



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.

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### **Continuation of John 15: 12-27**

Ver. 12.—*This is My commandment, &c.* The Greek is emphatic with the double art., *ἡ ἐντολή ἡ ἐμὴ, i.e. My precept, even Mine.* This is to be referred partly to the words, *if ye keep My commandments*, partly to, *in My love*, which is the scope of the whole parable from the beginning of the chapter to this place. The meaning therefore is, I have commanded you to keep My precepts, among which know ye that the chief is this, *that ye love one another as I have loved you.* Again, I have bidden you, *Abide in My love*, i.e. continue and persevere in loving Me. And this ye will do if ye love one another, and bestow your kindnesses and offices of charity upon your neighbours. For ye can bestow nothing upon Me, but whatsoever ye shall bestow upon them, I shall account as bestowed upon Myself as the Parent of all. Wherefore He calls this “*My commandment.*” There is an allusion to His words in xiii. 34, *A new commandment I give unto you, &c.* For what He here calls *My commandment* He there calls a *new commandment.* For He gives this precept to all Christians. For all were represented by the Apostles. For Christ willed by the Apostles and their

successors to convert the whole world. He bids them therefore that out of love to Him they should love and seek the salvation of all nations, should expend all their faculties and labours upon that work, undergo all perils, sustain all persecutions, and lastly, should shed their blood for it. For so He loved them and all other men that He gave His life and endured the death of the Cross for them. Moreover, this precept in the first place concerned the Apostles, because Christ by them was about to accomplish His own work of preaching throughout the world. Wherefore it was the duty of every one to co-operate with and assist every other. For this union and mutual co-operation of many was most efficacious for overcoming all difficulties, and converting all nations however barbarous. And so we see the same thing at the present day in Religious Orders and in Religious and Apostolic men united among themselves. Thus it is said (*Eccles. iv. 12.*), "A threefold cord is not quickly broken."

This example of Christ was followed by S. Elizius, who died in the year 665. This was his last admonition to his people, as Sigobert testifies in his Chronicle: "If ye would pay me back my love for you, keep the commandments of Almighty God. Always breathe after Jesus Christ. Fix firmly His precepts in your minds. Love His name even as I have done."

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Ver. 13.—*Greater love hath no man, &c.* Christ here sets forth the manner and terminus or extremity of His love wherewith He loves us, and of that wherewith He wills that we should love one another. As though He said, I have supremely loved you, therefore I require the same of you, and have a right to ask it, that ye should supremely love one another. For the highest and supreme love is that in which a man not only gives his substance, but his life, that is, freely offers and lays it down for his friends. This I do for you, *i.e.* I will presently lay down My life for you. Do you therefore in like manner give your lives for your friends and neighbours in such a manner that ye do not refuse, but welcome, all labours, perils, persecutions, and every kind of torment and death for their salvation.

You may say, it is greater charity if any one lay down his life for his enemies than that he lay it down for his friends. Some reply to this by saying that the meaning is, There cannot be among men a greater love than to die for a friend, but Mine is a greater love for you, because I die for My enemies. To say *for enemies* was unnecessary, for it is never done among men. Whereas the friendship of Pylades and Orestes in being willing to die for one another is the theme of every one's praise, as something exceeding rare. And this is S. Paul's argument (*Rom. v.*): "For scarcely for a just man doth anyone die: but perchance someone would dare to die for a good man. But God commends His love to us," &c.

1st. And better Ribera and Toletus explain: The comparison here is not between friends and enemies, but between the acts of friendship, thus:

Among all the acts and offices of friendship, none is greater than this, that any one should lay down his life for his friend. This I am about to do for you, who are My friends if ye keep My commandments.

2d. And most fully: friends are here called not those who love, but those who are loved, such as may even be enemies. It means, greater love there cannot be than his who dies for his friends, *i.e.* for those whom he loves and accounts his friends, even though they in fact be not his friends but his enemies. Thus Christ laid down His life upon the Cross for all men, who at the first were sinners and therefore his enemies. But many of them, through that death of His, and the grace which floweth from it, have been justified, and so become His friends and disciples. The Apostles and Apostolic men following Christ have done the same. And all Christians whatsoever ought to do the like, namely, when the salvation of a neighbour's soul is in peril, to expose their lives to rescue it, even though the neighbour be an enemy.

You may urge, Why then does Christ call them friends rather than enemies? I reply, 1st, Because He was speaking to the Apostles, who by His vocation and grace were His friends, although they had before been sinners and enemies. 2d, Rupert answers, "that by the sweetness of His manner of speaking He might instil into His hearers the sweetness of the love which He commanded them." 3d, To teach us that so far as Christ and we are concerned all men must be loved as friends, even though they on their part are hostile to us. For the love of Christ extends itself to all, enemies as well as friends. Wherefore He accounts His enemies friends and beloved, and by this means gains them to be friends instead of enemies to God and Himself. For love is the magnet of love. Nor can there be anything more mighty than love, for love forces enemies to win back love to him who loves them.

Lastly, there are some who understand this saying of Christ not only concerning spiritual and eternal salvation, but also concerning what is corporeal and temporal. They say that it is an act of heroic charity if any one gives his temporal life for the temporal life of his neighbour. For this is permitted, indeed sometimes persuaded, in the order of charity. Wherefore S. Gregory (*Dial 1. 3. c. 37*) praises a certain presbyter named Sanctulus who offered to die instead of a certain deacon who had been condemned to death by the Lombards. But God held the hand of the executioner, so that he could not bring down his uplifted sword upon his neck. The Lombards were struck with amazement, and began to reverence him as a Saint. And at his request they set all their captives free. Such was the power of charity that a man by the offer of his own life redeemed the lives of many.

*Ye are My friends if ye do (Gr.), i.e. if ye shall do, &c.* This sentence refers to what precedes, Thus, I lay down My life for you as My friends. Do you in return render love for love, loving Me as My friends who have loved you. And this ye will do if ye keep My commandments, amongst which the chief, and embracing all the rest, is, that ye love one another.

*Ver. 14.—I will not henceforth call you servants: for the servant knoweth not what his lord doeth, i.e. what he intends and proposes to do.*

deceived. 3d. Power and authority, that he should be allowed by all to be a true witness, and above all suspicion. These three qualifications most perfectly unite in the Holy Spirit. He therefore is the most perfect witness of Christ.

*And ye shall bear witness, &c.* The Greek is *μαρτυρείτε*, which is both of the indicative mood, meaning *ye bear witness*, and the imperative, *bear ye witness*. St. Cyril reads the indicative, as does the Syriac version. The Vulgate, *ye shall bear witness* has the same meaning as *bear witness (imperative)*. He bids them testify by their preaching that Christ is the Son of God. For the future is often put for the imperative.

From this passage learn who, what, and how great is the Holy Ghost.

1st. That He is the Third Person in the Holy Trinity, distinct from the Father and the Son. For in that He proceedeth from, and is sent by Both, He that proceedeth and is sent is distinct from Those who send.

2d, That the Holy Ghost is true God, of one substance with God the Father, because He proceedeth from Him as God from God.

3d. That He proceedeth—not from the Father alone, not from the Son alone, but—unitedly from Both as from one Principle of Spiration.

4th. That He proceedeth not from the Father by Generation, as doth the Son, but by Spiration, so that He is the Holy Spirit. Wherefore SS. Athanasius, Basil, Nazianzen, Chrysostom, Augustine, and others throughout their writings refute the heretic Macedonius, who said, that since the Holy Ghost proceedeth not from the Father by the way of Generation, as the Son doth, He is therefore not Consubstantial with the Father, neither is He God.

5th. That He is the Paraclete, *i.e.* the Comforter and the Exhorter to all goodness.

6th. That He is the very Spirit of Truth, because He teaches all truth, and the true faith, doctrine, and prudence.

7th. That He is the witness of Christ and of His doctrine; the witness, I say, infinitely above all other witnesses, because He is Himself very God.

4th. *From the Father, i.e.* I will send you the Holy Ghost, who is with the Father, forasmuch as He is coeternal and consubstantial with Him.

5th. The words *from the Father* crush the heresy of Eunomius, who taught that the Holy Ghost proceeds not from the Father, but from the Son, so that the Holy Ghost is, as it were, the Son of the Son, and the Grandchild of God the Father. This heresy S. Basil refutes (*lib. 2, contr. eund.*), showing that the Holy Ghost proceeds from the Father and the Son. So also S. Cyril (*lib. 10, c. 33*) teaches that the Holy Spirit is of the Father and the Son, and proceedeth from the Father, but through the Son. Which means nothing else but that which we say, that the Son produces the Holy Spirit from the Father, *i.e.* He hath from the Father to produce the Holy Ghost, as God by the Word created all things. For all things were made by Him.

S. Thomas (1 *par. q. 36. art. 2*), Suarez, and others give the reason *à priori*. Because if the Holy Ghost did not proceed from the Son, He would not be distinguished from the Son. For in the Godhead there is no distinction save in the procession of One from Another, and the distinction of relationship.

*Who proceedeth from the Father.* Thus Christ speaks, and is silent concerning Himself:

1st. Because the Father is the First Principle of the Spiration of the Holy Ghost, as I have said.

2d. Because Christ, for the sake of humility and reverence, to give us an example, is wont to refer all things concerning His authority to the Father.

3d. Because if He had said, *Who proceedeth from Me*, He could not appositely have subjoined, *He shall testify of Me*. For the witness who proceeds from any one, if he gives testimony concerning him among men, is apt to be suspected.

Moreover, Jansen says that these words are to be understood, not concerning the Divine and eternal procession, but concerning that temporal and human procession by which the Holy Ghost is sent to the Apostles and other believers. But that the Divine procession is here spoken of is clear—1st. Because such is the evident meaning of the words when He saith, *Who proceedeth from the Father*. For when Christ speaks of temporal missions, something is added to show what is meant, as when He saith (*chap. xvi.*), *I came forth from the Father, and am come into the world*. 2d. Because He had just before spoken of the temporal mission, saying, *Whom I will send unto you from the Father*. 3d. Because the Fathers in the Council of Florence so understood it (*sess. 13 and 23*). 4th. Because the temporal mission or procession presupposes the eternal. For as I have previously said, in the Godhead One Person is not said to be sent by Another, except the Person who proceeds from Another.

*He shall testify of Me*, that I am the Son of God, the Messiah, the Saviour of the world. And this He shall do both by interior illumination and inspiration, and by external miracles. Now in a witness three things are needful. 1st. Wisdom that he should know the truth. 2d. Honesty, that he should relate it sincerely, and neither deceive, nor be

Ver. 15.—*But I have called you friends*. S. Augustine (*Tract. 85*) inquires in what way this is true: for the Apostles really continued to be servants of Christ, and in the day of judgment He will say to them, as well as others, *Well done, good and faithful servants*. He answers, that there is a twofold kind of servitude, the one that which slaves render to their lords through fear, the other free and filial, which children render to their parents. The Apostles were not the servants of Christ according to the former fashion, but the latter. For in this way servants become friends. To this may be added what Rupert says, *I will not call you servants, i.e. sinners and enemies, because, by Baptism and My grace, I have made you righteous and My friends*.

The true and genuine meaning then is this: Although by your nature and condition ye are My servants, yet I bestow upon you such honour that I will make you and call you My intimate and most trusted friends, insomuch that all things which I have heard of My Father that I as His ambassador should communicate to men, I will communicate; not to the multitudes nor to the Scribes, but to you alone.

He saith *now*, because already when He was going away He revealed to them many things about which He had previously been silent. Other things also, which He had before spoken obscurely in parables, He now clearly and plainly explained to them. *Now* therefore when He was going away, He manifested, by thus explaining things to them, greater trust in them and confidence towards them. Wherefore He raises them to a higher dignity, condition and title, even that of friends. This then is the reason which Christ Himself here gives. He does not therefore deny that they still continued to be servants, but He asserts that, servants though they were, He raised them up to be His intimate friends, and endowed them with this name and prerogative. So Maldonatus, Ribera, &c., but before all others S. Irenæus, *lib. 4. c. 27*.

*The servant knoweth not, i.e.* ordinarily and usually, for some masters have faithful and prudent servants to whom they entrust their counsels and their secrets. But Christ speaks of what is the ordinary course of things among men.

*All things which I have heard of the Father, &c.* You may say, This seems to compete with what Christ had said a little before in the 12th chapter, *I have yet many things to say unto you, but ye cannot bear them now*. Leontius answers that Christ now revealed to the Apostles all things which the Father wished Him at that time to reveal to them, that is to say, all things which they were able to receive. 2d, And better, S. Augustine and Bede answer, that *I have made known* means *I will presently make known, i.e.* after fifty days, at Pentecost.

Somewhat differently Maldonatus, *I have made known, i.e. I have determined to make known*, namely, by the Holy Ghost, whom I am about to send.

*Moraliter*: learn from the saying of Christ that holy souls which are full of love to God, which, treading all earthly things under foot, dwell in heaven, and hold familiar converse with God in prayer, such talk frequently with God as His friends, such are illuminated by God, so that they hear and learn of Him His deepest mysteries and secret counsels. These men understand the Holy Scriptures. They learn of Him what He purposes to do in the time to come, as though they were admitted into the inner presence-chamber of God, and were there made members of His Privy Council. Such were Isaiah, Jeremiah, Daniel, and the rest of the Prophets. S. Bernard eloquently unfolds this teaching (*Tract. de Interior. Dom. c. 69*). "Wouldst thou know, O soul, whosoever thou art, that the sublimity of the Divine revelations is a manifest proof of the Divine love? Now I will not call you servants, He saith, but friends, because all things which I have heard of My Father I have made known unto you. Labour therefore to love Thy God closely and supremely. Pant every hour with thine utmost longing for the joy of Divine contemplation. Gather thyself into thyself, rest only in the desire for God." S. Basil, S. Maximus, and others, have the same teaching. S. Francis, S. Catherine of Sienna, S. Francis Xavier, and very many others, by means of this loving friendship and converse with God, obtained the gifts of understanding and prophecy. So too in the olden time did Henoah, Noe, Abraham, Moses, and others, because they walked with God and conversed familiarly with Him, speaking to Him as a friend with his friend.

Ver. 16.—*Ye have not chosen Me*, &c. S. Augustine, both on this passage and elsewhere (*lib. 1, c. 17, de Predest. Sanct.*) understands by this choosing the predestination of God: I have predestinated you, and chosen you, without any merits of yours, to glory. But this does not agree rightly with the words, *ye have not chosen Me*. For neither could the Apostles choose Christ to heavenly glory, nor does Christ here seem to have wished to reveal His predestination to the Apostles. For this He Himself is wont to attribute to the Father. For to the Father providence is attributed, a part of which is predestination.

More literally the meaning is, Ye did not first choose Me for your Master and Lord, but I first chose and called you, and by My vocation and grace I made you My friends, disciples, and Apostles. So S. Cyril, Chrysostom, and others. Wherefore S. Chrysostom thinks that Christ is here still dwelling upon the parable of the vine and its branches. The meaning then will be, As the husbandman chooses the best vines and grafts to plant in his vineyard, so have I chosen you, O My Apostles, that I should plant you, being made the most excellent vines by My grace, in My vineyard, for the production of grapes, *i.e.* of very many and very excellent believers.

Moreover, Christ saith this,

1st, To show His exceeding love for His Apostles, because He first chose them alone, above all other men who were more noble, learned, and eloquent, to be

but not by the Holy Ghost. The Holy Ghost is said to be sent by the Father and the Son, because He proceedeth from Both as from one Principle of Spiration. So the ancient Greek, as well as the Latin, Fathers understood this passage. They are cited by the Council of Florence (*sess. 18 and 25*), where a union was effected between the Latins and the Greeks, and the Greeks admitted that the Holy Ghost proceeds from the Father and the Son. (*See Cardinal-Bessarion's speech on behalf of union, c. 7.*) Wherefore when it is only said in the creed of the Council of Nice, "I believe in the Holy Ghost," the Council of Constantinople added, *Who proceedeth from the Father*. And when a contention arose about the Son, the Church added, *and from the Son*, as the Council of Florence teaches (*sess. 7*). The same thing is clearly apparent from the words of Christ (*chap. xvi.*), *All things whatsoever the Father hath are Mine: wherefore I said, He shall take of Mine, and shall show it unto you*. For if all things which the Father hath are the Son's, then He also breathes the Holy Ghost. In this manner all the Fathers of the same Council understood the passage. Therefore in the Letters of Union the whole Synod declared, "And since all things which the Father hath, the Father Himself has given to His Only Begotten Son except to be the Father, this very thing that the Holy Ghost proceedeth from the Son, the Son Himself hath eternally from the Father, of Whom also He is eternally begotten." (*See Bellarm. lib. 2, de Christo, c. 20 et seq.*)

Moreover one Divine Person is said to be sent by another, when by the will of Him from whom He proceeds He begins to be anywhere in a fresh manner from that in which He was there before. Thus the Son was sent by the Father in the flesh that He might become man. The Holy Ghost was sent by the Father and the Son to the Apostles, *interiorly* by the abundant grace with which He illuminated their minds, and inflamed their will that they should constantly bear witness to Christ and His doctrine: but He did the same *exteriorly* by means of the fiery tongues, by which He gave efficacy to their words, and also by means of the miracles which He wrought by them.

*I will send from the Father*. Christ said this—

1st. Plainly: as it were thus, When I shall have ascended to the Father in heaven, then I with the Father will send unto you the Holy Ghost.

2d. Theophylact says *from the Father* means, the Father approving and together sending.

3d. *From the Father* may mean that the Son Hath from the Father the Divine Essence, and consequently the power of breathing and sending the Holy Ghost, so that verily with the Father, by the same action and breathing He breathes, and by the same Mission sends, the Holy Spirit. So S. Hilary (*lib. de Synod.*, and the Council of Sirmium.

Ver. 22.—*If I had not come and spoken, &c., they would not have sin, &c.* Sin, viz. of unbelief and hatred, in that they calumniate, and are hostile to, My doctrine and life. Observe: the Scribes and Pharisees before Christ came had true faith, not only in God, but also in Christ as about to come. But when He did come they would not acknowledge Him, because they saw Him poor and lowly, and because He reproved their vices. Wherefore they then became unbelievers, and lost the faith by their own obstinacy. For Jesus abundantly proved to them that He was the Christ, wherefore they were without excuse because they believed Him not.

Ver. 23.—*He that hateth Me hateth My Father also*, because I am come as sent by the Father, and I have spoken the things which He wished Me to speak. Wherefore by despising and hating Me, they despise and hate God the Father. As he who despiseth an ambassador despises the king who sends him.

Ver. 25.—*But that the word may be fulfilled which is written in their law (i.e., in the Old Test., viz. Ps. lix. 5, and xxv. 29), they hated Me gratis (Vulg.), i.e. without a cause*, without My fault, and therefore wickedly and unjustly. For I have given them no other cause of hate, but supremest love. Observe the word *that* does not signify the end intended, but denotes that which happened as a matter of fact from the unbelief and obstinacy of the Jews. The meaning is, And thus there followed that which David and Isaias foretold would be, viz. that the Jews would without a cause pursue Christ with hate.

Vers. 26-27.—*But when the Paraclete is come, whom I will send unto you from the Father, &c.* He means, although I have abundantly demonstrated My divinity to the Jews, so that they are without excuse, yet will I still more demonstrate it by the coming of the Holy Ghost, who shall testify concerning Me, coming from heaven to you alone who have believed in Me, and to those who shall believe through your preaching, so that His advent shall be made known to all when they see you speaking with tongues, and expounding the Scriptures, and working miracles. For ye by preaching the Gospel bear testimony unto all men concerning Me, My doctrine and My works, since ye have been with Me from the time that I began to teach and converse with men.

*Whom I will send unto you from the Father.* From this verse the later Greeks maintain that the Holy Ghost proceeds from, and is breathed by the Father only, not the Son: and therefore they made an open schism from the Latin Church, A.D. 1054, when Michael the patriarch of Constantinople dared for this cause to excommunicate the Roman Pontiff and the Latins. And for this reason, in A.D. 1453, on the very Feast of the Holy Ghost, or during the octave of Whitsunday, Constantinople was taken by the Turks, the Emperor slain, and the empire of the Greeks brought to an end. This therefore is the error of the Greeks; for, as S. Hilary rightly observes, (*lib. 8, de Trin.*) and S. Augustine (*lib. 4, de Trin. c. 20*), this passage rather signifies the contrary, namely, that the Holy Ghost proceeds from the Father and the Son. For this is the meaning of *whom I will send*. For in the Holy Trinity no Person is sent by any other unless He proceeds from Him who sends Him. Wherefore the Father is never said to be sent because He proceedeth from none. The Son is said to be sent by the Father,

Apostles, *i.e.* to be His chief friends, and the Apostles of His Church. Wherefore He tacitly admonishes them that they should love Him in return, and abide constant in His love and obedience. 2d. That considering the lofty height of their dignity and apostleship to which they had been called by Christ, they should labour to be true to it, and so should be beforehand with all nations, and by their preaching should bring them to Christ.

Some writers add that Christ here wished to give the Apostles an incentive to humility: thus, Be it that I have called you friends, and admitted you to share in My secrets, yet do not ye be proud because of this. For ye have not merited it, but it is I who have freely chosen and exalted you.

*And I have placed you that ye should go* (to preach the gospel throughout all nations) *and bring forth fruit, &c.* S. Chrysostom being of opinion that there is an allusion here to the parable of the Vine, explains the words *I have placed*, to mean, *I have planted*, as it were fruitful vines in the vineyard of My Church. Maldonatus explains more simply, *I have declared*. For when any one is made a magistrate, he is first chosen, that is, designated, and settled in his office.

Most simply, you may expound *I have placed* by *I have constituted* you, or that Christ by this word signifies the authority, the firmness, and the fruit of His Apostles, namely, that they were commissioned, and therefore made strong, by Christ, so that no one could deprive them of their dignity, nor hinder their bringing forth fruit, even a most abundant harvest of souls throughout the whole world.

*And that Your fruit may remain:* Cyril refers this to the Gospel which remains, whilst the old Law was not to abide, but to be abrogated by Christ. More plainly and fully, you may refer the word *abide* to the conversion of all nations brought about by the Apostles, which remained even after their death, and which will remain in due and continual succession unto the end of the world. And this as it were the heavenly fruit and reward of the Apostles does remain, and will remain eternally.

*That whatsoever ye shall ask the Father in My name &c.* The word *that* signifies not so much the end aimed at as the effect. The meaning is this, If ye bring forth the fruit for which I have chosen you, it will follow and come to pass that the Father will give you whatsoever ye shall ask in the same sense that I have shown (chap. xiv. 13). The Greek for *I may give* is  $\delta\omega$ , which may be rendered, with S. Chrysostom and Theophylact, in the first person, *I may give*. Wherefore Theophylact gathers from this passage against the Arians that the Son of God is of the same substance with the Father, so that He equally with the Father gives as God the things which are asked of Him. *In My Name*, *i.e.* by My merits. Moreover, S. Augustine says,

“That which we ask in the Saviour’s name is what pertains to salvation.”

Ver. 17.—*These things I command you, &c.* He says *these things* in the plural to signify that there were indeed many particular precepts commanded by Him, but that all of them were included in the one common and easy precept of love, so that if one fulfils that, one fulfils all.

Secondly, You may explain more simply with S. Chrysostom if you take the conjunction *that* to signify the end. Then the meaning will be, These things which I have spoken concerning My love I have said with this only end in view, that ye should have mutual love among yourselves, and that thus ye should endure all things for the salvation of men. To this pertains the exposition of S. Augustine (*Tract. 87*), “Because He had said, *I have placed you that ye should go and bear fruit*, now He saith, *These things I command you*, wishing to teach that the fruit which we are to bear must be love of our neighbour.” And again, “The fruit of the Spirit, saith the apostle, is charity. Concerning this therefore He gives commandment. Deservedly indeed does He often speak of love, as if it were the only thing to be commanded, as being that without which all other good things cannot profit, and which we cannot have without having all other good things by which a man becomes good with it.”

Ver. 18.—*If the world hate you, &c. . . . it first hated Me.* The Greek is *πρῶτον ὑμῶν*, which is best rendered adverbially, meaning, the world hated Me before it hated you. I have trodden before you this path of hatred, and made it smooth for you, so that ye, following Me, may walk joyfully in the same way. For I give Myself to you not only as your companion in persecutions, but your standard-bearer, your leader and your guide. Worldly people He calls *the world*. By them He means 1st, The Jews. 2d, Gentiles addicted to the spirit of the world, and therefore enemies of the doctrine and spirit of Christ.

Christ forewarns His Apostles against the impending hatred and persecutions of the Jews and Gentiles. For the darts which are foreseen are less apt to strike. Thus they would nobly overcome, yea, despise them, and would glory in them as the tokens of Christ. It is, as Ribera remarks, as though He said, Do not wonder or be troubled when the world hates you. It hated Me before you. Rejoice because ye are partakers with Me. This hatred shall do you no harm, even as it has not hurt Me. The world persecutes you because ye are not of it, *i.e.* because ye do not favour its works, but oppose them, as I do. And when He saith this, He leaves it to be understood, But I nevertheless will love you, because ye belong to Me, and are My elect, chosen to condemn the works of the world. Far greater shall be to you the benefit of My love than the harm of the world’s hate.

Great then is this consolation which the members derive from their Head. Listen to S. Cyprian (*lib. 4, Epist. 6*), “The Son of God hath suffered that He might make us sons of God. And shall a son of man not be willing to suffer that he may persevere in being a son of God? If we labour under the world’s hate, Christ bore, this hatred before us. If we endure shame in this world, or banishment, or torture, the world’s Maker and its

Master experienced yet more grievous trials. He it is who admonishes us, saying, *If the world hate you, remember that it first hated Me.*”

Lastly, hear S. Bernard (*Hom. 47, in Cant.*), “Thou art two things to Me, O Lord Jesus, a mirror of endurance, and a reward of suffering. Thou art the pattern of the warrior, and the glory of the victor. Thou teachest my hands to war by the example of Thine own valour. Thou crownest my head after the victory by the presence of Thy majesty.”

Ver. 19.—*If ye were of the world, &c.* Christ here adds another reason, says Chrysostom, showing that it is a proof of virtue to be hated by the world, and of wickedness to be loved by it. The meaning is, if ye loved riches, honours, pleasures, lusts, such as the world loves, it would love you as being like itself. But since it sees you loving the things which are contrary to its base desires, and teaching contempt for earthly pleasures, honours, and lusts, therefore it hateth you. For agreement in character and desires is a cause of love, dissimilarity a cause of aversion and hatred.

S. Augustine considers an objection which may be raised. The wicked persecute the wicked: unrighteous kings and judges punish murderers and adulterers. Then he gives this answer. The world indeed hates its own so far as this, that it injures the wicked. But still it loves them, in that it favours them. To me it seems another answer may be given: worldly men love their own, that is, those who help and share in their designs. If at any time they hate other worldly persons, it is because they oppose their designs, and so are counted their adversaries. And therefore they hated Christ because He reproveth their deeds, and exposed them to men. For the same cause they hated the Apostles.

Ver. 20.—*Remember My word, &c.* For if I suffer the hatred of the Jews, yea even the death of the Cross, ye ought not to be unwilling to undergo the same. For as S. Peter saith, “Christ hath suffered for us, leaving us an example that we should follow His steps.”

*f they have persecuted Me, &c. If they have kept My word, &c. My word, i.e.* My doctrine, law, and precepts.

*But all these things will they do because of My name, i.e.* on My account, because ye are called, and are, Mine.

*Because they know not Him that sent Me: i.e.,* Because they know not that God the Father sent Me, they say that I pretend to be the Son of God, and sent by Him into the world as the Messias. For if they knew and believed this, they would not persecute Me, nor dare to fight against God. He means, This will be glorious for you, that not only for My sake, but for God the Father’s sake, who sent Me, ye will endure persecutions.