestation in the commandments? Of all the commandments, therefore, the most comprehensive is to love God and our neighbor. This love is made firm through abstaining from material things and through stillness of thoughts.

Knowing this, the Lord enjoins us “not to be anxious about tomorrow,” 19 and rightly so. For if someone has not freed himself from material things and from concern about them, how can he be freed from evil thoughts? And if he is beset by evil thoughts, how can he see the reality of the sin concealed behind them? This sin wraps the soul in darkness and obscurity and increases its hold on us through our evil thoughts and actions. The devil initiates the whole process by testing a person with a provocation that the person is not compelled to accept. But the one urged on by self-indulgence and self-esteem begins to entertain this provocation with enjoyment. Even if their discrimination tells them to reject it, yet in practice they take pleasure in it and accept it. If someone has not perceived this general process of sinning, when will he pray about it and be cleansed from it? And if he has not been cleansed, how will he find purity of nature? And if he has not found this, how will he behold the inner dwelling place of Christ? For we are a dwelling place of God, according to the words of prophet, evangelist and apostle. 20 No Righteousness by Works 223–24.21

Not All Will Receive an Eternal Reward.

Cyril of Alexandria: Jesus has added the qualification “he who loves me,” clearly showing that none other than those who have chosen to live most righteously will be allowed to choose such an incomparable

grace, for they are the ones who love him. While it is true that Christ raises the bodies of all—for there will be a resurrection of the evil and the good alike—a new life of glory and happiness will not be given to all without distinction. For it is clear that some only rise again to punishment and will have a life worse than any death, while others ... will live a desirable and holy life in Christ. Commentary on the Gospel of John 10.22

14:22–23 Judas’s Question and Jesus’ Answer

God Reveals Himself to Those Who Love Him.

Augustine: Judas the holy, not the impure, the follower, not the persecutor of our Lord, asks why Jesus will make himself known to his own but not to the world.... Jesus answers that is because the one loves him and the other does not.... The saints are distinguished from the world by that love that moves those who are of one mind to dwell together in a house. In this house Father and Son make their home and impart that very love to those whom they shall also honor at last with this promised self-manifestation that the disciple asked his master about. Tractates on the Gospel of John 76.1–2.27

God Dwells in Us After Cleaning House.

Origen: God does indeed consume and utterly destroy: he consumes evil thoughts, wicked actions and sinful desires when they find their way into the minds of believers. God, with his Son, inhabits those souls that have been rendered capable of receiving his word and wisdom, in line with his saying, “I and the Father shall come and make our abode with him.” After their vices and passions have been consumed, he makes them a holy temple, worthy of himself. On First Principles 1.1.2.30

God Will Not Dwell in the Filth of Sin.

Cyril of Alexandria: Just as we ourselves cannot bear to live among filth and stench and are eager to rid our houses of such if there should be any, will not the pure and all-holy God even more disdain the polluted soul and abhor a heart sunk in the swamp of sin? Of this there can be no question. Commentary on the Gospel of John 10.32

One Mysterious Indwelling.

Hilary of Poitiers: For by this he testified that while the Spirit of Christ abides in us the Spirit of God abides in us. The Spirit of him who was raised from the dead is no different from the Spirit of him who raised him from the dead. For they come and dwell in us. I ask whether they will come as strangers associated

together and make their abode or in unity of nature? No, the teacher of the Gentiles contends that it is not two spirits—the spirits of God and of Christ—that are present in those who believe but the Spirit of Christ, which is also the Spirit of God. This is no joint indwelling; it is one indwelling, yet an indwelling under the mysterious semblance of a joint indwelling. For it is not the case that two spirits indwell, nor is one that indwells different from the other. For there is in us the Spirit of God and there is also in us the Spirit of Christ, and when the Spirit of Christ is in us there is also in us the Spirit of God. And so, since what is of God is also of Christ, and what is of Christ is also of God, Christ cannot be anything different from what God is. Christ, therefore, is God, one Spirit with God. On the Trinity 8.27.33

God Dwells Not Only in Heaven.

Ambrose: It is only right that heaven is first and last in the creation of the world, for heaven also has what is beyond heaven, the God of heaven who says, “Heaven is my throne.” 34 For God does not sit above the element of heaven but in the heart of humankind. For this reason the Lord also says, “We will come to them and make our home with them.” Heaven, therefore, is the first of the works on earth. Human beings are the close or end or last of his works. Letter 49 (to Horontianus). 35

God Is Pleased to Dwell in Us.

Augustine: God is not too grand to come, he is not too fussy or shy, he is not too proud—on the contrary he is pleased to come if you do not displease him. Listen to the promise he makes. Listen to him indeed promising with pleasure, not threatening in displeasure, “We shall come to him,” he says, “I and the Father.” To the one he had earlier called his friend, the one who obeys his precepts, the keeper of his commandment, the lover of God, the lover of his neighbor, he says, “We shall come to him and make our abode with him.” Sermon 23.6.36

14:24 My Words and the Father’s Words

Reject the Son, Reject the Father.

Gaudentius of Brescia: He made known to them many things concerning the oneness of his own divinity with that of the Father. He made clear that there was no separation between them so that even the words he spoke to them were not his, he declared, but the Father’s. “And the word that you have heard is not mine but the Father’s who sent me.” In this sentence he makes it abundantly clear that all who reject the teaching of his only-begotten Son reject the teaching of the Father also, since the Son says that the words he spoke are not his but the Father’s. And from this it follows that if they are the words of the Father, they

are also the words of the Son, for he declares, "All things whatever the Father has are mine." 38 ... And this is clearly because of the oneness of the divine substance that recognizes nothing as part of it that does not belong to the divine nature. Sermon 14.39