

Chapter 14

They being fad, becaufe he faid that he muft goe from them, he comforteth them many waies as putting them in hope to follow him vnto the fame place, fo that they keepe his commandements. Where he telleth them, that himfelf is the way thither according to his Humanitie, and alfo the end according to his Diuinitie, no leffe then his Father, becaufe he is confubftantial, 15. promifing alfo to fend vnto them (that is, to his Church) the Holy Ghoft to be after his departure with them for euer. 18. And faying that it is his promotion (according to his Humanitie) to goe to the Father, for whole obedience this his death shal be, & not for any guilt of his owne.

Let not your hart be troubled. You beleue in God, beleue in me alfo. ² In my Fathers houfe there be ^amany manfions. If not, I would haue told you, Becaufe I goe to prepare you a place. ³ And if I goe, and prepare you a place: I come againe and wil take you to my felf, that where I am, you alfo may be. ⁴ And whither I goe you know, and the way you know.

⁵ Thomas faith to him: Lord, we know not whither thou goeft; and how can we know the way? ⁶ IESVS faith to him: I am the way, and the veritie, and the life. No man commeth to the Father, but by me. ⁷ If you had knowen me, my Father alfo certes you had knowen: and
doe know from hence forth you ‘fhall know’ him, and you haue feen him.

⁸ Philippe faith to him: Lord fhew vs the Father, and it fufficeth vs. ⁹ IESVS faith to him: So lōg time I am with you; & haue you not knowē me? Philippe, he that feeth me, feeth the Father alfo. How faieft thou, doe ye not
beleue. Shew vs the Father? ¹⁰ ‘Doeft thou not beleue’ that I am in the Father, & the Father in me? The wordes that I fpeake to you, of my felf I fpeake not. But my Father

^a Thefe manfiōs fignifie differēces of glorie in Heauen. *Hiero. li. 2. adu. Iouin.*

that abideth in me, he doeth the workes. ¹¹ Beleeue you not, that I am in the Father and the Father in me? Otherwise for the workes themfelues beleeue. ¹² Amen, amen I fay to you, he that beleeueth in me, the workes that I doe, he also fhall doe, and ^agreater then these fhall he doe, ¹³ because I goe to the Father, & whatsoever you fhall aske in my name, that wil I doe: that the Father may be glorified in the Sonne. ¹⁴ If you ask me any thing in my name, that wil I doe. ¹⁵ If you ^aloue me, keepe my commandemēts. ¹⁶ And I wil aske the Father, and he wil giue you another ^bParaclete, that he may abide with you ^cfor euer, ¹⁷ ^dthe Spirit of truth, whom the world can not receiue, because it feeth him not, neither knoweth him, but you ‘know’ him: because he fhall abide with you, and fhall be in you. ¹⁸ I wil not leaue you orphans: I wil come to you. ¹⁹ Yet a litle while: and the world feeth me no more. But you see me: because I liue, and you fhall liue. ²⁰ In that day you fhall know that I am in my Father, and you in me; and I in you. ²¹ He that hath my cōmandements, & keepeth them: he it is that loueth me. And he that loueth me, fhall be loued of my Father: and I wil loue him, and wil manifest my self to him.

²² Iudas faith to him, not that Ifcariote: Lord, what is done, that thou wilt manifest thy self to vs, and not to the world? ²³ IESVS answered, and said to him: If any loue me, he wil keepe my word, and my Father wil loue him, and we wil come to him, and wil make abode with him. ²⁴ He that loueth me not, keepeth not my wordes. And the word which you haue heard, is not mine; but his that sent me, the Fathers. ²⁵ These things haue I spoken to you abiding with you. ²⁶ But the Paraclete the Holy Ghoft, whom the Father wil send in my name, he fhall ^cteach you al things, & fuggest vnto you

^a It is thē possible both to loue Chrif & to keepe his commandements.

^b *Paraclete* by interpretation is either a comforter, or an aduocate: and therefore to tranflate it by any one of thē only, is perhaps to abridge the sense of this place.

^c See the *Annot. vpon the 16. Chap. vers. 12. & 13.*

al things whatfoeuer I fhall fay to you. ²⁷ Peace I leaue to you, my peace I giue to you; not as the world giueth, doe I giue to you. Let not your hart be troubled, nor feare. ²⁸ You haue heard that I faid to you, I goe, and I come to you. If you loued me, you would be glad verily, that I goe to the Father: becaufe the Father is greater then I. ²⁹ And now I haue told you before it come to paffe: that when it fhall come to paffe, you may beleuee. ³⁰ Now I wil not fpeake many things with you. For the Prince of this world commeth, and in me he hath not any thing. ³¹ But that the world may know that I loue the Father: and as the Father hath giuen me commandement, fo doe I: Arife, let vs goe hence.

ANNOTATIONS

*Li. de Babyla
Mart. to. 5.*

12 Greater then thefe) *S. Chryfoftom* in a whole booke againft the Pagans proueth that this was fulfilled not only in *Peters* fhadow, and *Pauls* garments, which as we read in the *Actes*, healed infirmities: but alfo by the *Relikes* and monuments of *Saints*, namely of *S. Babylas*, of whom he there treateth: thereby inferring that *Chrift* is *God*, who could and did performe thefe wonderful wordes, by the very afhes of his feruants, The *Proteftants* cleane contrarie, as patrones of the Pagans infidelitie, as though our *Sauour* had promifed thefe & the like miraculous workes in vaine, either not meaning or not able to fulfil them, fo doe they difcredit al the approued hiftories of the Church concerning miracles wrought by *Saints*: namely that *S. Gregorie Thaumaturgus* remoued a mountaine, the miracles of *S. Paul* the *Eremite* and *S. Hilarion* written by *S. Hierom*, the miracles of *S. Martin* written by *Seuerus Sulpitius*, the miracles testified by *S. Auguftin de Ciuit. Dei*, the miracles approued by *S. Gregorie* in his *Dialogues*, the miracles reported by *S. Bede* in his *Ecclefiastical ftorie* and liues of *Saints*: & al other miracles neuer fo faithfully recorded in *Ecclefiastical* writers. In al which things about their reach of reason and nature, they are as litle perfuaded and haue no more faith then had the Pagans, againft whom *S. Chryfoftom* in the forefaid booke, & *S. Auguftin de Ciu. Dei li. 22. c. 3.* and other *Fathers* heretofore haue written. No man therefore needeth to maruel that the very *Image* of our *Lady*, & the like, doe miracles, euen as *Peters* fhadow did: nor wonder, if fuch things feeme ftranger and greater then thofe which *Chrift* himfelf did: whereas our *Sauour* to put vs out of doubt, faith exprefly, that his *Saints* fhall doe greater things then himfelf did.

*See Annot.
Mat. 17, 20.*

We may and muft eafily beleuee the miracles of *Saints* and of their *relikes*, when *Chrift* himfelf foretellet they fhall doe fuch wonderful things.

The *Heretikes* as faithles in this point, as the old *Pagās*.

16 For euer) If the Holy Ghoft had been promifed only to the Apoftles, their Succelfours & the Church after them could not haue challenged it but it was promifed them for euer. Whereby we may learne, both that the priuiledges and promifes made to the Apoftles were not perfonal, but pertaining to their offices perpetually: and alfo that the Church and Pafours in al Ages had and haue the fame Holy Ghoft to gouerne them, that the Apoftles and primitiue Church had.

The Holy Ghoft is promifed to the Church for euer.

17 The Spirit of truth) They had many particular gifts and graces of the Holy Ghoft before, & many vertues by the fame, as al holy men haue at al times: but the Holy Ghoft here promifed to the Apoftles and their Succelfours for euer, is to this vfe fpecially promifed, to direct them in al truth and veritie: & is contrarie to the fpirit of errour, herefie, & falshood. And therefore the Church can not fall to Apoftafie or Herefie, or to nothing, as the Aduerfaries fay.

The Spirit of truth fhall afsift the Church alwaies.

28 Father greater then I) There is no place of Scripture that feemeth any thing fo much to make for the Sacramentaries, as this and other in outward fhew of wordes feemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet indeed rightly vnderftood after the Churches fenfe, make nothing for their falfe Sect, but only fignifie that Chrifft according to his Manhood was inferiour indeed, and that according to his Diuinitie he came of the Father. And if the Herefie or difeafe of this time were Arianifme, we fhould ftand vpon thefe places and the like againft the Arians, as we now doe vpon others againft the Proteftants, whofe Sect, is the difeafe and bane of this time.

The Arians alleage as plaine Scriptures as the Proteftants.