

# THE HOLY GHOSPEL OF IESVS CHRIST ACCORDING TO IOHN

## THE ARGVMENT OF S. IOHNS GHOSPEL.

S. Iohns Ghospel may be deuided into foure partes.

The first part is of the Actes of Chrifft before his folemne manifeftation of himfelfe, while Iohn Baptift was yet baptizing: *Chap. 1. 2. 3. 4.*

The fecond, of his Actes in Iurie (hauing now begunne his folemne manifeftation in Galilee, *Mat. 4, 12.*) the fecond Eaſter or Paſche of his preaching: *Chap. 5.* For of the first Paſche, we had in the first part. *chap. 2. 13: And the Paſche<sup>1</sup> of the Iewes was at hād.* And that feaſt whereof we haue in this fecond part, *chap. 5, 1: After this there was a feſtiual day<sup>1</sup> of the Iewes,* is thought of good Authors, to be the feaſt of Paſche.

*Iren. li. 2.  
c. 39.*

The third part is of his Actes in Galilee, and in Iurie, about the third Paſche, and after it: *chap. 6, to the 12.* For ſo we haue *chap. 6, 4: And Paſche the feſtiual day<sup>1</sup> of the Iewes was at hand.*

The fourth part is of the fourth Paſche (which we haue in the end of the *chap. 11, 55: And the Paſche<sup>1</sup> of the Iewes was at hand*) that is to ſay, of the Holy weeke of his Paſſion in Hieruſalem: *chap. 12. vnto the end of the booke.*

By which diuiſion it is manifeſt, that the intent of this Euangelift writing after the other three, was, to omit the Actes of Chrifft in Galilee, becauſe the other three had written them at large: and to report his Actes done in Iurie, which they had omitted.

And this he doth, becauſe Iurie with Hieruſalem and the Temple, being the principal part of the Country, there abode the principal of the Iewes, both for

---

<sup>1</sup> This ſpeech very cōmon in this Ghospel, as appeareth by the places here marked, declareth that he writeth to the Gentils.

authoritie, and alfo for learning in the law or knowledge of the Scriptures, and therefore that was the place, where our Lord IESVS finding in the Head it felfe and in the leaders of the reft, fuch wilful obftinacie and desperate refiftance, as the Prophets had foretold, did by this occafion, much more plainely then in Galilee, both fay and proue, at fundry times, euen euery yeare of his preaching, himfelfe to be the CHRIST that had benee fo long promifed vnto them, and expected of them: and the fame CHRIST to be not only a man, as they imagined, but alfo the natural, confubftantial, and coeternal Sonne of God the Father, who now had fent him. Therefore thefe were the wordes and deedes that ferued beft the purpofe of this Euangelift, being to shew the glorie and excellencie of this Perfon IESVS: that thereby the Gentils might fee how worthily Hierufaleme and the Iewes were reprobated who had refused yea & crucified fuch an one: and how wel & to their owne faluation themfelues might doe, to receiue him and to beleue in him. For this to haue benee his purpofe, himfelfe declareth in the end, faying: *Thefe are written, that you may beleue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his name.*

*Io. 20, 31.*

And herevpon it is, that S. Hierom writeth thus in his life: *Iohn the Apoftle whom IESVS loued very much, the fonne of Zebedee, the brother of Iames the Apoftle whom Herod after our Lords Paffion beheaded, laft of al wrote the Ghofpel, at the request of the Bifhops of Afia, againft Cerinthus, and other Heretikes, and fpecially againft the affertion of the Ebionites then rifing, who fay that Chrift was not before MARIE. Whereupon alfo he was compelled to vtter his Diuine Natiuitie.*

*Hier. in Catal.*

*Io. 21, 20.*

*Mat. 4, 21.*

*Act. 12, 2.*

Of his three Epiftles, and of his Apocalypfe, fhall be faid in their owne places.

It followeth in S. Hierome, that *In the fecond perfecution vnder Domitian, fourteene yeares after the perfecution of Nero he was exiled into the ile Patmos. But after that Domitian was flaine, and his actes for his paffing crueltie repealed by the Senate; vnder Nerua the Emperour he returned to Ephefus, and there continuing*

*vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Asia: and worne with old age, he died the threescore and eight yeare after the Palsion of our Lord, and was buried besides the fame citie.*

Whose excellencie the fame holy Doctour thus briefly describeth. *li. 1. Aduers. Iovinianum.*

Io. 13, 23, 24. John the Apostle, one of our Lords Disciples, who  
 Io. 21, 20. was the yongest among the Apostles, and whom the faith  
 of Christ found a virgin, remained a virgin, and therefore  
 is more loued of our Lord, and lieth vpon the brest of  
 IESVS: and that which Peter durst not aske, he desireth  
 him to aske. And after the resurrection, when Marie  
 Magdalen had reported that our Lord was risen againe,  
 Io. 20, 4. both of them ranne to the Sepulchre, but he came  
 thither first: and when they were in the ship and fished  
 in the lake of Genesareth, IESVS stood on the shore, nei-  
 Io. 21, 7. ther did the Apostles know who they saw: onely the  
 virgin, knoweth the virgin & faith to Peter: *It is our  
 Lord.* This John was both an Apostle, & Euangelist, and  
 Prophet. An Apostle, because he wrote to the Churches  
 as a Maister: an Euangelist, because he compiled a booke  
 of the Gospel, which (except Matthew) none other of  
 the twelue Apostles did: a Prophet, for he saw in the ile  
 Patmos, where he was banished by Domitian the Em-  
 perour for the testimony of our Lord, the Apocalypse,  
 containing infinite mysteries of things to come. Tertul-  
 lian also reporteth, that at Rome being cast into a barrel  
 of hote boiling oile, he came forth more pure and fresher  
 or liuelier, then he went in. Yea and his Gospel it  
 self much differeth from the rest. Matthew beginneth to  
 write as of a man: Marke of the prophesie of Malachie  
 and Esay. Luke of the Priest-hood of Zacharie: The first  
 hath the face of a man, because of the genealogie: the  
 second the face of a lion, for the voice of one crying in  
 the desert: the third the face of a calfe, because of the  
 Priest-hood. But John as an Eagle flieth to the things  
 on high, and mounteth to the Father him self, saying: *In  
 the beginning was the WORD, and the WORD was with  
 God, and God was the WORD.* Thus farre S. Hierome.

Vpon this Ghospel there are the famous commen-  
taries of S. Auguftine called *Tractatus in Euang. Ioan.*  
*to. 9.* and twelue bookes of S. Cyrils commentaries.

## Chapter 1

The 1. parte: THE  
ACTS of Chrifft before  
his manifestation,  
whiles Iohn Baptift  
was yet baptizing

*The preface of the Euangelift, commending Chrifft (as  
being God the Sonne incarnate) to the Gentils, and fet-  
ting out the blindnes of the Iewes in not receiuing him.  
19. Then, the teftimonies of Iohn Baptift, firft to the  
folemne legacie of the Iewes: 29. fecondly, when he faw  
IESVS come to him: 35. thirdly, to his owne Difciples  
alfo putting them ouer from himfelf to IESVS who made  
it plainer to them that he is Chrifft, 40. and fo began he  
to haue Difciples.*

**I**n the beginning <sup>1</sup>was the WORD, and the WORD  
was <sup>2</sup>with God, and <sup>3</sup>God was the WORD. <sup>4</sup>This  
was in the beginning with God. <sup>5</sup>Al things were  
made <sup>6</sup>by him: and without him was made 'nothing.  
That which was made,' <sup>7</sup>in him was life, and the life was  
the light of men: <sup>8</sup>and the light fhineth in darkeneffe,  
and the darkeneffe did not comprehend it. <sup>9</sup>There was  
a man fent from God, whofe name was Iohn. <sup>10</sup>This man  
came for teftimonie; to giue teftimonie of the light, that  
al might beleue through him. <sup>11</sup>He was not the light,  
but to giue teftimonie of the light. <sup>12</sup>It was the true  
light, which lighteneth euery man that commeth into  
this world. <sup>13</sup>He was in the world, and the world was  
made by him, and the world knew him not. <sup>14</sup>He came  
into his owne, and his owne receiued him not. <sup>15</sup>But  
as many as receiued him, <sup>16</sup>he gaue them <sup>a</sup>power to be  
made the fonnes of God, to thofe that beleue in his  
name. <sup>17</sup>Who, not of bloud, nor of the wil of flefh, nor  
of the wil of man, but of God are borne. <sup>18</sup>AND THE  
<sup>19</sup>WORD WAS MADE FLESH, and dwelt in vs (and we faw  
the glorie of him, glorie as it were of the Only-begotten

nothing that was  
made.

ET VERBUM CARO  
FACTVM EST.

<sup>a</sup> Beza falfly tranflated *dignitatem* for *potestatem*. ἐξουσίαν

of the Father) ful of grace and veritie. <sup>15</sup> Iohn giueth teftimonie of him, and crieth faying: This was he of whom I fpake, He that shal come after me, <sup>a)</sup>is made before me: becaufe he was before me. <sup>16</sup> And of his fulnes we al haue receiued, and grace for grace. <sup>17</sup> For the law was giuen by Moyfes, grace and veritie was made by IESVS Chrif. <sup>18</sup> God <sup>♠</sup>no man hath feen at any time: the only-begotten Sonne which is in the bofome of the Father, he hath declared.

<sup>19</sup> And this is Iohns teftimonie, when the Iewes fent from Hierufalem Priests and Leuites to him, that they should aske him, who art thou? <sup>20</sup> And he confeffed, and did not denie: and he confeffed, That I am not CHRIST.

*Mal. 4, 5.* <sup>21</sup> And they asked him: What then? Art thou Elias?  
*Deu. 18, 15.* And he faid: I am not. Art thou <sup>b)</sup>the Prophet? And he answered: No. <sup>22</sup> They faid therefore vnto him: Who art thou, that we may giue an answer to them that fent vs? what faieft thou of thy felf? <sup>23</sup> He faid: *I am the voyce of one crying in the defert, make ftraight the way of our Lord*, as Efaie the prophet faid. <sup>24</sup> And they that were fent were of the Pharifees. <sup>25</sup> And they asked him, and faid to him: why then doeft thou baptize, if thou be not Chrif, not Elias, nor the Prophet <sup>26</sup> Iohn answered them, faying: <sup>c)</sup>I baptize in water; but there hath ftood in the middes of you whom you know not. <sup>27</sup> The fame is he that fhall come after me, that is made before me; whose latchet of his fhoe I am not worthie to loofe. <sup>28</sup> Thefe things were done in Bethania beyond Iordan, where Iohn was baptizing.

<sup>29</sup> The next day Iohn faw IESVS comming to him, and he faith: *Behold the Lamb of God, behold him that taketh away ‘the finne’ of the world.* <sup>30</sup> This is he of whom I faid: After me there commeth a man, which

Agnus Dei at  
Maffe.

<sup>a</sup> He is preferred & made of more dignitie and excellencie then I, becaufe he was before me & al things Eternal God.

<sup>b</sup> By like the Iewes ignorātly vnderftood not the place in Deuteronomie, of Chrif, and therfore they aske alfo whether he be the Prophet there fpoken of. See alfo *c. 7, 40.*

<sup>c</sup> He doth oftē here fignifie the great difference of his Baptifme & of Chrif, as of his perfon & Chrif. See *Annot. Mat. 3.*

is made before me: becaufe he was before me. <sup>31</sup> And I knew him not, but that he may be manifested in Ifrael, therefore came I baptizing in water. <sup>32</sup> And Iohn gaue teftimonie, faying: That I faw <sup>a</sup>the Spirit defcending as a doue from Heauen, and he remained vpon him. <sup>33</sup> And I knew him not: but he that fent me to baptize in water, he faid to me: He vpon whom thou shalt fee the Spirit defcending and remaining vpon him, he it is that baptizeth in the Holy Ghoft. <sup>34</sup> And I faw; and I gaue teftimonie that this is the Sonne of God.

<sup>35</sup> The next day againe Iohn ftood, and two of his Difciples. <sup>36</sup> And beholding IESVS walking, he faith: Behold the Lamb of God. <sup>37</sup> And the two Difciples heard him fpeaking, and they followed IESVS. <sup>38</sup> And IESVS turning, and feeing them following him, faith to them: What feeke you? Who faid to him: Rabbi (which is called by interpretation, Maifter) where dwelleft thou? <sup>39</sup> He faith to them: Come and fee. They came, and faw where he abode, and they taried with him that day: and it was about the tenth houre. <sup>40</sup> And Andrew the brother of Simon Peter was one of the two that had heard of Iohn, and followed him. <sup>41</sup> He findeth firft his brother Simon, and faith to him: We haue found MESSIAS, <sup>a</sup>)which is being interpreted, CHRIST. <sup>42</sup> And he brought him to IESVS. And IESVS <sup>a</sup>looking vpon him, faid: Thou art Simon the fonne of Iona: thou fhalt be called *Cephas*, <sup>b</sup>)which is interpreted, *Peter*. <sup>43</sup> On the morow he would goe forth into Galilee, and he findeth Philippe. And IESVS faith to him: Follow me. <sup>44</sup> And Philippe was of Bethfaida, the citie of Andrew and Peter. <sup>45</sup> Philippe findeth Nathanael, and faith to him: Him whom Moyfes in the law, and the Prophetes wrote of, we haue found, IESVS the fonne of Iofeph, of Nazareth. <sup>46</sup> And Nathanael faid to him: From Nazareth can there be any good? Philippe faith to

---

<sup>a</sup> Mefsias in Hebrew, in Greeke Chrif, in English Anointed, to wit, with the fpiritual oile of grace aboue his brethren. *Ps. 44*

<sup>b</sup> Cephas in Syriake, & Peter in Greeke, in Englifh Rocke. See *Mat. 16, 18*.

him: Come and see. <sup>47</sup> IESVS saw Nathanael comming to him, and he faith of him: Behold an Israelite in very deed, in whom there is no guile. <sup>48</sup> Nathanael faith to him: How knowest thou me? IESVS answered and said to him: Before that Philippe did call thee, when thou wast vnder the figtree, I saw thee. <sup>49</sup> Nathanael answered him and faith: Rabbi, thou art the Sonne of God, thou art the King of Israel. <sup>50</sup> IESVS answered, and said to him: Because I said vnto thee, I saw thee vnder the figtree, thou belieuest; greater then these things shalt thou see. <sup>51</sup> And he faith to him: Amen Amen I say to you, You shall see the Heauen opened, and the Angels of God ascending and descending, vpon the Sonne of man.

*Gen. 28, 12.*

## ANNOTATIONS

1 Was the Word) The second Person in Trinitie which is the natural, only, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or speeches of the Prophets and Apostles (written and spoken by Gods commandment for the uttering of his diuine will towards man) be called his word, but in a more diuine, eminent and ineffable sort, to expresse vnto vs in a sort, by a terme agreeable to our capacitie, that he Sonne of God so is and so from euerlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is & issueth out of our intelligence & mind. This WORD then, Sonne, or second Person in the holy Trinitie, was & had his being then already, when other creatures (of what sort soeuer) had but their beginning, and therefore cannot be a creature, as many Heretikes before the writing of this Gospell thought, and as the Arians after taught. And this first sentence of the Gospell not only the faithful, but the Platonikes did so admire (as S. Auguſtine writeth) that they wished it to be written in gold.

How God the Sonne is called the WORD.

*Augu. de Ciu. Dei. li. 10. c. 19.*

The Platonikes.

1 With God) Because a man might say: If the WORD were before any thing was created, where or how could he be? the Euangelist preuenting that carnal concept, faith first, that he was with God, whose being dependeth not vpon time, place, space, or any other creatures, all which were made by him. Secondly, he giueth vs to vnderstand, that the WORD hath his proper subsistence or personallitie distinct from God the Father, whereby Sabellius the old Heretike is refuted. Thirdly, here is insinuated the order of these two persons, one towards the other, to wit, that this Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute here the blasphemie of Caluin, holding

The WORD coeternal with the Father, distinct in Person and of the Father.

*Calu. inst. li. 1. c. 13. Sect. 23. & 25.*

## THE GHOSPEL ACCORDING TO JOHN

the fecond Perfon to be God, not as of the Father, but as of himfelf. And yet fuch are the bookes that our youth now read commonly in England, and that by commandement.

The WORD true  
God by nature.

1 God was the Word) Left any man vpon the premiffes, which fet forth the relation, & diftinction of the fecond Perfon from the firft, might thinke that the Father only were God, the Euangelift exprefly teacheth, the WORD to be God. For though the wordes feeme to lie otherwife (becaufe we haue of purpofe followed the elegancie which the Euangelift himfelf obferued in placing them fo, and therfore they ftand fo both in Greeke and Latin) yet indeed the confttruction is thus: *The WORD was God*, and (as in his firft Epiftle the fame Apoftle writeth) *true God*: left any might fay (as the Arians did) that he was God indeed, but not truly & naturally, but by common adoption or calling, as good men in the Church be called the fonnes of God. What wonderful wrangling and tergiuerfation the Arians vfed to auoid the euidence of this place, we fee in *S. Auguftine. li. 3. de Doct. Chrift. c. 2.* euen fuch as the Proteftants doe, to auoid the like wordes, *This is my body*, concerning the B. Sacrament.

1. Io. c. 5, 20.

The Proteftants are like  
the wrangling Arians.

The WORD not a crea-  
ture but the Creatour.

3 By him) Againe, by this he fignifieth the eternitie, diuinitie, omnipotencie, and equalitie of the WORD or Sonne, with God the Father, becaufe by him al things were created. Al things he faith, both vifible of this world, and inuifible, as Angles and al Spiritual creatures. Wherevpon it is euident alfo, that himfelf is no creature, being the Creatour of al: neither is finne of his creation, being a defect of a thing, rather then a thing it felf, and therfore neither of not by him.

Free-wil.

12 He gaue them power) Free wil to receiue or acknowledge Chrift, & power giuen to men, if they wil, to be made by Chrift the fonnes of God: but not forced or drawen therevnto by any neceffitie.

Humble kneeling at  
the folemne wordes  
of Chriffs incarnation

14 The Word made flesh) This is the high and diuine teftimonie of Chriffs incarnation and that he vouchsafed to become man. For the acknowledging of which inexplicable benefit & giuing humble thanks for the fame, al Chriftian people in the world by tradition of the Fathers prostrate themfelues or kneele downe, when they heare it fung or faid at the holy Maffe, either in this Ghofpel, or in the Creede by thefe wordes: *Et homo factvs est.*

How mortal men fee  
God.

18 No man hath feen) Neuer man in this mortalitie faw God in the very shape and natural forme of the diuine effence, but men fee him only in the shape of vifible creatures, in or by which it pleafeth him to fhew himfelf vnto many diuerfly in this world: but neuer in fuch fort as when he fhewed him felf in the Perfon of the Sonne of God, being made truly man and conuerfing with men.

The B. Trinitie.

32 The Spirit) Here is an euident teftimonie of the third Perfon in Trinitie, which is the Holy Ghoft: fo that in this one Chapter we finde exprefly againft al Heretikes, Iewes, & Pagans,



fet forth the truth of the Churches doctrine concerning the whole Trinitie.

42 Looking vpon him) This beholding of Simon, infinuateth Christs designation: and preferring of him to be the cheefe Apoftle, the Rocke of the Church and his Vicar, and therefore vpon that Diuine prouidence & intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriake word, as much to fay as Rocke or ftone. And S. Paul commonly calleth him by this name *Cephas*, whereas other both Greekes and Latines cal him altogether by the Greeke word, *Peter*, which fignifieth the felf fame thing. Whereof S. Cyril faith, that our Sauour by foretelling that his name fhould no more now be Simon, but *Peter*, did by the word itfelf aptly fignifie, that on him, as on a rocke and ftone moft firme, he would build his Church.

Peter by his new name defigned to be the Rocke of the Church.

*Li. 2. c. 12. in  
Iohn.*

## Chapter 2

*At the request of his mother he worketh his firft miracle turning water into wine at a mariage in Galilee, although the time of his manifestation be not yet come. 12. Then in Hierufalem at Pafche, being but one, and yet obfcure, he throweth out of the Temple moft miraculoufly al the marchantes. 28. And being yet of the blind Iewes afked a figne, he fignifieth fo long before, that they should kill him, but he wil rife againe the third day. 23. Which alfo prefently they would doe, but that he knowing their falfe hartes (though many beleue in him) wil not tarie among them.*

**A**nd the third day there was a mariage made in Cana of Galilee: and the mother of IESVS was there. <sup>2</sup> And <sup>♠</sup>IESVS alfo was called, and his Difciples to the mariage. <sup>3</sup> And the wine failing, the mother of IESVS faith to him: <sup>♠</sup>They haue no wine. <sup>4</sup> And IESVS faith to her: <sup>♠</sup>What is to me and thee woman? my houre commeth not yet. <sup>5</sup> His mother faith to the minifters: <sup>♠</sup>Whatfoeuer he fhall fay to you, doe ye. <sup>6</sup> And there were fet there fix water-pots of ftone, according to the purification of the Iewes, holding euery one two or three meafures. <sup>7</sup> IESVS faith to them: Fill the water-pots with water. And they filled them vp to the

top. <sup>8</sup> And IESVS faith to them: Draw now, and carie to the cheefe fteward. And they caried it. <sup>9</sup> And after the cheefe fteward tafted the water made wine, <sup>a</sup>)and knew not whence it was, but the minifters knew that had drawne the water; the cheefe fteward calleth the bridegrome, <sup>10</sup> and faith to him: Euery man firft fetteth the good wine, and when they haue wel drunke, then that which is worfe. But thou haft kept the good wine vntil now. <sup>11</sup> This beginning of miracles did IESVS in Cana of Galilee: and he manifested his glorie, and his Difciples beleueed in him.

<sup>12</sup> After this he went downe to Capharnaum himfelf and his mother, and his brethren, and his Difciples; and there they remained not many daies. <sup>13</sup> And the Pafche of the Iewes was at hand, and IESVS went vp to Hierufalem: <sup>14</sup> and he found in the Temple them that fold oxen and fheep and doues, and the bankers fitting. <sup>15</sup> And when he had made as it were a whip of litle cordes, he <sup>♠</sup>caft them al out of the Temple, the fheep alfo and the oxen, and the money of the bankers he powred out, and the tables he ouerthrew. <sup>16</sup> And to them that fold doues, he faid: Take away thefe things hence, and make not the houfe of my Father, a houfe of marchandife. <sup>17</sup> And his Difciples remembred that it is written: *The zeale of thy houfe hath eaten me.* <sup>18</sup> The Iewes therfore answered and faid to him: What figne doeft thou fhew vs, that thou doeft thefe things <sup>19</sup> IESVS answered and faid to them: Diffolue this temple, and in three daies I wil raife it. <sup>20</sup> The Iewes therfore faid: In fourtie and fix yeares was this Tēple built, & wilt thou raife it in three daies? <sup>21</sup> But he fpake of the tēple of his body <sup>22</sup> Therefore when he was rifen againe from the dead, his Difciples remembred, that he faid this, and they beleueed the fcripture and the word that IESVS did fay. <sup>23</sup> And when he was at Hierufalem in the Pafche, vpon the feftiual day, many beleueed in his name, feeing his fignes which he did. <sup>24</sup> But <sup>♠</sup>IESVS did not commit

*Pf. 68, 10.*

*Mt. 26, 61. 27, 40.*

---

<sup>a</sup> He that feeth water turned into wine, needeth not difpute or doubt how Chrift changed bread into his body.

himself vnto them, for that he knew al, <sup>25</sup> and becaufe it was not needful for him that any fhould giue teftimonie of man; for he knew what was in man.

## ANNOTATIONS

*Cyrl. in  
2. Io. c. 22.*

2 IESVS alfo was called) By his vouchsafing to come with his to the Mariage, he approueth the cuftome of the faithful in meeting at honeft feaftes and recreations for maintenance of loue, peace, and amitie among them felues: he reprobeth the heresie of Tatian, Marcion, and fuch like condemning wedlocke: laftly (as S. Cyril faith) he fanctifieth and bleffeth the mariage of the Faithful in the new Testament, making it a new creature in him, and difcharging it of the manifold maledictions and diforders wherein it was before. By which benediction the often diuorces, remariages, and pluralities of wiues, and the womens feruile fubiectiō and imparitie in that cafe, be redreffed and reduced to the primitive inftitution, and fo Chriftian mariage made a Sacrament. See *S. Aug. de nupt. & concup. li. 1. c. 10. & 21. li. 3 de adult. coniug. c. 8.*

Chrift with his  
prefence honoureth  
and approueth  
Mariage.

3 They haue no wine) Our Lady many waies vnderftood that now the time approached of manifefting him felf to the world by miracles and preaching, and nothing doubted but that he would now begin at her requeft. Whereby we learne that Chrift ordinarily giueth not his graces, but humbly asked and requested thereunto; and that his mothers interceffion is more then vulgarly effectual, and that he denieth her nothing.

Our Ladies in-  
terceffion.

4 What is to me and thee?) Becaufe this fpeech is fubiect to diuers fenfes, we keepe the wordes of our text, left by turning it into any English phrafe, we might ftraiten the Holy Ghofts intention to fome certaine fenfe either not intended, or not only intended, and fo take away the choife and indifferencie from the Reader, whereof (in holie Scripture fpecially) al Tranflatours muft beware. Chrift then may meane here, what is that, woman, to me & thee being but ftrangers, that they want wine? as fome interpret it. Or (which is the more proper vfe of that kind of fpeech in holy writ) what haue I to doe with thee? that is, why should I haue refpect to thy defire in this cafe? in matters touching my charge & the commiffion of my Father for preaching, working miracles, and other graces, I muft not be tied to flesh and bloud. Which was not a reprehention of our Lady, or fignification that he would not heare her in this or other things pertaining to Gods glorie or the good of men, for the euent sheweth the contrarie: But it was a leffon to the companie that heard it, and namely to his Difciples, that refpect of kinred should not draw them to doe any thing againft

Tranflatours of  
holie Scriptures.

## THE GHOSPEL ACCORDING TO JOHN

reaſon, or be the principal motion why they doe their dueties, but Gods glorie.

Our Lady doubteth  
not but Chriſt wil  
grant her petition.

5 Whatſoeuer he ſhal ſay) By this you ſee, our Lady by her diuine prudence and entire familiaritie and acquaintance with al his manner of ſpeeches, knew it was no checke to her, but a doctrine to others: & that ſhe had no repulſe, though he ſeemed to ſay his time was not yet come to worke miracles: not doubting but he would begin a litle before his ordinary time for her ſake, as S. Cyril thinketh he did: and therefore ſhe admoniſheth the waiters to marke wel, & to execute whatſoeuer Chriſt ſhould bid them doe.

*li. 2. in Io. c. 23.*

Prophaners of Gods  
Church are to be pun-  
iſhed in foul & body  
by the Spiritual power.

15 Caſt them out) By this chaſtifying corporally the defilers & abuſers of the Temple, he doth not only ſhew his power, that being but one poore man he could by force execute his pleaſure vpon ſo many ſturdy fellowes: but alſo his ſoueraigne authoritie ouer al offenders; and that not vpon their foules only, as by excommunication and ſpiritual penalties, but ſo farre as is requiſite for the execution of ſpiritual iuriſdiction, vpon their bodies and goods alſo. That the Spiritualltie may learne, how farre and in what caſes, for iuſt zeale of Chriſts Church, they may vſe and exerciſe both ſpiritually and temporally their forces and faculties againſt offenders, ſpecially againſt the prophaners of Gods Church, according to the Apoſtles alluſion *1. Cor. 3. If any defile the Temple of God him wil God deſtroy.*

The B. Sacrament is not  
to be giuen to nouices  
or yonglings in faith.

24 IESVS committed not himſelf) S. Auguſtine applieth this their firſt faith and beleefe in Chriſt, fodenly raifed vpon the admiration of his wonders, but yet not fully formed or eſtabliſhed in them, vnto the faith of Nouices or Catechumens in the Church & Chriſt not committing his Perſon to them as yet, to the Churches like warineſſe and wifedom, in not opening nor giuing to them our Lord in the B. Sacrament, becauſe al were not to be truſted with that high point without full trial of their faith.

*Tract. in Io. 11.*

### Chapter 3

*He teacheth Nicodemus, that to come to the Kingdom of God, Baptiſme is neceſſarie, as being our Regeneration. 10. Which point Nicodemus as then not vnderſtanding. 11. he ſheweth that they muſt beleue him, and what good cauſe there is for them ſo to doe. 23. After this he alſo baptized, & Iohn likewiſe at the ſame time, 25. Whereupon a queſtion being moued, whether Baptiſme is better, 27 Iohn anſwereth it by ſaying, that he is ſo farre inferiour to Chriſt, as a mere man to God moſt high.*

**A**nd there was a man of the Pharisees, named Nicodemus, a Prince of the Iewes. <sup>2</sup> This man came to IESVS by night, and said to him: Rabbi, we know that thou art come from God a Maister; for no man can doe these signes which thou doest, vnles God be with him. <sup>3</sup> IESVS answered, and said to him: Amen, Amen I say to thee, vnles a man be borne againe, he can not see the Kingdom of God. <sup>4</sup> Nicodemus said to him: How can a man be borne, when he is old? can he enter into his mothers wombe againe & be borne? <sup>5</sup> IESVS answered: Amen, Amen I say to thee, vnles a man be <sup>a</sup>borne againe of water and the Spirit, he can not enter into the Kingdom of God. <sup>6</sup> That which is borne of the flesh, is flesh: & that which is borne of the Spirit, is spirit. <sup>7</sup> Maruel not, that I said to thee, You must be borne againe. <sup>8</sup> The Spirit breatheth where he wil; <sup>a</sup>)and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth: so is every one that is borne of the Spirit. <sup>9</sup> Nicodemus answered, & said to him: How can these things be done? <sup>10</sup> IESVS answered, and said to him: Thou art a Maister in Israel, and art thou ignorant of these things? <sup>11</sup> Amen, Amen I say to thee, that we speeke that which we know, and that which we haue seen we testify, and our testimony you receiue not. <sup>12</sup> If I haue spoken to you earthly things, and you beleue not: how if I shal speake to you heavenly things, wil you beleue? <sup>13</sup> And no man hath ascended into Heauen, but he that descended from Heauen, the Sonne of man which is in Heauen. <sup>14</sup> And as Moyfes exalted the serpent in the desert, so must the Sonne of man be exalted: <sup>15</sup> that every one which beleueth in him, perish not, but may haue life euerlasting. <sup>16</sup> For so God loued the world, that he gaue his only-begotten Sonne, that every one that beleueth in him, perish not, but may haue life euerlasting. <sup>17</sup> For God sent not his Sonne into the world, to iudge the world, but that the

*Nu. 21, 9.*

<sup>a</sup> We follow rather S. Aug. & those ancient Fathers, which most commonly vnderstand this place of the Holy Ghost, & not of the winde: although both senses be good.

world may be faued by him. <sup>18</sup> He that beleeueth in him, is not iudged. But he that doth not beleeeue, <sup>19</sup> is already iudged: becaufe he hath not beleeeued in the name of the only-begotten Sōne of God. <sup>19</sup> And this is the iudgment: becaufe the light is come into the world, and men haue loued the darkeneffe rather then the light: for their workes were euil. <sup>20</sup> For euery one that doth il, hateth the light, and commeth not to the light, that his workes may not be controuled. <sup>21</sup> But he that doth veritie, cometh to the light, that his workes may be made manifest, becaufe they were done in God.

<sup>22</sup> After theſe things IESVS came and his Diſciples into the countrie of Iewrie; & there he abode with them, and baptized. <sup>23</sup> And Iohn alſo was baptizing in Ænon beſide Salim; becauſe there was much water there, and they came, and were baptized. <sup>24</sup> For Iohn was not yet caſt into priſon. <sup>25</sup> And there roſe a queſtion of Iohns Diſciples with the Iewes concerning purification. <sup>26</sup> And they came to Iohn, and ſaid to him: Rabbi, he that was with thee beyond Iordan, to whom thou didſt giue teſtimonie, behold he baptizeth, and al come to him. <sup>27</sup> Iohn answered and ſaid: A man can not receiue any thing, vnleſſe it be giuen him from Heauen. <sup>28</sup> Your felues doe beare me witneſſe, that I ſaid, I am not CHRIST; but that I am ſent before him. <sup>29</sup> He that hath the bride, is the bridegrome: but the freind of the bridegrome that ſtandeth and heareth him, reioyceth with ioy for the voice of the bridegrome. This my ioy therfore is filled. <sup>30</sup> He muſt increaſe, and I diminifh. <sup>31</sup> He that cometh from aboue, is aboue al. He that is of the earth, of the earth he is, and of the earth he ſpeaketh. He that cometh from Heauen, is aboue al. <sup>32</sup> And what he hath ſeen and heard, that he teſtifieth: and his teſtimonie no men receiue. <sup>33</sup> He that hath receiued his teſtimonie, hath ſigned that God is true. <sup>34</sup> For he whom God hath ſent, ſpeaketh the wordes of God. For God doth not giue the ſpirit by meaſure. <sup>35</sup> The Father loueth the Sonne: & he hath giuen al things in his hand. <sup>36</sup> He that beleeueth in the Sonne: hath life euerlaſting: but

*Io. 1, 19.*

*Io. 1, 20.*

he that is incredulous to the Sonne, fhall not fee life, but the wrath of God remaineth vpon him.

## ANNOTATIONS

5 Borne againe of water) As no man can enter into this world nor haue his life & being in the fame, except he be borne of his carnal parents: no more can a man enter into the life & ftate of grace which is in Chrift, or attaine to life euerlafting, vnles he be borne and baptized of water and the Holy Ghoft. Whereby we fee firft, this Sacrament to be called our regeneration or fecond birth, in refpect of our natural and carnal which was before. Secondly, that this Sacrament confifteth of an external element of water, and internal vertue of the Holy Spirit: wherein it excelleth Iohns Baptifme, which had the external elemēt, but not the fpiritual grace. Thirdly, that no mā can enter into the Kingdom of God, nor into the fellowfhip of Holy Church, without it. Whereby the Pelagians, & Caluinifts be condemned, that promife life euerlafting to yong children that die without Baptifme, and al other that thinke only faith to ferue, or the external element of water fuperfluous or not neceffarie: our Sauours wordes being plaine & general. Though in this cafe, God which hath not bound his grace, in refpect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and defire to haue that Sacrament, but by fome remedileffe neceffitie could not obtaine it. Laftly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the worke itfelf (which al Proteftants denie) becaufe it fo breedeth our fpiritual life in God, as our carnal birth giueth the life of the world.

Baptifme in water neceffarie to faluatiō.

*Aug. hares. 88.*

Baptifme in water in two cafes otherwife fupplied.

18 Is iudged already) He that beleueth in Chrift with faith which worketh by charitie (as the Apoftle fpeaketh) fhall not be condemned at the later day nor at the houre of his death: but the Infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profeffion and fentence condemned, and fhall not come to iudgement either particular or general, to be difcuffed according to his workes of mercie done or omitted. In which fenfe S. Paul faith that the obftinate Heretike is condemned by his owne iudgement, preuenting in himfelf, of his owne free wil, the fentence both of Chrift and of the Church.

*Gal. 5, 6.*

Euery infidel, & namely Heretikes, are iudged already.

*Tit. 3, 11.*

31 He that commeth from agoue) As though he fhould fay: No maruel that men refort to Chrift fo faft and make leffe account of me. For, his Baptifme and his preaching and his Perfon are al from Heauē immediatly. He bringeth al from the very bofome, mouth, and fubftance of God his Father. Whatfoeuer is in me, is but a litle drop of his grace. His fpirit & graces are aboue al

The excellēcie of Chriffs power & graces.

meafures or mēs guifts, euen according to his Manhood: and al power temporal & fpiritual, the Kingdom & the Priefthood, and al foueraigntie in Heauen and earth are beftowed vpon him as he is man alfo.

## Chapter 4

*Leauing Iewrie becaufe of the Pharifees, in the way to Galilee he talketh with a Samaritane woman, telling her that he wil giue water of euerlafting life, 16. fhewing himfelf to know mens fecrets, 19. preferring the Iewes religion before the Samaritanes, but ours (the Chriftian Catholike religion) before them both, 25. and vttering vnto her that he is Chrift. 28. which by her teftimonie and his preaching very many Samaritanes doe beleue: he in the meane time foretelling his Difciples, of the harueft he wil fend them into. 45. The Galileans alfo receiue him, where againe he worketh his fecond miracle.*

**W**hen IESVS therfore vnderftood that the Pharifees heard that IESVS maketh moe Difciples, and baptizeth, then Iohn, <sup>2</sup> (howbeit IESVS did not baptize, but his Difciples) <sup>a)3</sup> he left Iewrie, and went againe into Galilee. <sup>4</sup> And he had of neceffitie to paffe through Samaria. <sup>5</sup> He commeth therfore into a citie of Samaria which is called Sichar; befide the Manour that Iacob gaue to Iofeph his fonne. <sup>6</sup> And there was there the fountaine of Iacob. IESVS therfore wearied of his iourney, fate fo vpon the fountaine. It was about the fixt houre.

*Gen. 48, 22.*

<sup>7</sup> There cometh a woman of Samaria <sup>b)</sup>to draw water. IESVS faid to her: Giue me to drinke. <sup>8</sup> For his Difciples were gone into the citie, to buie meates. <sup>9</sup> Therfore that Samaritane woman faith to him: How doeft thou being a Iewe, aske of me to drinke, which am a

<sup>a</sup> He did not baptize ordinarily: yet that he baptized his Apoftles, S. Aug. thinketh it very probable, *ep. 108.*

<sup>b</sup> This woman is a figure of the Church, not yet iuftified, but now to be iuftified. *Aug. tract. 15. in Ioan.*



Samaritane woman? For the Iewes doe not communicate with the Samaritanes. <sup>a)</sup><sup>10</sup> IESVS answered, and said to her: If thou didst know the guift of God, and who he is that faith vnto thee, Giue me to drinke; thou perhaps wouldst haue asked of him, and he would haue giuen the liuing water. <sup>b)</sup><sup>11</sup> The woman faith to him: Sir, neither haft thou wherein to draw, and the well is deep; whence haft thou liuing water? <sup>12</sup> art thou greater then our Father Iacob, who gaue vs the wel, & himself dranke of it, and his children, and his cattel? <sup>13</sup> IESVS answered, and said to her: Euery one that drinketh of this water, shal thirst againe; but he that shal drinke of the water that I wil giue him, shal not thirst for euer, <sup>14</sup> but the water that I wil giue him, shal become in him a fountaine of water springing vp vnto life euerlasting. <sup>15</sup> The woman faith to him: Lord giue me this water, that I may not thirst, nor come hither to draw.

<sup>16</sup> IESVS faith to her: Goe, cal thy husband and come hither. <sup>17</sup> The woman answered and said: I haue no husband. IESVS said to her: Thou haft said wel, that I haue no husband. <sup>18</sup> For thou haft had fve husbands; and he whom thou now haft, is not thy husband. This thou haft said truly.

<sup>19</sup> The woman faith to him: Lord, I perceiue that thou art a Prophet. <sup>20</sup> ♦ Our Fathers adored in this mountaine, and you say that at Hierufalem is the place where men must adore. <sup>21</sup> IESVS faith to her: Woman beleue me, that the houre shal come, when you shal neither in this mountaine, nor in Hierufalem adore the Father. <sup>22</sup> You adore that you know not: we adore that we know; for saluatiō is of the Iewes. <sup>23</sup> But the houre commeth, and now is, when the true adorers shal adore the Father ♦ in spirit and veritie. For the Father also seeketh such to adore him. <sup>24</sup> God is a Spirit, and they that adore him,

*Deu. 12, 6.*  
*Pf. 121, 13.*

*4. Reg. 17, 20.*  
*18, 36.*

<sup>a</sup> There were many other causes why the faithful Iewes could not abide the Samaritans, but their precise abstaining from their companie & cōuersation, was their Schismatical Tēple and Seruice in moūt Garizim.

<sup>b</sup> He speaketh of his baptizing in the Holy Ghoft. See *Io. c. 7, 39.*

muft adore in spirit and veritie. <sup>25</sup> The woman faith to him: I know that MESSIAS commeth, (which is called CHRIST) therfore when he commeth, he wil flew vs al things. <sup>26</sup> IESVS faith to her: I am he, that spake with thee.

<sup>27</sup> And incontinent his Difciples came: and they maruelled that he talked with a woman. No man for al that faid: What seekest thou, or why talkest thou with her?

<sup>28</sup> The woman therfore left her water-pot: and she went into the citie, and faith to thofe men: <sup>29</sup> Come, and see a man that hath told me al things whatfoeuer I haue done. Is not he CHRIST? <sup>30</sup> They went forth therfore out of the citie, and came to him.

<sup>31</sup> In the meane time the Difciples defired him, faying: Rabbi eate. <sup>32</sup> But he faid to them: I haue meate to eate which you know not. <sup>33</sup> The Difciples therfore faid one to another: Hath any man brought him for to eate? <sup>34</sup> IESVS faith to them: My meate is to doe the wil of him that fent me, to perfit his worke. <sup>35</sup> Doe not you fay that yet there are foure moneths, and harueft cometh? Behold I fay to you, lift vp your eyes, and see the Countries, that they are white already to harueft. <sup>36</sup> And he that reapeth, receiueth hire, and gathereth fruit vnto life euerlafting: that both he that foweth, and he that reapeth, may reioyce together. <sup>37</sup> For in this is the faying true: that it is one man that foweth, and it is another that reapeth. <sup>38</sup> I haue fent you to reape that which you laboured not: others haue laboured, & you haue entred into their labours.

<sup>39</sup> And of that citie many beleeeued in him of the Samaritans, for the word of the <sup>a</sup>)woman giuing teftimonie, that he told me al things whatfoeuer I haue done. <sup>40</sup> Therfore when the Samaritans were come to him, they defired him that he would tarie there. And he taried

---

<sup>a</sup> This woman myftically beīg the Church, it is here fignified that they which at the firft beleeeue becaufe the Church teacheth fo, afterward be much confirmed, finding it in the Scripture alfo, and by other inftructions.

there two daies. <sup>41</sup> And many moe beleueed for his owne word. <sup>42</sup> And they said to the woman, That now not for thy faying doe we beleue; for our felues haue heard, and doe know that this is the Sauour of the world indeed.

<sup>43</sup> And after two daies he departed thence; and went into Galilee. <sup>44</sup> For IESVS himself gaue testimony that a Prophet hath not honour in his owne country: Therefore when he was come into Galilee, the Galilæans receiued him, whereas they had feen al things that he had done at Hierufalem in the festiual day: for themfelues also came to the festiual day.

*Mt. 4, 12.*

*Mr. 1, 14.*

*Luc. 4, 14.*

*Io. 2, 9.*

<sup>45</sup> He came againe therfore into Cana of Galilee, where he made water wine. And there was a certaine Lord whose sonne was sicke at Capharnaum. <sup>46</sup> He hauing heard that IESVS came from Iewrie into Galilee, went to him, and desired him that he would come downe and heale his sonne, For he began to die. <sup>47</sup> IESVS therefore said to him: Vnleffe you see signes and wonders, you beleue not. <sup>48</sup> The Lord faith to him: Lord, come downe before that my sonne die. <sup>49</sup> IESVS faith to him: Goe, thy sonne liueth. The man beleueed the word that IESVS said to him, and went. <sup>50</sup> And as he was now going downe, his seruants met him: and they brought word, faying, That his sonne liued. <sup>51</sup> He asked therefore of them the houre, wherein he was amended. And they said to him, That yesterday at the feauēth houre the feuer left him. <sup>52</sup> The father therefore knew that it was in the same houre wherein IESVS said to him: Thy sonne liueth, and himself beleueed and his whole house.

*Io. 2, 11.*

<sup>53</sup> This againe the second signe did IESVS, when he was come from Iewrie into Galilee.

## ANNOTATIONS

20 Our Fathers adored) By adoration is meant doing of Sacrifice. For other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worshipping there to be more ancient then the Iewes in Hierufalem, referring it to Iacob: whereas indeed that Patriarch adoring there before the Temple was appointed, or the Law giuen, made nothing for their Schisme: which was begun by Manaffes a fugitive Priest,

The Schismatical Temple contendeth against the true Temple.

*Ioseph. l. antiq. 11. c. 8.*

only to hold his vnlawful wife thereby, and to obtaine Superioritie in Schifme: which he could not doe in the vnitie of his brethren; long after the Temple of Hierufalem from which reuolt was made. Therefore Chrifft giueth fentence for the Iewes & the Temple of Hierufalem, affirming that they had a good ground thereof, but the Samaritans none at al.

The true Temple  
preuailleth.

Iofephus alfo recordeth how the Samaritans demanded of Alexander the Great, the like priuiledges & immunities as he had granted to the high Prielt and Temple of Hierufalem, pretending their Temple to be as great and as worthy, and themfelues to be Iewes as the other, and to worfhip the fame God. But their Schifmatical hypocrifie was eafily fpied and dimiffed with nothing. Another time the Iewes and Samaritanes (as the fame writer teftifieth) made a great fturre in Alexandria about the truth and antiquitie of the Schifmatical Temple & feruice in Garizim, and the other true Temple of Salomon: in fo much that the matter was put to arbitrement by Ptolomæus the Kings commandement, only to trie whether of the two was firft. And the Schifmatikes (as their cuftome is) *per faltum* can make their Church or feruice as old as they like, referring it to the Patriarches, as our Schifmatikes doe now to Chrifft and the Apoftles. But when the trial was made, only they of Hierufalem did inuincibly proue by continual fucceffion of their Priefts, and by the iuft note of the time when the Schifmatikes went out from them, that theirs was the lawful, and the other the falfe Temple and falfe adoration. And fo it was iudged, and the Samaritanes put to filence. Afterward the faid Schifmatikes (which is lightly the end of al Schifmes) reuolted quite from the Iewes religion, and dedicated their Temple in Garizim to Iupiter Olympius, as Caluins fupper and his bread and wine is like at length to come to the facrifice of Ceres & Bacchus.

*Iofeph. l. 12. antiq.  
c. 6.*

The true Temple  
is proued by con-  
tinual fucceffion.

23 In Spirit and veritie) Our Sauour foretelleth her that the end & ceafing of their Sacrifice & adoration in both the Temples should shortly be, and euen then was begun to be fulfilled: infturctiong her in three things concerning that point. Firft, that the true Sacrifice should be tied no more to that one place or Nation, but that true adoration should be throughout al Nations according to the Prophecie of Malachie. Secondly, that the groffe and carnal adoration by the flesh and bloud of beaftes and other external terrene creatures not hauing in them grace, fpirit, and life, should be taken away, & another Sacrifice fucceed, which should be in itfelf inuifible, celeftial, diuine, ful of life, Spirit & grace. And thirdly, that this adoration & Sacrifice should be the veritie itfelf whereof al the former Sacrifices and Hoftes were but fhadowes & figures. And he calleth that here fpirit and truth, which in the firft Chapter is called grace and truth. Al which is no more but a prophecie and defcription of the Sacrifice of the faithful Gẽtils in the bodie & bloud of Chrifft: not that it is

*Mal. 1. 11.*

Chriftian adoratiõ  
throughout al Nations  
in euery place, in fpirit  
& veritie: that is in the  
Sacraments & Seruice  
of the new law, ful of  
fpirit & grace: in the  
veritie of things before  
prefigured, fpecially  
the true Sacrifice of  
Chriffs body and bloud.

*Io. 1, 17.*

not by external meanes giuen to vs (for otherwife we being men confiting of flesh & bloud could not be capable thereof) but that it is fpirit and life in it felf, being the flesh of the WORD of God. And if a man enlarge the word of Adoration, (which here as is faid, fignifieth properly the worship of God by Sacrifice) to al the Sacraments of the new Law, they al likewife be fpirit and grace, the Holy Ghoft working inuifibly and internally vpon our foules by euery one of thē. Whereupon our Baptifme, is water & the Holy Ghoft: our Penance, the word of abfolutiō & the Holy Ghoft: our Confirmatiō, oile & the Holy Ghoft by impofition of handes: finally, al the adoration of the Catholike Church, is properly fpiritual, though certaine external creatures for our natures, ftate and neceffitie, be ioyned thereunto. Take heed therefore thou gather not of Chrifts wordes, that Chriftian men should haue no vfe of external office towards God: for that would take away al Sacrifice, Sacraments, Praiers, Churches, and focietie of men in his Seruice.

## Chapter 5

*Curing a bedred man at the pond of miracle, becaufe he doth it on the Sabbath, the blind Iewes doe perfecute him. 17. And againe becaufe he faith that God is his natural Father. 19. He thereupon continueth faying, the Fathers operation and his to be in euery thing al one, and that he shal doe greater things then thefe miraculous cures, to wit, 21. quicken the dead in foule by finne, as being appointed Iudge of al, 28. yea and quicken the dead in bodies alfo, incontinent iudging al vprightly. 31. And that thefe are not bragges of his owne but his witneffes to be 33. Iohn Baptift, 36. his owne miraculous workes, 37. his Fathers voice at his Baptifme, 39. the Scriptures alfo, namely of Moyfes.*

The 2. part:  
The Actes of  
Chrift in Iewrie  
(hauing already  
begun his folēne  
Manifestation  
in Galilee.  
*Mt. 4, 12*) the  
fecond Pafche  
of his preach-  
ing.

**A**fter thefe things there was a feftiual day of the Iewes, and IESVS went vp to Hierufalem.  
2 And there is at Hierufalem ‘vpon’ <sup>a)</sup>Probatika

<sup>a</sup> By our latin text and the Greeke, this miraculous pond was in or vpon *Probatika*, that is, a place where the sheep to be facrificed, were kept. But by other latin copies, S. Hierom, and fome Greeke Fathers, *Probatika* is the very pōd itfelf: fo called becaufe the fheepe of facrifice were there wafhed.

♣a pond which in hebrew is furnamed 'Bethfaida', hau-  
 ing fiue porches. <sup>3</sup> In thefe lay a great multitude of ficke  
 perfons, of blind, lame, withered, expecting the ftirring  
 of the water. <sup>4</sup> And an Angel of our Lord defcended at a  
 certaine time into the pond, and the water was ftirred.  
 And he that had gone downe firft into the pond after the  
 ftirring of the water, was made whole of whatfoeuer in-  
 firmitie he was holden. <sup>5</sup> And there was a certaine man  
 there that had been eight and thirtie yeares in his infir-  
 mitie. <sup>6</sup> Him when IESVS had feen lying, & knew that  
 he had now a long time, he faith to him: Wilt thou  
 be made whole? <sup>7</sup> The ficke man answered him: Lord,  
 I haue no man, when the water is troubled, to put me  
 into the pond. For whiles I come, another goeth downe  
 before me. <sup>8</sup> IESVS faith to him: Arife, take vp thy bed,  
 and walke. <sup>9</sup> And forthwith he was made whole: and he  
 tooke vp his bed, and walked. And it was the Sabboth  
 that day. <sup>10</sup> The Iewes therfore faid to him that was  
 healed: It is the Sabboth, thou maift not take vp thy  
 bed. <sup>11</sup> He answered them: He that made me whole, he  
 faid to me, take vp thy bed, and walke. <sup>12</sup> They asked  
 him therfore, what is that man that faid to thee, take  
 vp thy bed, and walke? <sup>13</sup> But he that was made whole,  
 knew not who it was. For IESVS fthonke afide from  
 the multitude ftanding in the place. <sup>14</sup> Afterward IESVS  
 findeth him in the Temple, & faid to him: Behold thou  
 art made whole; ♣finne no more, left fome worfe thing  
 chance to thee. <sup>15</sup> That man went his way, and told the  
 Iewes that it was IESVS that made him whole. <sup>16</sup> There-  
 upon the Iewes perfecuted IESVS, becaufe he did thefe  
 things on the Sabboth.

Bethesda

*multū tempus  
haberet,*

<sup>17</sup> But IESVS answered them: My Father worketh  
 vntil now; and I doe worke. <sup>18</sup> Thereupon therefore the  
 Iewes fought the more to kil him: becaufe he did not  
 only breake the Sabboth, but alfo he faid God was his  
 Father, making himself equal to God. <sup>19</sup> IESVS therfore  
 answered, and faid to them: Amen, amen, I fay to you,  
 the Sonne can not doe any thing of himself, but that  
 which he feeth the Father doing. For what things foeuer  
 he doeth, thefe the Sonne alfo doeth in like manner.

<sup>20</sup> For the Father loueth the Sonne, and fheweth him  
 al things that himfelf doeth, and greater workes then  
 thefe wil he fhew him, that you may maruel. <sup>21</sup> For as  
 the Father doth raife the dead and quickeneth: fo the  
 Sonne alfo quickeneth whom he wil. <sup>22</sup> For neither doth  
 the Father iudge any man: but al iudgement he hath  
 giuen to the Sonne, <sup>23</sup> that al may honour the Sonne,  
 as they doe honour the Father, who fent him. <sup>24</sup> Amen,  
 amen I fay to you, that he which heareth my word, and  
 beleeueth him that fent me, hath life euerlafting: and he  
 is paffed commeth not into iudgement, but ‘fhall paffe’ from death  
 into life. <sup>25</sup> Amen, amen I fay to you, that the houre  
 commeth, and now it is when the dead fhall heare the  
 voice of the Sonne of God, and they that haue heard, fhall  
 liue. <sup>26</sup> For as the Father hath life in himfelf; fo he hath  
 giuen to the Sonne alfo to haue life in himfelf: <sup>27</sup> and he  
 hath giuen him power to doe iudgement alfo becaufe he  
 is the Sonne of man. <sup>28</sup> Maruel not at this, becaufe the  
 houre commeth wherein al that are in the graues, fhall  
 heare his voice, <sup>29</sup> and they that haue done good things,  
 fhall come forth into the refurrection of life: but they that  
 haue done euil into the refurrection of iudgement. <sup>30</sup> I  
 can not of myfelf doe any thing. As I heare fo I iudge:  
 and my iudgement is iuft, becaufe I feeke not my wil,  
 but the wil of him that fent me. <sup>31</sup> If I giue teftimonie of  
 myfelf, my teftimonie is not true. There is another that  
 giueth teftimonie of me: and know that the teftimonie  
 is true which he giueth of me.

*Io. 1, 19.* <sup>32</sup> You fent to Iohn; and he gaue teftimonie to the  
 truth, <sup>33</sup> But I receiue not teftimonie of man: but I  
 fay thefe things that you may be faued. <sup>34</sup> He was the  
 lampe burning and fhining. And you would for a time  
 reioyce in his light. <sup>35</sup> But I haue a greater teftimonie  
 then Iohn. For the workes which the Father hath giuen  
 me to perfit them: the very workes themfelues which I  
 doe, giue teftimonie of me, that the Father hath fent  
*Mt. 3, 17.* me. <sup>36</sup> And the Father that fent me, himfelf hath giuen  
 teftimonie of me: neither haue you heard his voice at  
 any time, nor feen his fhape, <sup>37</sup> and his word you haue  
 not remaining in you: becaufe whō he hath fēt, him you

Not faith only,  
 but good & il  
 deedes fhall be  
 counted, & ac-  
 cordingly re-  
 warded at the  
 day of iudge-  
 ment.

beleue not. <sup>38</sup> <sup>a</sup>Search the <sup>a</sup>scriptures, for you thinke in thē to haue life euerlafting: & the fame are they that giue teftimonie of me: <sup>39</sup> and you wil not come to me that you may haue life. <sup>40</sup> Glorie of men I receiue not. <sup>41</sup> But I haue knowen you, that the loue of God you haue not in you. <sup>42</sup> I am come in the name of my Father, and you receiue me not: if <sup>b</sup>another fhall come in his owne name, him you wil receiue. <sup>43</sup> How can you beleue, that receiue glorie one of another: and the glorie which is of God only, you feeke not? <sup>44</sup> Thinke not that I wil accufe you to the Father. There is that accufeth you, Moyfes, in whom you truft. <sup>45</sup> For if you did beleue Moyfes: you would perhaps beleue me alfo. For of me he hath written. <sup>46</sup> And if you doe not beleue his writings: how wil you beleue my wordes.

## ANNOTATIONS

1. Vertue of miracles  
giuen to creatures.

2. The fame giuen  
fpecially to fan-  
ctified creatures.

2 A pond) This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture before: the conditions & circumftances of the fame much to be diftinctly weighed againft the mifcreants of this time for many caufes. Firft, that God without derogatiō to his honour, yea to the great cōmendation of it, doth giue vertue of miracles and cure to water or other creatures. Secondly, that he giueth fuch vertues to thefe creatures fpecially which be by vfe & occupying in facred functions or otherwife, as it were fanctified: for this pond was it wherein the carcasses of fheep (therfore called Probatica) & other beafts to be facrificed, were firft wafhed, to which being alwayes red (as S. Hierom faith) with the bloud of hoftes, this force was giuen, for the commendation of the Sacrifice of the Law there offered. How much more may we acknowledge fuch workes of God miraculoufly done in or about the Sacrifice or Sacraments of the new

*Hiero. de locus Heb.  
poft med.*

<sup>a</sup> Catholikes fearch the fcriptures, and find there, Peters & his Succeffours Primacie, the Real prefence, the Priests power to forgiue finnes, Iuftificatiō by faith and good workes, Virginitie preferred before matrimonie, breach of the vow of continencie damnable, Volontarie pouertie, Penāce, almes, & good deeds meritorious, diuers rewardes in heauen according to diuers merites, & fuch like.

<sup>b</sup> He meaneth fpecially Anti-Chrift. How thē can the Pope be he, feing the Iewes receiue him not.



Testament, which faithleffe men wholly reiect and condemne for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then another & rather on great festiual daies then other vulgar times (for this was the feaft of Pasche or Pentecost) as daies more sanctified, & when the people made greater concurse: which sheweth that we should not wonder to see miracles done at the Memories and feastes of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angles or some special Saints are Prefidents or Patrons of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done. Which ought to make Chriftians lesse doubt, that the force of diuers waters in the world is iustly attributed by our forefathers and good stories to the prayers and preference of Saints, which profane incredulous men referre only to nature, vntruly pretending that God is more glorified by the workes of nature, which be of his ordinarie prouidence, then by the graces of Miracle giuen to his Saints or Angels by his extraordinarie prouidence. Fiftly, that miracles be not wrought on men by their faith only and as wel by their preference in spirit as in body, or vpon the parties desire or deuotion only, according to the Heretikes pretext that God is alike present by his power & grace to euery man & place: & therefore that men need not to goe from their owne houses or countries to seeke holines or health at the places of Christs or his Saints birth, death, memories: for none could haue benefit of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angel. Yea sixtly, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be fought for, and to signifie to vs that God hath al such extraordinary operations in his owne wil & commandement, without al rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came & stirred the same. Seuenthly, that these graces of corporal cures giuen to this water, prefigure the like force of the Sacrament of Baptisme for the cure of foules, though we need not seeke the correspondence thereof to the figure in euery point. Lastly, Chrift by his power of excellencie and prerogatiue could and did heale this poore man that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessitie: as our Lord saith al such as die without Baptisme, if they in their owne persons earnestly intended, desired, and fought for the same.

14 Sinne no more) We may gather hereby that this mans long infirmitie was for punishment of finnes, and that men often attribute their sicknes to other natural defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of: and therefore that in al infirmities

Miracles done at one time more then at another, specially in greater solemnities.

4. Angles and Saintes patrones & workers in places of miracles.

5. Miracles in certaine places, & wrought vpon them that corporally visite the same. See *S. Auguſtine ep. 137.*

6. Al reasoning in these matters must yeeld to Gods pleasure.

7. This water is a figure of Baptisme.

8. Chrift extraordinarily healeth and saueth without creatures.

Sinne the cause of sicknes and infirmities.

*Hiero. cont. Lucifer. c. 3. to. 2.*

men should first turne to God and goe to their Ghostly father, and then call for the worldly Phisicians afterward.

33 I receiue not) Our Maister meaneth that mans testimony is not necessarie to him, nor that the truth of his Diuinitie dependeth on worldly witnesses, or mens commendations: though to vs such testimonies be agreeable and necessarie. And so for our instruction he vouchsafed to take the testimonies of Iohn the Baptist and Moyses the Prophets: and departing out of this world, to send forth all his Apostles, and in them all Bishops and Lawful Pastors, to be his witnesses from Hierusalem to the end of the world.

Neither Iewes nor Heretikes find the truth, because they search not the Scriptures deeply, but read superficially.

38 Search the Scriptures) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they should find life and salvation, they yet looked over them so superficially that they could not find therein him to be CHRIST their King, Lord, Life, and Saviour. For the special maisters & Scribes of the Iewes then, were like vnto our Heretikes now, who be euer talking and turning and shuffling the Scriptures, but are of all men most ignorant in the deep knowledge thereof. And therefore our Maister referreth them not to the reading only, learning them without booke, or hauing the sentences thereof gloriously painted or written in their Temple, houses, or coates: but to the deepe search of the meaning and mysteries of the Scriptures, which are not so easily to be seen in the letter.

## Chapter 6

The 3. part. His Actes in Galilee, & in Iewrie, about the third Pasche and after.

*Hauing with five loaves fed five thousand 16. (walking also the night after vpon the sea) 22. on the morow the people thereupon resorting vnto him, 27. he preacheth vnto them of the Bread which he wil giue: telling them that he is come from Heauen, and therefore able to giue such bread as can quicken the world, euen his owne flesh: and that all his Elect shall beleue as much. 60. Many notwithstanding doe murmur at this doctrine yea and become apostates, though he tel them that they shall see by his Ascension into Heauen, that he is descended from Heauen. But the Twelve sticke vnto him, Peter in all their names confessing that he is God Omnipotent. 70. Among which twelve yet (that no man be scandalized) he signifieth that he foreknoweth which wil become a traitour: as among the foresaid, which would become apostates.*

*Mt. 14, 13.*  
*Mr. 6, 32.*  
*Luc. 9, 10.*

**A**fter theſe things IESVS went beyond the ſea of Galilee, which is of Tiberias. <sup>2</sup> and a great multitude followed him, becauſe they ſaw the ſignes which he did vpon thoſe that were ficke. <sup>3</sup> IESVS therefore went vp into the mountaine, and there he ſate with his Diſciples. <sup>4</sup> And the Paſche was at hand, the feſtiual day of the Iewes. <sup>5</sup> When IESVS therefore had lifted vp his eies, and ſaw that a very great multitude commeth to him, he ſaith to Philippe: Whence ſhal we buie bread, that theſe may eate? <sup>6</sup> And this he ſaid, tempting him. For himſelf knew what he would doe? <sup>7</sup> Philippe answered him: Two hundred penie worth of bread is not ſufficient for them, that euery man may take a litle peece. <sup>8</sup> One of his Diſciples, Andrew the brother of Simon Peter, ſaith to him: <sup>9</sup> There is a boy here that hath five barley loaues, & two fiſhes; but what are theſe among ſo many? <sup>10</sup> IESVS therefore ſaith: Make the men to fit downe. And there was much graffe in the place. The men therefore ſate downe, in number about five thouſand. <sup>11</sup> IESVS therefore tooke the loaues; and when he had giuen thankes, he diſtributed to them that ſate. In like manner alſo of the fiſhes as much as they would. <sup>12</sup> And after they were filled, he ſaid to his Diſciples: Gather the fragments that are remaining, left they be loſt. <sup>13</sup> They gathered therefore, and filled twelue baſkets with fragments of the five barley loaues, which remained to them that had eaten. <sup>14</sup> Thoſe men therefore when they had ſeen what a ſigne IESVS had done, ſaid, That this is the Prophet indeed that is to come into the world. <sup>15</sup> IESVS therefore when he knew that they would come to take him, and make him King, he fled into the mountaine himſelf alone.

*Mt. 14, 23.*  
*Mr. 6, 46.*

<sup>16</sup> And when euen was come, his Diſciples went downe to the ſea. <sup>17</sup> And when they were gone vp into the ſhip, they came beyond the ſea into Capharnaum: And now it was darke and IESVS was not come vnto them. <sup>18</sup> And the ſea aroſe, by reaſon of a great wind that blew. <sup>19</sup> When they had rowed therefore about five and twentie or thirtie furlongs, they ſee IESVS walking vpon the ſea, and to draw nigh to the ſhip, and they

feared. <sup>20</sup> But he faid to them: It is I, feare not <sup>21</sup> They would therfore haue taken him into the ship: and forth-with the ship was at the land to which they went.

<sup>22</sup> The next day, the multitude that ftood beyond the fea, faw that there was no other boat there but one, and that IESVS had not entred into the boat with his Difciples, but that his Difciples only were departed.

<sup>23</sup> But other boats came in from Tiberias befide the place where they had eaten the bread, our Lord <sup>a</sup>)giuing

thankes. <sup>24</sup> When therfore the multitude faw that IESVS was not there, nor his Difciples, they went vp into the

boats, & came to Capharnaum feeking IESVS. <sup>25</sup> And when they had found him beyond the fea, they faid to him: Rabbi, when cameft thou hither?

<sup>26</sup> IESVS answered them, and faid: Amen, amen I fay to you, you feeke me not becaufe you haue feene fignes, but becaufe you did eate of the loaues, and were filled. <sup>27</sup> <sup>♠</sup>Worke not

the meate that perifheth, but that endureth vnto life eu-erlafting, which the Sonne of man wil giue you. For him

the Father, God, hath figned. <sup>28</sup> They faid therfore vnto him: What shal we doe that we may worke the workes of

God? <sup>29</sup> IESVS answered, and faid to them: This is the worke of God, that you beleue in him whom he hath

fent. <sup>30</sup> They faid therfore to him: What figne therfore doeft thou, that we may fee, and may beleue thee?

what workeft thou?

<sup>31</sup> Our Fathers did eate Manna in the defert as it is written, *Bread from Heauen he gaue them to eate.*

*Exo. 16, 4. 14.*

*Pf. 77, 24.*

<sup>32</sup> IESVS therfore faid to them: <sup>b</sup>)Amen, amen I fay to you, Moyfes gaue you not the bread from Heauen, but

my Father giueth you <sup>♠</sup>the true breadfrom Heauen. <sup>33</sup> For the bread of God it is that defcendeth from Heauen, and

giueth life to the world. <sup>34</sup> They faid therfore vnto him: Lord, giue vs alwaies this bread. <sup>35</sup> And IESVS faid to

<sup>a</sup> Thefe wordes doe plainly import, that the giuing thankes was an effectual bleffing of the bread and working the multiplication thereof.

<sup>b</sup> Why we keepe the hebrew word, *Amen*, and tranflate it not, See the *Annot. c. 8. vers. 34.*

them: I am the bread of life, he that commeth to me, shal not hunger; and he that beleueeth in me, shal neuer thirft. <sup>36</sup> But I faid to you that both you haue seen me and you beleue not. <sup>37</sup> Al that the Father giueth me, shal come to me; and him that commeth to me I wil not cast forth. <sup>38</sup> Because I descended from Heauen, not to doe mine owne wil, but the wil of him that sent me. <sup>39</sup> For this is the wil of him that sent me, the Father; that al that he hath giuen me I leefe not thereof, but raife it in the laft day. <sup>40</sup> And this is the wil of my Father that sent me; that euery one that feeth the Sonne, and beleueeth in him, haue life euerlafting, & I wil raife him in the laft day.

<sup>41</sup> The Iewes therfore murmured at him, because he had faid, I am the bread which descended from Heauen; <sup>42</sup> and they faid: Is not this IESVS the sonne of Ioseph, whose father and mother we know? How then faith he, That I descended from Heauen? <sup>43</sup> IESVS therfore answered and faid to them: Murmure not one to another: <sup>44</sup> no man can come to me, vnles the Father that sent me, draw him, and I wil raife him vp in the laft day. <sup>45</sup> It is written in the Prophets: *And al shal be docible of God.* Euery one that hath heard of the Father, & hath learned, cometh to me. <sup>46</sup> Not that any mā hath seen the Father, but he which is of God; this hath seē the Father. <sup>47</sup> Amē, amen I say to you: He that beleueeth in me, hath life euerlafting. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers did eate Manna in the desert; and they died. <sup>50</sup> This is the bread that descendeth from Heauen: that if any man eate of it, he die not. <sup>51</sup> I am the liuing bread, that came downe from Heauen. If any man eate of this bread, he shal liue for euer: and the bread which I wil giue, is my flesh for the life of the world.

<sup>52</sup> The Iewes therfore stroue among themselues, saying: How can this man giue vs his flesh to eate? <sup>53</sup> IESVS therfore faid to them: Amen, amen I say to you, Vnles you eate the flesh of the Sonne of man, and drinke his bloud, you shal not haue life in you. <sup>54</sup> He that eateth my flesh, and drinketh my bloud, hath life euerlafting; and I wil raife him vp in the laft day. <sup>55</sup> For my flesh,

*Efa. 54, 13.*

*Mt. 26, 26.*

*Mr. 14, 22.*

*Lu. 22, 19.*

*1. Cor. 11, 24.*

is <sup>56</sup>meate indeed: and my bloud is drinke indeed. <sup>56</sup> He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him. <sup>57</sup> As the liuing Father hath sent me, and I liue by the Father: and he that eateth me, the fame also shal liue by me. <sup>58</sup> This is the bread that came downe from Heauen. Not as your Fathers did eate Manna, and died. <sup>59</sup> He that eateth this bread, shal liue for euer. <sup>59</sup> These things he said teaching in the Synagogue, in Capharnaum.

<sup>60</sup> Many therefore of his Disciples hearing it, said: This saying is hard, and who can heare it? <sup>61</sup> But IESVS knowing with himself that his Disciples murmured at this, he said to them: Doth this scandalize you? <sup>62</sup> If then you shal see the Sonne of man ascend where he was before? <sup>63</sup> It is the spirit that quickeneth, <sup>63</sup> the flesh profiteth nothing. The wordes that I haue spoken to you, be spirit and life. <sup>64</sup> But there be certaine of you <sup>64</sup> that beleue not. For IESVS knew from the beginning who they were that did not beleue, and who he was that would betray him. <sup>65</sup> And he said: Therefore did I say to you, that no man can come to me, vnles it be giuen him of my Father. <sup>66</sup> After this many of his Disciples <sup>66</sup> went backe: and now they walked not with him.

*Io. 3, 13.*

<sup>67</sup> IESVS therefore said to the Twelue: What, wil you also depart? <sup>68</sup> Simon <sup>68</sup> Peter therefore answered him: Lord, to whom shal we goe? thou hast the wordes of eternal life. <sup>69</sup> And we beleue and haue knowen that thou art Chrifte the Sonne of God. <sup>70</sup> IESVS answered them: Haue not I chosen you the Twelue; and of you one is a Diuel? <sup>71</sup> And he meant Iudas Iscariot, Simons sonne: for this fame was to betray him, whereas he was one of the Twelue.

## ANNOTATIONS

27 Worke not the meate) By their greedy seeking after him for meate of the bodie, he taketh occasion to draw them to the desire of a more excellent food which he had to giue them, and so by litle and litle to open vnto them the great meate and mysterie of the B. Sacrament: which (as he proueth) doth not only far

paffe their ordinarie bread or his maruelous multiplied loaues, but Manna it self, which they thought came from Heauen, and fo much wondered at it.

32 The true bread) Though the Perfon of Chrifft incarnate, euen out of the Sacrament alfo, be meant vnder the Metaphores of bread and drinke from Heauen: and our beleefe in him, be fignified by eating and feeding: yet the caufes why they fhould be recommended vnto vs in fuch termes, were, that he was to be eaten and drunken indeed in the formes of bread & wine: for the which caufe his bodie on the croffe is called his bread: and his bloud fhed on the croffe, the bloud of the grape: no doubt becaufe the fame bodie and bloud were in the Holy Sacrament to be eaten and drunken. In which fpeeches, either of Chrifts Perfon generally, or peculiarly of the fame as in the B. Sacrament, *the true bread* is not taken properly and fpecially for that fubftance which is of corne, and called with vs bread; but generally for food or meate: and therefore it hath ioyned with it lightly a terme fignifying a more excellent fort of fubftance: as, the true bread, the bread of Heauen, the bread of life, Superfubftantial bread. In which fort the holy Sacrament which is Chrifts bodie, is both here, and in S. Luke and S. Paul alfo, often called bread euen after confecration: not only for that it was made of bread, but becaufe it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

44 Draw him) The Father draweth vs and teacheth vs to come to his Sonne, and to beleeeue thefe high and hard myfteries of his incarnation and of feeding vs with his owne fubftance in the Sacrament: not compelling or violently forcing any againft their wil or without any refpect of their confent, as Heretikes pretend; but by the fweet internal motions and perfuafions of his grace and fpirit he wholly maketh vs of our owne wil and liking to confent to the fame.

49 Manna and died) The Heretikes holding the Fathers of the old Teftament to haue eaten of the fame meate, and to haue had as good Sacraments as we, be here refuted: Chrifft putting a plaine difference in the very fubftance thereof, and in the graces and effects much more at large. Manna was only a figure of the B. Sacrament, though a very excellent figure thereof for many caufes. It came in a fort from heauen, our Sacrament more: it was made by God miraculoufly, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked beft, our Sacrament more: a litle thereof ferued and fufficed as wel as much, our Sacrament more: it was referued for fuch daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Teftament, our Sacrament much more: the difcontented and incredulous murmured and gainfayed it, at our Sacrament much

Why Chrifft is called bread, & beleeuing, eating.

What fignifieth, The true bread.

The B. Sacrament called bread.

God draweth vs with our free-wil.

The manifold pre-eminences of the B. Sacrament aboue Manna.

*Ierem. 11, 19.*

*Gen. 49, 11.*

*Lu. 24, 35.*

*Act. 2, 42. 20, 7.*

*1. Cor. 10.*

*Aug. cõt. duas*

*Ep. Pelag. li. 1.*

*c. 19. & Ser. 2. de verb. Ap. c. 2.*

more: it fuffained their bodies in the defert, our Sacrament, both bodie and foule much more.

In the B. Sacrament,  
How is a Iewish word.

52 How can this man?) *It came not to their mind that nothing was impoffible to God, that wickedly faid, How can this man giue vs his flesh? but we may make great profit of their finne, beleeuing the Myfteries, and taking a leffon, neuer to fay or once thinke, How? for it is a Iewish word and worthy al punishment. So faith, S. Cyril. li. 4. c. 13. in Io. Neuertheles if one asked only for defire to learne in humilitie, as our Ladie did touching her hauing a child in her virginitie, then he muft take the Angels anfwer to her, That it is of the Holy Ghoft. So faith S. Damafcene li. 4. c. 14.*

The real prefence.

53 Vnles you eate) *Chrift commending the Sacrament of the faithful vnto vs, faid, Except you eate &c you cā not haue life in you So the life faith of life: and to him that thinketh the life to be a lier, this meate ſhal be death & not life to him. Aug. Ser. 2. de verb. Ap. c. 1. And S. Leo thus: Becauſe our Lord faith, Except you eate &c let vs fo communicate that we nothing doubt of the truth of Chriſts bodie and bloud: for that is receiued with mouth, which is beleued in hart: and they anſwer Amen in vaine, that diſpute againſt that which they receiue.*

*Ser. 6. de ieium. 7. menſ.*

Receiuing in both  
kindeſ not neceſſarie.

53 And drinke) This the Proteſtants alleage for the neceſſitie of receiuing in both kindeſ: but in reſpect of themſelues (who lightly hold al this chapter to pertaine nothing to the Sacramental receiuing, but to ſpiritual feeding on Chriſt by faith only) it can make nothing for one kind or other. And in reſpect of vs Catholikes, who beleue Chriſts whole Perſon both humanitie and Diuinitie, both fleſh and bloud to be in either forme, and to be wholly receiued no leſſe in the firſt, then in the ſecond or in both, this place commandeth nothing for both the kindeſ.

The Sacramental re-  
ceiuing of Chriſts  
bodie, not alwaies  
neceſſarie to ſaluation.

53 You ſhal not haue life) Though the Catholikes teach theſe wordes to be ſpoken of the Sacrament, yet they meane not (no more then our Sauour here doth) to exclude al from ſaluation, that receiue not actually and Sacramentally vnder one or both kindeſ. For then children that die after they be baptized and neuer receiued Sacramentally, ſhould periſh: which to hold, were heretical. Neither did S. Auguſtine meane, applying theſe wordes to infants alſo, that they could not be ſaued without receiuing ſacramentally, as not only the Heretikes, but Eraſmus did vnlearnedly miſtake him: but his ſenſe is that they were by the right of their Baptiſme ioyned to Chriſts bodie Myſtical, & thereby ſpiritually partakers of the other Sacramēt alſo of Chriſts bodie & bloud. As al Catholike mē that be in priſon, ioyning with the Church of God in hart & defire to receiue & be partakers with the Church of this Sacrament, and thoſe ſpecially that deuoutly heare Maſſe & adore in prefence the bodie & bloud of Chriſt, ioyning in hart with the Prieſt, al theſe receiue life & fruit of the Sacramēt, though at euery time they receiue not ſacramentally

*Li. 1. de pot. merit. c. 10.*

The true meaning of  
S. Auguſtin's wordes  
touching infants recei-  
uing of the B. Sacrament.



*cōc. Tri.  
Sef. 21. c. 4.*

in one or both kinds. And although in the Primitiue Church the Holy Sacrament in the fecond kind were often giuen euen to infants to fanctifie them, yet (as the holy Councel hath declared) it was neuer miniftred vnto them with opinion that they could not be faued without it. And therfore the Heretikes doe vntruly charge the Church & Fathers with that errour.

*Cyrl li. 4.  
c. 14. 15.*

54 I wil raife him) As the Sonne liueth by the Father, euen fo doe we liue by his flesh, faith *S. Hilarie. li. 8. de Trin.* And S. Cyril againe thus: *Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the propertie of life. For not only our foules were to be lifted vp by the Holy Ghoft to life euerlafting, but this rude groffe terrestrial body of ours is to be reduced to immortalitie, by touching, tafting, & eating this agreeable food of Christs body. And when Chrift faith: I wil raife him vp, he meaneth that this body which he eateth, shal raife him. Our flesh (faith Tertullian) eateth the body and bloud of Chrift, that the foule may alfo be fattened. Therfore they shal both haue one reward at the Refurrection. And S. Irenæus: How doe they affirme that our bodies be not capable of life euerlafting, which is nourished by the body and bloud of our Lord? Either let them change their opinion, or els ceafe to offer the Eucharift. S. Gregorie Nyffene alfo faith: That liuely bodie entring into our bodie, changeth it and maketh it like and immortal.*

*Tertul. de refur.  
car. nu. 7.  
Li. 4. c. 34.*

*Nyff. in orat.  
catech. magna.*

The effects of the B. Sacrament both in our bodie and foule.

55 Meate indeed) Manna, was not the true meat: nor the water of the rocke, the drinke indeed: for they did but driue away death or famine for a time and for this life. *But the holy Bodie of Chrift is the true food nourishing to life euerlafting, and his bloud the true drinke that driueth death away vtterly, for they be not the bodie and bloud of a mere man, but of him that being ioyned to life is made life and therfore are we the bodie and members of Chrift, becaufe by this benediction of the myfterie we receiue the Sonne of God himfelf. So faith S. Cyril. li. 4. c. 16. in Io.*

*Conc. Trid.  
Sef. 21. c. 1.*

58 He that eateth this bread) By this place the holy Councel proueth that for the grace & effect of the Sacrament, which is the life of the foule there is no difference whether a man receiue both kinds or one. Becaufe our Sauour who before attributed life to the eating & drinking of his bodie & bloud doth here alfo affirme the fame effect, which is life euerlafting, to come of eating only vnder one forme. Therfore the Heretikes be feditious calumniators that would make the people beleue, the Catholike Church and Priests to haue defrauded them of the grace & benefit of one of the kinds in the Sacrament. Nay, it is they that haue defrauded the world, by taking away both the real fubftance of Chrift, and the grace from one kind and both kinds, and from al other Sacraments. The Church doth only (by the wifedom of God's Spirit and by instruction of Chrift & his Apoftles, according to time and place, for God's moft honour, the reuerēce of the Sacrament, & the peoples moft profit therby) difpofe of the manner & order how the

The B. Sacramēt is the true Manna & water of the rock.

The whole grace & effect therof in one kind; and therfore the people not defrauded.

Receiuing in one or both kinds, indifferent, according to the holy Churches appointment.

Authoritie of Scriptures and the Primitive Church for receiuing in one kind.

The causes of the Churches practice & ordinance concerning one kind.

The Priests that say Masse, must receiue both kinds.

Chrift infinuateth that faithles men shal not beleue his prefence in the B. Sacrament, because he is ascended.

Priest, how the people shal receiue, & al other Particular points, which himself (faith S. Auguftine) *did not take order for, that he might commit that to the Apostles, by whom he was to dispose his Churches affaires.* Though both he and the Apostles and the Fathers of the primitiue Church left vs example of receiuing vnder one kind. Chrift at *Emmaus*, The Apostles *Act. 2, 42.* The primitiue Church in giuing the bloud only to children. *Cypr. li. lapsis, nu. 10.* In referuing most commonly the bodie only, *Tertul li. 2. ad vxo. nu. 4. Cypr. li. de lapsis. nu. 10.* In houseling the sicke therewith, *Euseb. Ec. hist. li. 6. c. 36.* In the holy Eremites also that receiued and referued it commonly & not the bloud, in the wildernes, *Basil, ep. ad Cæsariam Patritiam*, and in diuers other cafes which were too long to rehearse.

Whereby the Church being warranted and in the ruling of such things fully taught by God's Spirit, as wel for the reprobuing of certaine heretikes, that Chrift God and man was not whole and al in euery part of the Sacrament, as specially for that the Christiã people being now enlarged, and the communicants often so many at once, that neither so much wine could be conueniently consecrated, nor without manifold accidents of shedding or abusing be receiued (wherof the Protestants haue no regard, because it is but common wine which they occupie, but the Church knowing it to be Christs owne bloud, must haue al dreadful regard) therefore I say she hath decreed and for some hundreth yeares put in vse that the Priest saying Masse, should alwaies both consecrate and also receiue both kinds, because he must expresse liuely the Pafsion of Chrift, and the separation of his bloud from his bodie in the same, & for to imitate the whole action & institution as wel in sacrificing as receiuing, as to whom properly it was said: *Doe this;* for that was spoken only to such as haue power therby to offer and cõsecrate: But the Lay men, & the Clergie also when they doe not execute or say Masse themselues should receiue in one kind, being therby no lesse partakers of Christs whole Person and grace, then if they receiued both. For (as S. Paul faith) *He that eateth the hostes, is partaker of the Altar.* He that eateth, faith he: for though there were drinke-offerings or libaments ioyned lightly to euery Sacrifice, yet it was enough to eate only of one kind, for to be partaker of the whole.

62 If you shal see) Our Sauour seemeth to innuate, that such as beleue not his words touching the Holy Sacrament, and thinke it impossible for him to giue his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized & tẽpted after they saw or knew him to be ascended into Heauen. Which is proued true in the Capharnaites of this time. Whose principal reason against Christs prefence in the Sacrament is, that he is ascended into Heauen: yea, who are so bold as to expound this same sentence for themselues thus, It is not this body or flesh which I wil giue you, for that I wil carie with me to Heauen.

*Ep. 118. c. 6. ad Ianuarium.*

*Lu. 24, 15.*

*Lu. 22, 19. 1. Cor. 11, 24.*

*1. Cor. 10, 18.*

Whereby if they meant only that the condition and qualities of his body in Heauen should be other then in the Sacrament, it were tolerable: for S. Auguftin fpeaketh fometime in that fenfe. But to deny the fubftance of the body to be the fame, that is wicked.

63 The flesh profiteth nothing) If this fpeech were fpoken in the fenfe of the Sacramentaries, it would take away Chriffs Incarnation, manhood, & death, no leffe then his corporal prefence in the Sacrament. For if his flesh were not profitable, al thefe things were vaine. Therefore CHRIST denieth not his owne flesh to be profitable, but that their groffe and carnal conceiuing of his words, of his flesh, & of the manner of eating the fame, was vnprofitable: which is plaine by the fentence following where he warneth them, that his words be fpirit and life, of high Myftical meaning, and not vulgarly & grofly to be taken, as they tooke them. And it is the vfe of the Scripture to cal mans natural fenfe, reafon, and carnal refifting or not reaching fupernatural truths, flesh or bloud, as, *Flesh and bloud reuealed not this to thee &c. Mat. 16.*

This carnalitie then of theirs, ftood in two points fpecially: firft, that they imagined that he would kil himfelf, & cut & mangle his flesh into parts, & fo giue it them raw or roft to be eaten among them. Which could not be meant, faith S. Auguftin: for that had contained an heinous and barbarous fact; and therefore they might & should haue been affured, that he would command no fuch thing: but fome other fweet fenfe to be of his hard, myftical, or figuratiue words, & to be fulfilled in a Sacrament, myfterie, and a maruelous diuine fort, otherwife then they could comprehend.

Secondly, they did erre touching his flesh, in that they tooke it to be flesh of a mere man, & of a dead man alfo, when it should come to be eaten: of which kind of flesh Chrift here pronounceth, that it profiteth nothing. Whereupon S. Cyril faith: *This body is not of Peter or Paul or any other like, but of Chrift IESVS who is the life itfelf: and therefore this Body giueth life, the very fulnes of the Diuinitie dwelling in it.* And the holy *Councel of Ephefus in the 11. Anathematifme* expounded alfo by the faid S. Cyril: *The Eucharift is not the body of any common perfon (for the flesh of a common man could not quicken) but of the WORD itfelf. But the Heretike Neftorius diffolueth the vertue of this myfterie, holding mans flesh only to be in the Eucharift.* Thus there. And S. Ignatius cited of Theodore, and many other Fathers haue the like. Whereby we may fee that it commeth of the Diuinitie & Spirit (without which Chriffs flesh can not be) that this Sacrament giueth life.

64 That beleeeue not) It is lacke of faith, you fee here, that caufeth men to fpurne againft this high truth of the Sacrament: as alfo it may be learned here, that it is the great & merciful giuft of God that Catholike men doe againft their fenfes & carnal reafons, beleeeue & fubmit themfelues to the humble acknowledging of this

The Capharnaites groffe vnderftanding of Chriffs flesh to be giuen or eaten. And, how his flesh doth profit, & not profit.

Chriffs flesh giueth life becaufe it is the flesh of God & man.

Iudas the chiefe of them that beleeeue not the real prefence.

*Auguft. Doct. Chr. li. 3. c. 13.*

*Li. 4. c. 25. in Io.*

*Ignatius apud Theodor. dial. 3.*

Myfterie: laftly, that it may wel by Chrifts infinuation of Iudas, be gathered, that he fpecially fpurned againft our Maifters fpeeches of the holy Sacrament.

*verf. 64.*

Heretikes beleue not the real prefence, becaufe they fee bread & wine: as the Iewes beleueed not his God-head becaufe of the shape of a poore man.

66 Went back) It can be no maruel to vs now that fo many reuolt from the Church, by offenfe or fcandal vniuftly taken at Chrifts body and bloud in the Sacrament: feeing many of his Difciples that faw his wonderful life, doctrine, and miracles, forfooke Chrift himfelf, vpon the fpeech & promife of the fame Sacrament. For the myfterie of it is fo fupernatural & diuine in itfelf, and withal fo low and bafe for our fakes, by the shew of the formes of thefe terrene elements vnder which it is, and we eate it; that the vnfaithful and infirme doe fo ftumble at Chrift in the Sacrament, as the Iewes & Gentils did at Chrift in his humanitie. For, the caufes of contradictions of the incarnation & Tranffubftantiation be like. And it may be verily deemed, that whofoeuer now can not beleue the Sacrament to be Chrift, becaufe it is vnder the formes of bread and wine, and is eaten and drunken, would not then haue beleueed that Chrift had been God, becaufe he was in the shape of man, and crucified. To conclude, it was not a figure nor a myfterie of bare bread and wine, nor any Metaphorical or Allegorical fpeech, that could make fuch a troupe of his Difciples reuolt at once. When he faid he was a doore, a vine, a way, a Paftour, and fuch like (vnto which kind of fpeeches the Proteftants ridiculoufly refemble the words of the holy Sacrament) who was fo mad to miftake him, or to forfake him for the fame? For the Apoftles at the leaft would haue plucked them by the fleeues, and faid: Goe not away my Maifters, he fpeaketh parabes. The caufe therfore was their incredulitie, and the height of the Myfterie, for that they neither knew the meanes how it might be prefent, nor would beleue that he was able to giue his flesh to be eaten in many places. And euen fuch is the vnbeleefe of the Heretikes about this matter at this day.

The difciples reuolting at Chrifts words, proue that he fpake not metaphorically, as at other times.

As S. Peter beareth the perfon of al beleeuing Catholikes: fo Iudas of al vnbeleeuing Heretikes. He being the firft Arch-heretike; and this, againft the B. Sacrament, the firft herefie.

68 Peter answered) Peter anfwereth for the Twelue, not knowing that Iudas in hart was already naught, and beleueed not Chrifts former words touching the B. Sacrament, but was to reuolt afterward as the other. Wherein as Peter beareth the perfon of the Church & al Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer fo general) of Schifmatikes, Heretikes, or Apoftates, either for this Sacrament or any other Article, wil euer forfake Chrift: So Iudas was the chiefeft fuborner, maintayner, & father of this herefie againft the real prefence of Chrifts bodie and bloud in the B. Sacrament, and of the reuolt from him for the fame: as S. Auguftin teacheth *in enarratione Pfal. 34. ad ver. 22. & Pfal. 35. ad ver. 7.* declaring withal that this was the firft herefie againft Chrifts doctrine, and worthily commending S. Peter for his humble obedience, in receiuing Chrifts fpeech, and firmly beleeuing his words to be true and good, which he did not yet vnderftand. By whole example

*Cypr. ep. 55. nu. 3.*

therefore when company draweth vs to reuolt, let vs fay thus: Lord, whither or to whom shal we goe, when we haue forfaken thee? to Caluin, Luther, or fuch, and forfake thee and thy Church with the vnfaithful multitude? No, thou haft the words of life, and we beleue thee, and thy Church wil not nor can not beguile vs.

*Tract. 27. in  
Euang. Io.*

*Thou haft (faith the fame S. Auguftine) life euerlafting in the miniftration of thy body and bloud. And a litle after: Thou art life euerlafting itfelf, and thou giueft not in thy flesh and bloud but that which thy felf art.*

## Chapter 7

*The Iewes (of Hierufalem) feeking his death, he walketh in Galilee: where he fignifieth to his Brethren, that not in this feaft Scenopegia, but in another (to wit, Pafche following) the Iewes should kil him: that is, not when they would, but when he wil. 10. In fo much that at this feaft he teacheth openly in the Temple, and conuerteth many, 14. both in the middle day 37. and the laft day thereof, without any hurt, though alfo the Rulers fend to apprehend him.*

in Galilee  
in Iewrie

*Leu. 23, 34.*

**A**fter thefe things IESVS walked ‘into Galilee’, for he would not walke ‘into Iewrie’: becaufe the Iewes fought to kil him. <sup>2</sup> And the feftiual day of the Iewes, <sup>a)</sup>Scenopégia, was at hand. <sup>3</sup> And his Brethren faid to him: Paffe from hence, and goe into Iewrie; that thy Difciples alfo may fee thy workes which thou doeft. <sup>4</sup> For no man doth any thing in fecret, and feeketh himfelf to be in publike. If thou doe thefe things, manifft thy felf to the world. <sup>5</sup> For neither did his Brethren beleue in him. <sup>6</sup> IESVS therefore faith to them: My time is not yet come; but your time is alwaies readie. <sup>7</sup> The world can not hate you, but me it hateth: becaufe I giue teftimonie of it, that the workes

<sup>a</sup> *Scenopegia (leu. 23. σκηνῶν ἑορτή) is the feaft of Tabernacles, which the Iewes kept from the 7. of octo. for eight daies together by Gods commandement, for a memorie that their Fathers dwelt by God’s protection fourtie yeares in tabernacles or tentes, and not in houfes, comming out of Ægypt. See Leuit 23, 34.*

thereof are euil. <sup>8</sup> Goe you vp to this festiual day: 'I goe not vp' to this festiual day; becaufe my time is not yet accomplished. I wil not yet goe vp

<sup>9</sup> When he had faid thefe things, himfelf taried in Galilee. <sup>10</sup> But after his Brethren were gone vp, then he alfo went vp to the festiual day, not openly, but as it were in fecret. <sup>11</sup> The Iewes therfore fought him in the festiual day, and faid: Where is he? <sup>12</sup> And there was much murmuring in the multitude of him. For certaine faid: That he is good. And others faid: No, but he feduceth the multitudes. <sup>13</sup> Yet no man fpake openly of him for feare of the Iewes.

<sup>14</sup> And when the feftiuitie was now half done, IESVS went vp into the Temple, and taught. <sup>15</sup> And the Iewes maruailed, faying: How doth this man know letters, whereas he hath not learned? <sup>16</sup> IESVS answered them, and faid: My doctrine is not mine, but is that fent me. <sup>17</sup> If any man <sup>a</sup>)wil doe the wil of him, he fhall vnderftand of the doctrine whether it be of God, or I fpeake of my felf. <sup>18</sup> <sup>b</sup>)He that fpeaketh of himfelf, feeketh his owne glorie. But he that feeketh the glorie of him that fent him, he is true, and iniuftice in him there is not. <sup>19</sup> Did not Moyfes giue you the Law, and none of you doth the law? <sup>20</sup> Why feeke you to kil me? The multitude answered, and faid, <sup>c</sup>)Thou haft a Diuel, who feeketh to kil thee? <sup>21</sup> IESVS answered and faid to them: One worke I haue done; and you doe al marueil. <sup>22</sup> Therefore

*Io. 5, 18.*

Moyfes gaue you circumcifion: not that it is of Moyfes, but of the Fathers, and in the Sabboth you circumcife a man. <sup>23</sup> If a man receiue circumcifion in the Sabboth, that the Law of Moyfes be not broken; are you angry at me becaufe I haue healed a man wholly in the Sabboth? <sup>24</sup> Iudge not according to the face, but iudge iuft iudgement.

*Leu. 12, 3.*

*Gen. 17, 10.*

<sup>a</sup> The way to come to know the truth, is to liue wel.

<sup>b</sup> It is fpoken of Antichrift fpecially, and it is true in al Heretikes *Auguft tract. 29. in Euang. Ioan.*

<sup>c</sup> No maruel, when thefe fpeake thus to Chrift himfelf, if Heretikes call his Vicar Antichrift.

<sup>25</sup> Certaine therfore of Hierufalem laid: Is not this he whom they seeke to kil? <sup>26</sup> And behold, he speakeeth openly, and they say nothing to him. Haue the Princes knowne indeed that this is CHRIST? <sup>27</sup> But this man we know whence he is. But when CHRIST commeth, no man knoweth whence he is. <sup>28</sup> IESVS therfore cried in the Temple teaching and faying: Both me you doe know, and whence I am you know. And of my self I am not come, but he is true that sent me, whom you know not. <sup>29</sup> I know him, because I am of him, and he sent me. <sup>30</sup> They fought therfore to apprehend him: and no man laid hands vpon him, because his houre was not yet come. <sup>31</sup> But of the multitude many beleued in him, and laid: CHRIST, when he commeth shal he doe more signes then these which this man doth? <sup>32</sup> The Pharisees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent Minifters to apprehend him. <sup>33</sup> IESVS therfore said to them: Yet a litle time I am with you: and I goe to him that sent me. <sup>34</sup> You seeke me, and shal not find: and where I am, you can not come. <sup>35</sup> The Iewes therfore said among themfelues, whither wil this man goe, that we shal not find him? wil he goe into the disperfion of the Gentils, and teach the Gentils? <sup>36</sup> What is this faying that he hath said: You shal seeke me, and shal not find; and where I am, you can not come.

*Leuit. 23, 26.* <sup>37</sup> And in the last, the great day of the festiuitie IESVS stood and cried, faying: If any man thirst, let him come to me, and drinke. <sup>38</sup> He that beleeueth in me, as the scripture faith, *Out of his belly shal flow riuers of liuing water.* <sup>39</sup> (And this he said of the Spirit that they should receiue which beleued in him. <sup>a</sup>) For as yet the Spirit was not giuen: because IESVS was not yet glorified.)

*Ioel. 2, 28.*  
*Leu. 23, 36.*  
*Act. 2, 1.*

<sup>a</sup> This was fulfilled on whitfunday *Act. 2.* & afterward alwaies by imposition of hands in the Sacrament of Confirmation: vifibly in the primitiue Church, and inuifibly to the end of the world.

<sup>40</sup> Of that multitude therfore, when they had heard theſe words of his, ſome ſaid: This is the Prophet indeed. <sup>41</sup> Others ſaid: This is CHRIST. But certaine ſaid: Why, doth CHRIST come from Galilee? <sup>42</sup> Doth not the ſcripture ſay: That of the feed of Dauid, and from Bethlehem the towne where Dauid was, CHRIST doth come? <sup>43</sup> Therfore there aroſe diffenſiō in the multitude for him. <sup>44</sup> And certaine of them would haue apprehended him: but no man laid hands vpon him. <sup>45</sup> The Miniſters therfore came to the cheefe Prieſts and the Pharifees. And they ſaid to them: Why haue you not brought him? <sup>46</sup> The Miniſters answered: Neuer did there man ſo ſpeake, as this man. <sup>47</sup> The Pharifees therfore answered them: Why, are you alſo feduced? <sup>48</sup> Hath any of the Princes beleued in him, or of the Pharifees? <sup>49</sup> but this multitude that knoweth not the Law, are accuſed. <sup>50</sup> Nicodemus ſaid to them <sup>a</sup>he that came to him by night, who was one of them: <sup>51</sup> Doth our Law iudge a man, vnles it firſt heare him, and know what he doth? <sup>52</sup> They answered & ſaid to him: Why, art thou alſo a Galilæan? ‘Search’, & ſee that from Galilee a Prophet riſeth not. <sup>53</sup> And euery man returned to his houſe.

*Pf. 131, 11.*

*Mich. 5, 2.*

*Io. 3, 2.*

Search the ſcriptures

## ANNOTATIONS

### Chapter 8

*Againe in the Temple (abſolving an aduoutreſſe after his merciful manner, & yet withal declaring againſt his enemies that he is not a fauourer of finne, no more then Moyſes) 12. he teacheth openly, and is not for al that apprehended: telling them both of his Godhead, 21. and of their reprobation, 28. of his exaltation alſo by their Crucifying of him: 31. exhorting the beleeuers to perfeuer,*

<sup>a</sup> Chriſt hath ſome good alwaies euen amōg the wicked, which ſecretly ſerue him and by wife delaies auert the execution of uniuerſall lawes againſt him and his people, as Nicodemus & Gamaliel.



33. and shewing them that feeke his death, that they are neither free, 39. nor of Abraham, 41. nor of God, 44. but of the Diuel. 45. But that himself is of God, 52. and greater and ancierter then Abraham. 59. For the which they goe about to ftone him, but in vaine.

**A**nd IESVS went into the Mount-oliuet: <sup>2</sup> and early in the morning againe he came into the Temple, and the people came to him, and fitting he taught them.

<sup>3</sup> And the Scribes and Pharifees bring a woman taken in aduoutrie; and they did fet her in the middes, <sup>4</sup> And faid to him: Maifter, this woman was euen now taken in aduoutrie. <sup>5</sup> And in the Law Moyfes commanded vs to ftone fuch. What faieft thou therfore? <sup>6</sup> And this they faid tempting him, that they might accufe him. But IESVS bowing himself downe, with his finger wrote in the earth. <sup>7</sup> When they therfore continued asking him, he lifted vp himself, and faid to them: <sup>a</sup>He that is without finne of you, let him firft throw the ftone at her. <sup>8</sup> And againe bowing himself, he wrote in the earth. <sup>9</sup> And they hearing, went out one by one, beginning at the Seniours: and IESVS alone remained, and the woman ftanding in the middes. <sup>10</sup> And IESVS lifting vp himself, faid to her: Woman, where are they that accused thee: hath no man condemned thee? <sup>11</sup> Who faid: No man, Lord. And IESVS faid: <sup>b</sup>Neither wil I condemne thee. Goe, and now finne no more.

<sup>12</sup> Againe therfore IESVS fpake to them, faying: I am the light of the world: he that followeth me, walketh not in darkeneffe, but fhall haue the light of life. <sup>13</sup> The Pharifees therfore faid to him: Thou giueft teftimonie of

---

<sup>a</sup> We can not conueniently reprehend or cōdemne other mens faults, if our felues be guilty of the fame or other greater. *Cyrl. in Io. See Annot. Mt. 7. 1.*

<sup>b</sup> S. Auguftine by this example of our Maifter proueth that Clergie men fpecially fhould be giuē much to mercie and that they ought often, as the caufe and time require to get pardon of the fecular Magiftrates for offenders that be penitent. *Ep. 54.*

thy felf; thy teftimonie is not true. <sup>14</sup> IESVS answered, and faid to them: Although I doe giue teftimonie of my felf, my teftimonie is true: becaufe I know whence I came, & whither I goe: but you know not whence I come, or whither I goe. <sup>15</sup> You iudge according to the flefh: I doe not iudge any man. <sup>16</sup> And if I doe iudge, my iudgement is true: becaufe I am not alone, but I and he that fent me, the Father. <sup>17</sup> And in your law it is written, that the teftimonie of two men is true. <sup>18</sup> I am he that giue teftimonie of my felf: and he that fent me, the Father, giueth teftimonie of me. <sup>19</sup> They faid therfore to him: Where is thy Father? IESVS answered: Neither me doe you know, nor my Father. If you did know me, perhaps you might know my Father alfo. <sup>20</sup> Thefe words IESVS fpake in the Treafurie, teaching in the Temple, and no man apprehended him, becaufe his houre was not yet come.

*Deu. 17, 6. 19, 15.*

<sup>21</sup> Againe therfore IESVS faid to them: I goe, and you fhall feeke me, and fhall die in your finne. Whither I goe, you can not come. <sup>22</sup> The Iewes therfore faid: Why, wil he kil himfelf, becaufe he faith: Whither I goe, you can not come? <sup>23</sup> And he faid to them: You are from beneath, I am from aboue. You are of this world, I am not of this world. <sup>24</sup> Therfore I faid to you that you fhall die in your finnes. For if you beleue not that I am he, you fhall die in your finne. <sup>25</sup> They faid therfore to him: Who art thou? IESVS faid to them: <sup>a</sup>)The Beginning who alfo fpake to you <sup>26</sup> Many things I haue to fpake and iudge of you. But he that fent me, is true: and what I haue heard of him, thefe things I fpake in the world. <sup>27</sup> And they knew not that he faid to them that his Father was God. <sup>28</sup> IESVS therfore faid to them: When you fhall haue exalted the Sonne of man, then you fhall know that I am he, and of my felf I doe nothing, but as the Father hath taught me, thefe things I fpake: <sup>29</sup> and he that fent me, is with me: and he hath not left me alone, becaufe the things that pleafe

<sup>a</sup> So read S. Cyril, & S. Ambrofe, & S. Auguftine: expoūding it of Chriftes Perfon, that he is the beginning or caufe of al creatures.

him I doe alwaies <sup>30</sup> When he fpake theſe things many beleueed in him.

<sup>31</sup> IESVS therefore ſaid to them that beleueed him, the Iewes: If you <sup>a</sup>)abide in my word, you ſhal be my Diſciples indeed. <sup>32</sup> And you ſhal know the truth, and the truth ſhal make you free. <sup>33</sup> They answered him: We are the feed of Abraham, and we neuer ſerued any man: how ſaieſt thou, You ſhal be free? <sup>34</sup> IESVS answered them: ¶Amen, amen I ſay to you, that euery one which committeth finne, is the ſeruant of finne. <sup>35</sup> And the ſeruant abideth not in the houſe for euer: the ſonne abideth for euer. <sup>36</sup> If therefore the Sonne make you free, you ſhal be <sup>b</sup>)free indeed. <sup>37</sup> I know that you are the children of Abraham: but you ſeeke to kil me, becauſe my word taketh not in you. <sup>38</sup> I ſpeake that which I haue ſeen with my Father: and you doe the things that you haue ſeen with your Father. <sup>39</sup> They answered, and ſaid to him: Our Father is Abraham. IESVS faith to them: If you be the children of Abraham, <sup>c</sup>)doe the workes of Abraham. <sup>40</sup> But now, you ſeeke to kil me, a man that haue ſpoken the truth to you, which I haue heard of God. This did not Abraham. <sup>41</sup> You doe the workes of your Father. They ſaid therefore to him: We were not borne of fornication. We haue one Father, God. <sup>42</sup> IESVS therefore ſaid to them: If God were your Father, verily you would loue me. For from God I proceeded, and came: for I came not of my ſelf, but he ſent me: <sup>43</sup> Why doe you not know my ſpeech? Becauſe you cã not heare my word. <sup>44</sup> You are of your Father the Diuel, & the defires of

*Ro. 6, 16.*  
*2. Pet, 2, 19.*

---

<sup>a</sup> Only faith is not ſufficient without perfeuerance or abiding in the keeping of his cõmandements.

<sup>b</sup> Man was neuer without free wil: but hauing the grace of Chriſt, his wil is truly made free (as S. Auguſtine faith) from ſeruitude of finne alſo. *tract 41. in Euang. Io.*

<sup>c</sup> Not only faith but good workes alſo make men the children of Abraham according as S. Iames alſo ſpeaketh of Abrahams workes. *c. 2.*

your father you wil doe. He was a <sup>a)</sup>man-killer from the beginning, & he stood not in the veritie; becaufe veritie is not in him. When he speaketh a lie, he speaketh of his owne, becaufe he is a lyer, & the father thereof. <sup>45</sup> But becaufe I say the veritie, you beleue me not. <sup>46</sup> Which of you shal argue me of finne? If I say the veritie, why doe you not beleue me? <sup>47</sup> He that is of God, heareth the wordes of God. Therefore you heare not, becaufe you are not of God. <sup>48</sup> The Iewes therefore answered, and said to him: Doe not we say wel that thou art a Samaritane, and hast a Diuel? <sup>49</sup> IESVS answered: <sup>b)</sup>I haue no Diuel: but I doe honour my Father, and you haue dishonoured me. <sup>50</sup> but I seeke not mine owne glorie. There is that seeketh and iudgeth.

<sup>51</sup> Amen, amen I say to you: If any man keep my word, he shal not see death for euer. <sup>52</sup> The Iewes therefore said: Now we haue knowen that thou hast a Diuel. Abraham is dead, and the Prophets; and thou saiest: If any man keep my word, he shal not taste death for euer. <sup>53</sup> Why, art thou greater then our father Abraham, who is dead? and the Prophets are dead. Whom doest thou make thy self: <sup>54</sup> IESVS answered: If I doe glorifie my self, my glorie is nothing. It is my Father that glorifieth me, whom you say that he is your God. <sup>55</sup> And you haue not knowen him, but I know him. And if I shal say that I know him not, I shal be like to you, a lyer. But I doe know him, and doe keep his word. <sup>56</sup> Abraham your father reioyced that he might see my day: and he saw, and was glad. <sup>57</sup> The Iewes therefore said to him: Thou hast not yet fiftie yeares and hast thou seen Abraham? <sup>58</sup> IESVS said to them: Amen, amen I say to you, before that Abraham was made I am. <sup>59</sup> They tooke

---

<sup>a</sup> S. Auguftin compareth Heretikes in their fpiritual murder by driuing Chriftian men out of the Church to the Diuel that droue our parents out of Paradife *Cont. lit. Petil. li. 2. c. 13.*

<sup>b</sup> He denieth not that he is a Samaritane, becaufe he is our keeper or protectour, as the word fignifieth; & becaufe he is indeed that merciful Samaritane in the parable of the wounded man *Luc 10, 33 Aug. tract. 43. in Ioan.*

ftones therfore to caft at him. But IESVS hid himfelf, and went out of the temple.

## ANNOTATIONS

34 Amen, amen) *What is it* (faith S. Auguft. vpon this place) *when our Lord faid, Amen, amen? He doth much commend and vrge the thing that he fo vttereth, doubling it. It is a certaine othe of his, if a man may fo fay: for Amen in Hebrew fignifieth verum, a truth. Yet it is not tranflated, whereas it might haue been faid, verum verum dice vobis, but neither the Greeke interpreter durft doe it, nor the Latin, the Hebrew word hath remained ftill, that fo it might be the more efteemed. Tract. 41. in Ioan.* By which wordes & the like <sup>a</sup>recorded in other places of this new Teftament, the Reader may fee great reafon, why we alfo fay, Amen, amen, and durft not tranflate it and fuch like wordes into our Englifh tongue.

Why Amen, amen, is not tranflated.

## Chapter 9

*To shew that by his Baptifme (being the Sacrament of illumination or faith) he wil take away the blindnes of the world, he giueth with ftrange ceremonies fight to one borne blind. 8. By which wonderful miracle (the attestation of the partie himfelf and of his parents concurring) firft the neighbours, then alfo the Pharifees themfelues are plainely confounded. Yet fo obftinate they are, that becaufe it was the Sabboth when he wrought it, they inferre that he is not of God: yea and throw out of their Synagogue the partie for confefling him. 35. But our Lord, receiueth him; 39. and foretelleth by this occafion, the excecation, of the Iewes (becaufe of their wilful obftinacie) and illumination of the Gentils who confefle their owne blindnes.*

**A**nd IESVS paffing by, faw a man blind: from his natiuitie; <sup>2</sup> and his Difciples asked him: Rabbi, who hath finned, this man, or his parents, that he fhould be borne blind? IESVS answered:

<sup>a</sup> See the preface, & annot. in Apoc. c. 19, 4.

3 <sup>a)</sup>Neither hath this man finned, nor his parents; but that the workes of God may be manifested in him. 4 I muft worke the workes of him that fent me, whiles it is day. The night commeth, <sup>b)</sup>when no man can worke. 5 As long as I am in the world, I am the light of the world. 6 When he had faid thefe things, he fpit on the ground, and <sup>♠</sup>made clay of the fpittle, and fpred the clay vpon his eyes, 7 and faid to him: Goe, <sup>c)</sup>wafh in the poole of Siloe, which is interpreted, *Sent*. He went therefore, and wafhed; and he came feeing.

8 Therefore the neighbours, and they which had feen him before, that he was a beggar, faid: Is not this he that fate, and begged? Others faid: That this is he. 9 But others: No, not fo, but he is like him. But he faid: That I am he. 10 They faid therefore to him: How were thine eyes opened? 11 He answered: That man that is called IESVS, made clay, and anointed mine eyes, and faid to me: Goe to the poole of Siloe, and wafh. And I went, and wafhed, and faw. 12 And they faid to him: Where is he? He faith: I know not. 13 They bring him that had been blind, to the Pharifees. 14 And it was the Sabbath when IESVS made the clay, and opened his eyes.

15 Againē therefore the Pharifees asked him, how he faw. But he faid to them: He put clay vpon mine eyes, & I wafhed; and I fee. 16 Certainē therefore of the Pharifees faid: This mā is not of God, that keepeth not the Sabbath. But others faid: How can a man that is a finner doe thefe finnes? And there was a fchifme among them. 17 They fay therefore to the blind againē: Thou, what faieft thou of him that opened thine eyes? And

---

<sup>a</sup> Though many infirmities fal for finne, yet not al: fome comming for probation, and fome fent that God by the cure thereof may be glorified.

<sup>b</sup> The time of working by our deedes, and meriting, is in this life: after death we can deferue no more by our deedes, but muft only receiue good or il, according to the difference of workes here.

<sup>c</sup> This was a figure of Baptifme, to which al men borne in finne & blindnes are fent for health & fight. *Ambr. li. 3. c. 2, de Sacramentu.*

he faid: That he is a Prophet. <sup>18</sup> The Iewes therfore did not beleue of him, that he had been blind and faw, vn-til they called the parents of him that faw, <sup>19</sup> and asked them, faying: Is this your fonne, whom you fay that he was borne blind? how then doth he now fee? <sup>20</sup> His parents answered them, and faid: We know that this is our fonne, and that he was borne blind; <sup>21</sup> but how he now feeth, we know not, or who hath opened his eyes, we know not, aske himfelf; he is of age, let him fpeake of himfelf. <sup>22</sup> Thefe things his parents faid, becaufe they feared the Iewes. For the Iewes had now confpired, that if any man fhould confeffe him to be CHRIST, he fhould be put out of the Synagogue. <sup>23</sup> Therfore did his parents fay: That he is of age, aske himfelf. <sup>24</sup> They therfore againe called the man that had been blind, and faid to him: <sup>a</sup>)Giue glorie to God. We know that this man is a finner. <sup>25</sup> He therfore faid to them: Whether he be a finner, I know not: one thing I know, that whereas I was blind, now I fee. <sup>26</sup> They faid therfore to him: What did he to thee? how did he open thine eyes? <sup>27</sup> He answered them: I haue now told you, and you haue heard; why wil you heare it againe? wil you alfo become his Difciples? <sup>28</sup> They reuiled him therfore, & faid: Be thou his Difciple: but we are the Difciples of Moyfes. <sup>29</sup> We know that to Moyfes God did fpeake; but this man we know not whence he is. <sup>30</sup> The man answered and faid to them: For in this it is maruelous that you know not whence he is, and he hath opened mine eyes. <sup>31</sup> And we know that finners God doth not heare. But if a man be a feruer of God, and doe the wil of him, him he heareth. <sup>32</sup> From the beginning of the world it hath not been heard that any man hath opened the eyes of one borne blind. <sup>33</sup> Vnles this man were of

---

<sup>a</sup> So fay the Heretikes whē they derogate from miracles done by Saints or their Relikes, pharifaically pretending the glorie of God. As though it were not Gods glorie, whē his Saints doe it by his power & vertue: yea his greater glorie, that doth fuch things by his feruants, & by the meaneft things belonging to thē, as Peters fhadow *Act. 5.* & Paules napkins *Act. 19.*

God, he could not doe any thing. <sup>34</sup> They answered and said to him: Thou wast wholly borne in finnes, and doest thou teach vs? And they cast him forth.

<sup>35</sup> IESVS heard that they cast him forth; & when he had found him, he said to him: Doest thou beleue in the Sonne of God? <sup>36</sup> He answered, and said: Who is he Lord, that I may beleue in him? <sup>37</sup> And IESVS said to him: Both thou hast seen him; and he that talketh with thee, he it is. <sup>38</sup> But he said, I beleue Lord. And falling downe he adored him. <sup>39</sup> And IESVS said to him: For iudgement came I into this world, <sup>a</sup>)that they that see not, may see; and they that see, may become blind. <sup>40</sup> And certaine of the Pharisees that were with him, heard; and they said to him: Why, are we also blind? <sup>41</sup> IESVS said to them: If you were blind, you should not haue sinne, but now you say, That we see. Your sinne remaineth.

## ANNOTATIONS

External ceremonies.

6 Made clay) Christ that could haue cured this man by his only wil or word, yet vsed certaine creatures as his instruments in working, and diuers circumstances and ceremonies, clay, water, annoynting, washing, &c. No marvel then that he and his Church vse such diuerfities of Sacraments and ceremonies external in curing our foules.

Heretical translation.

22 Put out of the Synagogue) The Heretikes vntruly translate here (& v. 35) *Excommunicate*: to make the simple conceaue the Churches Excommunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Sauour. They might as well haue Translated for Synagogue, Church: for the old Testament, the new: for Law, grace: for flesh, spirit: for Moyse, Christ. For no lesse difference is there between casting out of the Synagogue, and Excommunication. Besides that, not euery one which was not of the Iewes Synagogue, was therefore out of communion of the Faithful, many true beleeuers being in other partes of the world not subiect to the Iewes Synagogue, Law, nor Sacraments. And therefore it

Casting out of the Synagogue.

<sup>a</sup> By this we see that this miracle was not only maruelous & beneficial to the blind, but also signifiatiue of taking away spiritual blindness.



was not al one to be out of the Synagogue, and to be excommunicated, as now, whofoeuer is out of the Churches communion, either by his owne wil, or for his iuft deferts thruft out of it by the fpiritual Magiftrate, he is quite abandoned out of al the focietie of Saints in Heauen and earth, fo long as he fo continueth.

As for the caufe of thrufting this poore man & fuch other out of the Synagogue, & excommunicating Heretikes, there is as great oddes as betwixt Heauen & hel: he being vfed fo for following Chrift and his Church, thefe for forfaking Chrift and his Church. Some more agreement there is between that corrupt fentence of the Iewes againft the followers of Chrift, & the pretended excōmunication executed againft Catholike men by our Heretikes: although in truth there is no great refemblance. For, the Iewes though they abufed their power fometimes, yet had they authoritie indeed by Gods law fo to punifh contemners of their Law, & therfore it was feared and refpected euen of good men. But the excommunication vfed by Heretikes againft Catholikes or any offenders, is not to be refpected at al, being no more but a ridiculous vfurpation of the Churches right and fafhion of the fame. For, out of their Synagogues al faithful men ought to flye, and not tarie to be thruft out: according to the warning giuen againft Core & Dathan: *Be ye feparated from their tabernacles, left you be wrapped in their finnes.*

*Num. 16.*

The Churches Excommunication.

See in the *Annot. Mt. 18, 17.*

The Heretikes ridiculous Excōmunication.

## Chapter 10

*He continueth his talke to the Pharifees, shewing that they and al other that wil not enter in by him, are wolues: and that they which heare them, are not the true sheep. 11. But that himfelf is the good Pafteur, and therfore to faue the sheep from thefe wolues, he wil yeald his life, which otherwise no might of theirs could take from him, foretelling alfo his Refurrection, and vocation of the Gentils. 22. Againe another time, he telleth thefe Iewes openly, that they are not of his sheep, and that no might of theirs shal take from him his true sheep, becaufe he is God, euen as his Father is God. 31. Which by his miracles and by Scripture he sheweth to be no blafphemie: and they in vaine feeking to ftone and to apprehend him, 40. he goeth out to the place where Iohn Baptift had giuen open witnes of him.*

**A**men, amen I fay to you, he that entreth not by the doore into the fold of the fheep, but <sup>♣</sup>climeth vp another way; he is <sup>a)</sup>a theefe and a robber. <sup>2</sup> But he that entreth by the doore, is the Paftour of the fheep. <sup>3</sup> To this man the porter openeth; and the fheep heare his voice: and he calleth his owne fheep by name, and leadeth thē forth. <sup>4</sup> And when he hath let forth his owne fheep, he <sup>b)</sup>goeth before them: and the fheep follow him, becaufe they know his voice. <sup>5</sup> But a ftranger they follow not, but fly from him becaufe they know not the voice of ftrangers. <sup>6</sup> This prouerf IESVS faid to them. But they knew not what he fpake to them.

<sup>7</sup> IESVS therfore faid to them againe: Amen, amen I fay to you, that I am the doore of the fheep. <sup>8</sup> And how many foeuer haue come, are theeues and robbers: but the fheep heard them not. <sup>9</sup> I am the doore. By me if any enter, he fhall be faued: & he fhall goe in and fhall goe out, & fhall find paftures. <sup>10</sup> The theefe cōmeth not but to fteale and kil & deftroy. I came that they may haue life, & may haue more aboundātly. <sup>11</sup> I am the good Paftour. <sup>12</sup> The <sup>♣</sup>good Paftour giueth his life for his fheep. But the hireling & he that is not the Paftour, whose owne the fheep are not, feeth the wulfe comming, and leaueth the fheep, and flieth: and the wulfe raueth, and difperfeth the fheep. <sup>13</sup> And the hireling <sup>♣</sup>flyeth becaufe he is a hireling; and he hath no care of the fheep. <sup>14</sup> I am the good Paftour; and I know mine, and mine know me. <sup>15</sup> As the Father knoweth me, and I know the Father: and <sup>c)</sup>I yeald my life for my fheep. <sup>16</sup> And <sup>d)</sup>other fheep I haue that are not of this fold: them alfo I muft bring, and they fhall heare my

*Efa. 40, 11.*  
*Ezec. 34, 23.*

- 
- <sup>a</sup> The theefe, is the Heretike fpecially, & any other that vnlawfully breake in vpon the fheepe to kil & deftroy thē by falfe doctrine & otherwife.
- <sup>b</sup> That is the fafhion of Iewrie & other coutries, fignifying that the fhepherd or Paftour muft teach the fheepe, & not they him.
- <sup>c</sup> Chriftes death was fo neceffarie for the flocke, that when he might haue efaped, he voluntarily offered himfelf to death for his flocke.
- <sup>d</sup> He meaneth the Church of the Gentils.

*Eze. 37, 24.* voice, and there shal be made one fold and one Pastour.  
 17 Therefore the Father loueth me: because I yeald my  
 life, that I may take it againe. 18 No man taketh it away  
*Efa. 53, 7.* from me: but I yeald it of myself. And I haue the  
 power to yeald it: and I haue power to take it againe.  
 This commandement I receiued of my Father.

19 A diffenſion roſe againe among the Iewes for  
 theſe wordes. 20 And many of them ſaid: He hath a  
 Diuel and is mad; why heare you him? 21 Others ſaid:  
 Theſe are not the wordes of one that hath a Diuel. Can  
 a Diuel open the eyes of blind men?

*1. Mac. 4, 56. 59.* 22 And the Dedication was in Hieruſalem: and  
 it was winter. 23 And IESVS walked in the Temple, in  
 Salomons porch. 24 The Iewes therefore compaſſed him  
 round about, and ſaid to him: How long doeſt thou  
 hold our foule in ſuſpenſe? if thou be CHRIST, tel vs  
 openly. 25 IESVS answered them: I ſpeake to you; and  
 you beleue not; the workes that I doe in the name of  
 my Father, they giue teſtimonie of me. 26 But you doe  
 not beleue, becauſe you are not of my ſheep. 27 My  
 ſheep heare my voice; and I know them, and they follow  
 me. 28 And I giue them life euerlaſting; and they ſhal  
 not periſh for euer, and no man ſhal plucke them out  
 of my hand. 29 <sup>a)</sup>My Father, that which he hath giuen  
 me, is greater then al: and no man can plucke them out  
*vnum.* of the hand of my Father. 30 I and the Father are one.

31 The Iewes tooke vp ſtones, to ſtone him. 32 IESVS  
 answered them: Many good workes I haue ſhewed you  
 from my Father, for which of thoſe workes doe you ſtone  
 me? 33 The Iewes answered him: For a good worke we  
 ſtone thee not, but for blaſphemie, and becauſe thou be-  
 ing a man, makeſt thyſelf God. 34 IESVS answered them:  
*Pf. 81, 6.* Is it not written in your law, that *I ſaid, you are God-*  
*des?* 35 If he called them Goddes, to whom the word  
 of God was made, and the ſcripture can not be bro-  
 ken; 36 whom the Father hath ſanctified and ſent into  
 the world, ſay you, That thou blaſphem'eſt, becauſe I  
 ſaid I am the Sonne of God? 37 If I doe not the workes

<sup>a</sup> Another reading is, *My Father that hath giuen me, &c.*

of my Father, beleeeue me not. <sup>38</sup> But if I doe, and if you wil not beleeeue me, beleeeue the workes: that you may know and beleeeue that the Father is in me, and I in the Father. <sup>39</sup> They fought therfore to apprehend him; and he went forth out of their handes.

<sup>40</sup> And he went againe beyond Iordan into that place where Iohn was baptizing firft; and he taried there.

<sup>41</sup> and many came to him. and they faid: That Iohn indeed did no figne. But al things whatfoeuer Iohn faid of this man, were true. <sup>42</sup> And many beleeeued in him.

## ANNOTATIONS

Arch-heretikes fpecially, are the theeues that clime in another way, not by the doore.

1 Climeth another way) Whofoeuer taketh vpon him to preach without lawful fending, to minifter Sacraments, & is not Canonically ordered of a true Catholike Bishop, to be a Curate of foules, Perfon, Bishop, or what other fpiritual Paftour foeuer, and commeth not in by lawful election and holy Churches ordinance to that dignity, but breaketh in againft order by force or fauour of men, and by humane lawes, he is a theefe & a murderer. So came in Arius, Caluin, Luther, & al Heretikes: & al that fucceed them in roome and doctrine. And generally euery one that defcendeth not by Lawful fucceffion in the knowne ordinarie line of Catholike Bishops and Paftours that haue been in al Countries fince their conuerfions. And according to this rule *S. Irenæus li. 3. c. 3.* trieth the true shepheards from the theeues and Heretikes. So doe *Tertul. de Prafe. nu. 11. S. Cypr. de vnit. Ec. nu. 7. S. Auguft. ep. 165. & cont. ep. Manich. c. 4. and Lirinensis.*

12 Good Paftour) The good Paftour, is he whose fpecial care is not of his owne aduantage, but of the fafty of the flocke. The hireling, is he that refpecteth not the profit and good of the flocke, but his owne lucre. The woulfe, is the Heretike, or any perfcutour of the Church, which is Chrifts flocke.

When the Paftour muft tarie, or may flie.

13 Flieth) Euery Bishop and Paftour is bound to abide with his flocke in times of danger & perfecution euen to death, except himfelf be perfonally fought for, rather then the flocke, or the flocke it felf forfake him. For in fuch cafes the Paftour may flye, as the Apoftles did, and S. Athanafius, and others. *S. Athan. Apol. de fua fuga. Auguft. ep. 180.*

Iudas Machabeus

22 The dedication) This is the feaft of Dedication intituted by Iudas Machabæus *li. 1. Mach. c. 4.* Chrift vouchsafed to honour and keepe that feaft intituted by him: & our Heretikes vouchsafe not to pray and facrifice for the dead, vfed and approved by him. The Dedication alfo of Chriftian Churches is warranted thereby, with the annual memories thereof. And it

2. Macha. 12.

Dedication of Churches.

proueth that fuch things may be intituted without any expresse commandement in Scripture.

29 That which he gaue me) Thus read alfo diuers of the Fathers, namely *S. Hilar. Trin. li. 7. poft medium. S. Ambr. de Sp. S. li. 3. c. 18. S. Auguft. in Io. tract 48. S. Cyril. li. 7. in Io. c. 10.* and vfe it to proue that Chrift had his effence and nature of the Father. And therfore fome Heretikes of our time wickedly accufe the Councel of Laterane for falſifying this place & applying it to the fame purpoſe. Which they leſſe can abide, for that it is againſt Caluins Autotheifme, holding that Chrift tooke his perſon of the Father, but not his ſubſtance. See the 2. Annot. in 1. Io. v. 1.

Chrifts effence & diuine nature of the Father.

Caluins autotheifme

## Chapter 11

*He commeth once againe into Iewrie boldly (the time that he would be killed of them, being not yet come) and raiſeth Lazarus foure daies buried. 47. At which miracle the blind malice of the Rulers ſo increaſeth, that in Councel they conclude to make him away. Howbeit the high Prieſt prophecieth vnawares, of the ſaluation of the world by his death. 54. He thereupon goeth againe out of the way.*

*Lu. 7, 37.  
Mat. 26, 7.  
Mar. 14, 3.  
Io. 12, 3.*

**A**nd there was a certaine ficke man, Lazarus of Bethania, of the towne of Marie & Martha her ſiſter. <sup>2</sup> (And Marie was ſhe that anointed our Lord with ointement, & wiped his feete with her haire: whoſe brother Lazarus was ficke.) <sup>3</sup> His ſiſters therfore ſent to him ſaying: Lord, behold, he whom thou loueſt, is ficke. <sup>4</sup> And IESVS hearing, ſaid to them: This fickneſſe is not to death, but for the glorie of God: that the Sonne of God may be glorified by it. <sup>5</sup> And IESVS loued Martha, and her ſiſter Marie, and Lazarus. <sup>6</sup> As he heard therfore that he was ficke, then he taried in the ſame place two daies: <sup>7</sup> then after this he ſaith to his Diſciples: Let vs goe into Iewrie againe. <sup>8</sup> The Diſciples ſay to him: Rabbi, now the Iewes fought to ſtone thee; and goeſt thou thither againe? <sup>9</sup> IESVS answered: Are there not twelue houres of the day? If a man walk in the day, he ſtumbleth not: becauſe he ſeeth the light of

this world: <sup>10</sup> but if he walke in the night, he ftumbleth, becaufe the light is not in him. <sup>11</sup> Thefe things he faid; and after this he faith to them: Lazarus our freind fleepeth; but I goe that I may raife him from fleep. <sup>12</sup> His Difciples therfore faid: Lord, if he fleep, he fhall be fafe. <sup>13</sup> But IESVS fpake of his death; & they thought that he fpake of the fleeping of fleep. <sup>14</sup> Then therfore IESVS faid to them plainly: Lazarus is dead; <sup>15</sup> and I am glad for your fake, that you may beleue, becaufe I was not there: but let vs goe to him. <sup>16</sup> Thomas therfore, who is called Didymus, faid to his Condifciples: Let vs alfo goe, to die with him.

*de dormitione fomni*

<sup>17</sup> IESVS therfore came, and found him now hauing been foure daies in the graue. <sup>18</sup> (And Bethania was nigh to Hierufalem about fiftene furlonges.) <sup>19</sup> And many of the Iewes were come to Martha and Marie, to comfort them concerning their brother. <sup>20</sup> Martha therfore when ſhe heard that IESVS was come, went to meet him; but Marie fate at home. <sup>21</sup> Martha therfore faid to IESVS: Lord if thou hadſt been here, my brother had not died. <sup>22</sup> But now alfo I know that what things foeuer thou ſhalt aſke of God, God wil giue thee. <sup>23</sup> IESVS faith to her: Thy brother ſhall riſe againe. <sup>24</sup> Martha faith to him: I know that he ſhall riſe againe in the refurrection, in the laſt day. <sup>25</sup> IESVS faid to her: I am the refurrection and the life; he that beleeueth in me, although he be dead, ſhall liue. <sup>26</sup> And euery one that liueth, and beleueth in me, ſhall not die for euer. Beleeueſt thou this? <sup>27</sup> She faith to him: Yea Lord, I haue beleued that thou art CHRIST the Sonne of God that art come into this world.

<sup>28</sup> And when ſhe had faid theſe things, ſhe went, and called Marie her ſiſter ſecretly, ſaying: The Maſter is come, & calleth thee. <sup>29</sup> She, when ſhe heard, riſeth quickly & cōmeth to him. <sup>30</sup> For IESVS was not yet come into the towne: but he was yet in that place where Martha had met him. <sup>31</sup> The Iewes therfore that were with her in the houſe and did comfort her, when they ſaw Marie that ſhe roſe quickly and went forth, followed her, ſaying: That ſhe goeth to the graue, to weepe there. <sup>32</sup> Marie therfore when ſhe was come where IESVS was,

feeling him, fel at his feete, and faith to him: Lord, if thou hadft been here, my brother had not died. <sup>33</sup> IESVS therfore when he faw her, weeping, and the Iewes that were come with her, weeping, he groned in fpirit, and troubled himfelf, <sup>34</sup> and faid: Where haue you laid him? They fay to him: Lord, come and fee. <sup>35</sup> And IESVS wept. <sup>36</sup> The Iewes therfore faid: Behold how he loued him. <sup>37</sup> But certaine of them faid: Could not he that opened the eyes of the blind man, make that this man should not die? <sup>38</sup> IESVS therfore againe groning in him felf, commeth to the graue: and it was a caue; and a ftone was laid ouer it. <sup>39</sup> IESVS faith: Take away the ftone. Martha the fifter of him that was dead, faid to him: Lord, now he ftinketh, for he is now of foure daies. <sup>40</sup> IESVS faith to her: Did not I fay to thee, that if thou beleeeue, thou shalt fee the glorie of God? <sup>41</sup> They tooke therfore the ftone away. And IESVS lifting his eyes vpward, faid: Father, I giue thee thanks that thou haft heard me. <sup>42</sup> And I did know that thou doeft alwaies heare me, but for the people that ftandeth about, haue I faid it, that they may beleeeue that thou haft fent me. <sup>43</sup> When he had faid thefe things, he cried with a loud voice: Lazarus, come forth. <sup>44</sup> And forthwith he came forth that had been dead, bound feete and handes with winding bandes, and his face was tied with a napkin. IESVS faid to them: <sup>a</sup>)Loofe him, and let him goe.

<sup>45</sup> Many therfore of the Iewes that were come to Marie & Martha, & had feẽ the things that IESVS did, beleeeued in him. <sup>46</sup> And certaine of thẽ went to the Pharifees, & told thẽ the things that IESVS did. <sup>47</sup> The cheefe Priests therfore & the pharifees gathered a Councel, & faid: What doe we, for this man doeth many fignes. <sup>48</sup> If we let him alone fo, al wil beleeeue in him:

<sup>a</sup> *S. Cyril. li. 7. c. vlt. in Io. and S. Auguft. Tract. 49. in Io.* apply this to the Apoftles & Priests authoritie of abfoluing finners: affirming Chrift to reuiue none from finne, but in the Church and by the Priests minifterie.

& the Romanes wil come, & <sup>a</sup>)take away our place & Nation. <sup>49</sup> But one of them named Caiphas, being the high Priet of that yeare, faid to them: You know nothing, <sup>50</sup> neither doe you cōfider: that it is expedient for vs that one man die for the people, & the whole Nation perifh not. <sup>51</sup> And this he faid not of himfelf: but •being the high Priet of that yeare, he prophecied that IESVS should die for the Nation. <sup>52</sup> And not only for the Nation, but to gather into one the children of God that were difperfed. <sup>53</sup> From that day therfore they deuifed to kil him. <sup>54</sup> IESVS therfore walked no more openly among the Iewes, but he went into the countrie befide the defert vnto a citie that is called Ephrem, and there he abode with his Difciples.

<sup>55</sup> And the Pafche of the Iewes was at hand: & many of the countrie went vp to Hierufalem before the Pafche to fanctifie themfelues. <sup>56</sup> They fought IESVS therfore; and they communed one with another, ftanding in the Temple: What thinke you, in that he is not come to the feftiual day? And the cheefe Priests & Pharifees had giuen commandement, that if any man fhould know where he was, he fhould tel, that they might apprehend him.

## ANNOTATIONS

The priuiledge of the office & order, though in a wicked perfon.

<sup>51</sup> Being the high Priet) Maruel not that Chrift preferueth his truth in the Church as wel by the vnworthy as the worthy Prelates thereof: the guifts of the Holy Ghoft following their Order and office, as we fee here in Caiphas, & not their merites or perfon. And if this man being many waies wicked, and in part an vfurper, and the Law & Priethood being to decline & giue place to Chrifts new ordinance, had yet fome afsiftance of God for vtterance of truth which himfelf meant not, nor knew not: how much more may we be affured, that Chrift wil not leaue Peters Seat, whose faith he promifed should neuer faile, though the perfons which occupie the fame, were as il as the blafphemous & malicious mouthes of Heretikes doe affirme.

*Luc. 22, 23.*

<sup>a</sup> Al men, but fpecially Nations muft take heed, that whiles to faue their temporal ftate, they forfake God, they lofe not both, as the Iewes did. *Aug. tract. 47. in Io.*



## Chapter 12

*The Rulers dealing as if he hid himself, 1. he commeth to Bethania. 3. Where by occasion of Iudas the theefe murmuring at Marie Magdalens coftly deuotion, he foretelleth his death. 12. From thence, though they did now intend to kil Lazarus alfo, he ride openly into Hierufalem, the people (becaufe he had raifed Lazarus) confefling with their acclamations that he is Chrif. 20. Where certaine Gentils defiring to fee him, 23. he foretelleth the conuerfion of the whole world from the Diuel to him, to be now infant, as the effect of his death vpon the Croffe. 28. The Father alfo anfwering from Heauen to his prayer made to that purpofe, 37. yet after al this, the Iewes continue incredulous as Eſay prophecied of them: 42. though many beleeeued, but were aſhamed to confeſſe him. 44. Whereupon he ſheweth that it is glorious before God, and ſaluation to themſelues to beleeeue in him, and confeſſe him: and damnable to deſpife him.*

The 4. part.  
The 4. Paſche,  
& holy weeke of  
his Paſſion in  
Hierufalem.

*Mt. 26, 6.  
Mar. 14, 3.*

**I**ESVS therefore fixe daies before the Paſche came to Bethania, where Lazarus was, that had been dead, whom IESVS raifed. <sup>2</sup> And they made him a fupper there: and Martha miniſtred, but Lazarus was one of them that fate at the table with him. <sup>3 a)</sup> Marie therefore tooke a pownde of ointment of right ſpikenard, pretious, and anointed the feete of IESVS, and wiped his feete with her haire: and the houſe was filled of the odour of the ointment. <sup>4</sup> One therefore of his Diſciples, Iudas Ifcariote, he that was to betray him, ſaid: <sup>5</sup> <sup>♣</sup>Why was not this ointment fold for three-hundred pence, and giuen to the poore? <sup>6</sup> And he ſaid this, not becauſe he cared for the poore; but becauſe he was <sup>♣</sup>a theefe, and hauing the purſe, caried the things that were put in. <sup>7</sup> IESVS therefore ſaid: Let her alone that ſhe may keepe

<sup>a</sup> Of this womans extraordinarie offices of deuotion, & how acceptable they were to Chrif, ſee the *Annot. Mt. 26.*

it for the day of my <sup>a</sup>)burial. <sup>8</sup> For the poore you haue alwaies with you; but <sup>b</sup>)me you shal not haue alwaies. <sup>9</sup> A great multitude therfore of the Iewes knew that he was there; and they came, not for IESVS only, but that they might see Lazarus, whom he raied from the dead. <sup>10</sup> But the cheefe Priests deuifed for to kil Lazarus alfo: <sup>11</sup> becaufe many for him of the Iewes went away, and beleueed in IESVS.

<sup>12</sup> And on the morow a great multitude that was come to the festiual day when they had heard that IESVS commeth to Hierufalem, <sup>13</sup> they tooke the boughes of palmes, and went forth to meet him, & cried: *Hofanna, Bleffed is he that commeth in the name of our Lord, the King of Ifrael.* <sup>14</sup> And IESVS found a yong affe, and fate vpon it, as it is written: <sup>15</sup> *Feare not daughter of Sion: behold, thy King commeth fitting vpon an affes colt.* <sup>16</sup> Thefe things his Difciples did not know at the firft: but when IESVS was glorified, then they remembered that thefe things had been written of him, and thefe things they did to him. <sup>17</sup> The multitude therfore gaue teftimonie, which was with him when he called Lazarus out of the graue, and raied him from the dead. <sup>18</sup> For therfore alfo the multitude came to meete him, becaufe they heard that he had done this figne. <sup>19</sup> The Pharifees therfore faid among themfelues: Doe you see that we preuaile nothing? Behold the whole world is gone after him.

*Mt. 21, 1. Mr. 11, 7. Lu. 19, 35. Pf. 117. 26.*

*Zach. 9, 9.*

<sup>20</sup> And there were certaine Gentiles of them that <sup>c</sup>)came vp to adore in the festiual day. <sup>21</sup> Thefe therfore came to Philippe who was of Bethfaida of Galilee, and defired him, faying: Sir, we are defirous to see IESVS. <sup>22</sup> Philippe commeth and telleth Andrew. Againe Andrew & Philippe told IESVS. <sup>23</sup> But IESVS answered

<sup>a</sup> The deuout offices of balming & anointing the dead bodies of the faithful are here alfo allowed.

<sup>b</sup> Not i vifible & mortal condition, to receiue almes of you or fuch like offices for fupply of my necefsities.

<sup>c</sup> We may see there is a great difference where a man pray or adore, at home or in the Church & holy places: when the Gentils alfo came of deuotion a pilgrimage to the Temple in Hierufalem.

them, saying: The houre is come, that the Sonne of man shal be glorified. <sup>24</sup> Amen, amen I say to you, vnles the graine of wheate falling into the ground, die: it self remaineth alone. but if it die, it bringeth much fruit. <sup>25</sup> He that loueth his life, shal lose it: and he that hateth his life in this world, doth keep it to life euerlasting. <sup>26</sup> If any man minifter to me, let him follow me: and where I am, there also shal my minifter be. If any man minifter to me, my Father wil honour him. <sup>27</sup> Now my soule is troubled. And what shal I say? Father, saue me from this houre. But therfore came I into this houre. <sup>28</sup> Father, glorifie thy name. A voice therfore came from Heauen: Both I haue glorified it, and againe I wil glorifie it. <sup>29</sup> The multitude therfore that flood and heard, said that it thundered. Others said, An Angel spake to him. <sup>30</sup> IESVS answered and said: This voice came not for me, but for your sake. <sup>31</sup> Now is the iudgement of the world: now the Prince of this world shal be cast forth. <sup>32</sup> And I, if I be exalted from the earth, wil draw al things to my self. <sup>33</sup> (And this he said, signifying what death he should die) <sup>34</sup> The multitude answered him: We haue heard out of the law, that CHRIST abideth for euer; and how saiest thou: The Sonne of man must be exalted? Who is this Sonne of man? <sup>35</sup> IESVS therfore said to them: Yet a litle while, the light is among you. Walke whiles you haue the light, that the darkeneffe ouertake you not. And he that walketh in darkeneffe, knoweth not whither he goeth. <sup>36</sup> Whiles you haue the light, beleue in the light, that you may be the children of light. These things IESVS spake and he went away, and hid himself from them.

<sup>37</sup> And whereas he had done so many signes before them, they beleued not in him: <sup>38</sup> that the saying of Esay the Prophet might be fulfilled, which he said:

*Ef. 53, 1. Lord, who hath beleued the hearing of vs? <sup>39</sup> and the arme of our Lord to whom hath it bene reuealed?*

<sup>40</sup> Therefore they <sup>a</sup>)could not beleeeue, becaufe Efay faid againe: *He hath blinded their eyes, and indurated their hart: that they may not fee with their eyes, nor vnderftand with their hart, and be conuerted, and I heale them.* <sup>41</sup> Thefe things faid Efaie, when he faw his glorie, & fpake of him. <sup>42</sup> But yet of the Princes alfo many beleeued in him: but <sup>b</sup>)for the Pharifees they did not confefse, that they might not be caft out of the Synagogue. <sup>43</sup> For they loued the glorie of men more, then the glorie of God.

*Efa. 6, 9. Mt. 13, 14. Mr. 4, 12. Lu. 8, 10. Act. 28, 27.*

<sup>44</sup> But IESVS cried, and faid: He that beleeueth in me, doth not beleeeue in me, but in him that fent me. <sup>45</sup> And he that feeth me, feeth him that fent me <sup>46</sup> I a light am come into this world: that euery one which beleeueth in me, may not remaine in the darkeneffe. <sup>47</sup> And if any man heare my wordes, and keepe them not: I doe not iudge him. For I came not to iudge the world, but to faue the world. <sup>48</sup> He that defpifeth me, & receiueth not my wordes, hath that iudgeth him. the word that I haue fpoken, that fhall iudge him in the laft day. <sup>49</sup> Becaufe of my felf I haue not fpoken, but the Father that fent me, he gaue me commandement what I fhould fay, and what I fhould fpeake. <sup>50</sup> And I know that his commandement is life euerlafting. The things therefore that I fpeake: as the Father faid to me, fo doe I fpeake.

## ANNOTATIONS

Church ornaments.

5 Why was) So wicked, couetous, and facrilegious perfons reprehend good men for beftowing their goods vpon Church orna-

<sup>a</sup> If any man aske (faith S. Auguftine) why they could not beleeeue: I anfwer roundly, becaufe they would not *Tract. 33 in Io.* See the meaning of this fpeech *Annot. Mat. 13, 15. Mar. 4, 12.*

<sup>b</sup> This is the cafe of many principal men in fuch countries where herefie hath the vpper hand, who know & beleeeue the Catholike faith; but making choife rather to keepe mans fauour then Gods, they dare not confefse the fame. Such may pray that God and the world agree together: for els it is feen whole part they wil take.

ments &c. vnder pretence of better bestowing them on the poore: such prouide for the poore as Iudas did.

6 A theefe) Iudas did not then first perish when he fould our Lord, for he was a theefe before: and being loft he yet followed Chrif, not in hart, but in body only. Which our Maifter tolerated, to giue vs a leffon to tolerate the il, rather then deuide the body. *Aug. tract. 50. in Io.*

Toleration of euil.

## Chapter 13

*At his laft fupper, to giue his farewell, and that in moft wonderful louing manner, 4. he washeth his Difciples feet, 6. begining with Peter, 8. (shewing how neceffarie it is for vs to be washed of him in Baptifme; and needful alfo after Baptifme) 12. and by this example teaching them al humilitie one toward another. 21. Then he foretelleth, that (notwithftanding his exceeding loue toward them) one euen of them wil betray him, meaning Iudas, 22. as to Iohn he secretly sheweth. After whose going out, he reioyceth and faith, that euen now the houre is come, 34. commendeth vnto them to loue together, as a new commandement, 36. and foretelleth Peter, who prefumed too much of his owne ftrength, that euen this night he wil deny him thrife.*

*Mt. 26, 1.  
Mr. 14, 1.  
Luc. 22, 1.*

**A**nd before the feftiual day of Pafche, IESVS knowing that his houre was come that he fhould paffe out of this world to his Father: whereas he had loued his that were in the world, vnto the end he loued them. <sup>2</sup> And when <sup>a</sup>fupper was done, whereas the Diuel now had put into the hart of Iudas Ifcariote the fonne of Simon, to betray him: <sup>3</sup> knowing that the Father gaue him al things into his handes, & that he came from God, and goeth to God: <sup>4</sup> he rifeth from fupper, and laieth afide his garments, and hauing taken a towel, girded himfelf. <sup>5</sup> After that, he put water into a bafon, and <sup>b</sup>began to wash the feete of the

<sup>a</sup> By fupper, he meaneth the eating of the Pafchal lambe. for, the intitution of the B. Sacrament was after this.

Disciples, and to wipe them with the towel where with he was girded. <sup>6</sup> He commeth therfore to Simon Peter. And Peter faith to him: Lord: doest thou wash my feet? <sup>7</sup> IESVS answered and said to him: That which I doe, thou knowest not now, hereafter thou shalt know. <sup>8</sup> Peter faith to him: Thou shalt not wash my feet for euer. IESVS answered him: If I wash thee not, thou shalt not haue part with me. <sup>9</sup> Simon Peter faith to him: Lord, not only my feet, but also handes and head. <sup>10</sup> IESVS faith to him: He that is washed, needeth not but to wash his feet, but is cleane wholly. And you are cleane, but not al. <sup>11</sup> For he knew who he was that would betray him. therfore he said: You are not cleane al.

<sup>12</sup> Therfore, after he had washed their feete, and taken his garments, being fet downe, againe he said to them: Know you what I haue done to you? <sup>13</sup> You call me, Maister, and Lord: and you say wel, for I am so. <sup>14</sup> If then I haue washed your feete, Lord and Maister; you also ought to wash one anothers feete. <sup>15</sup> For I haue giuen you an example, that as I haue done to you, so you doe also. <sup>16</sup> Amen, amen I say to you, a seruant is not greater then his Lord, neither is an Apostle greater then he that sent him. <sup>17</sup> If you know these things, you shall be blessed if you doe them. <sup>18</sup> I speake not of you al: I know whom I haue chosen. But that the scripture may be fulfilled, *He that eateth bread with me shall lift vp his heele against me.* <sup>19</sup> From this time I tel you, before it come to passe: that when it shall come to passe, you may beleue, that I am he. <sup>20</sup> Amē, amē, I say to you, he that receiueth any that I send, receiueth me: & he that receiueth me, receiueth him that sent me. <sup>21</sup> When IESVS had said these things, he was troubled in spirit: and he protested, and said: Amen, amen I say to you that one of you shall betray me. <sup>22</sup> The Disciples therfore looked one vpon another, doubting of whom he spake. <sup>23</sup> There was therfore one of his Disciples leaning in the bosome of IESVS, he whom IESVS loued. <sup>24</sup> Therfore Simon Peter beckneth to him, and said to him: Who is it of whom he speaketh? <sup>25</sup> He therfore leaning vpon the brest of IESVS faith to him: Lord, who is he? <sup>26</sup> IESVS

*Pf. 40, 10.*

*Mt. 26, 18.*

*Mr. 14, 16.*

*Luc. 22, 21.*

answered: He it is to whom I shal reach the dipped bread. And when he had dipped the bread, he gaue it to Iudas Ifcariote Simons sonne. <sup>27</sup> And after the morfel, then Satan entred into him. And IESVS faith to him: That which thou doest, doe it quickly. <sup>28</sup> But no man knew of those that fate at table to what purpose he said this vnto him. <sup>29</sup> For certaine thought, because Iudas had the <sup>a</sup>)purse, that IESVS had said to him: Buie those things which are needful for vs to the festiual day: or that he should giue some thing to the Poore. <sup>30</sup> He therefore hauing receiued the morfel, incontinent went forth. And it was night.

<sup>31</sup> When he therefore was gone forth, IESVS said: Now the Sonne of man is glorified, and God is glorified in him. <sup>32</sup> If God be glorified in him, God also wil glorifie him in himself, and incontinent wil he glorifie him. <sup>33</sup> Litle children, yet a litle while I am with you. You shal seeke me, & as I said to the Iewes, whither I goe, you can not come: to you also I say now. <sup>34</sup> ♣A new cōmandement I giue to you, That you loue one another; as I haue loued you, that you also loue one another. <sup>35</sup> In this al men shal know that you are my Disciples, if you haue loue one to another. <sup>36</sup> Simon Peter faith to him: Lord, whither goest thou? IESVS answered, Whither I goe, thou canst not now follow me, but hereafter thou shalt follow. <sup>37</sup> Peter faith to him: Why can not I follow thee now? I wil yeald my life for thee. <sup>38</sup> IESVS answered him: Thy life wilt thou yeald for me? Amen, amen I say to thee, the cocke shal not crow, vntil thou denie me thrife.

*Io. 7, 34.*  
*1. Io. 3, 23.*  
  
*Mt. 26, 35.*  
*Mr. 14, 29.*  
*Lu. 22, 33.*

## ANNOTATIONS

5 Began to wash) This lotion was not only of curtesy, such as the Iewes vsed toward their ghefts, nor only for example of humilitie: but for mysterie and signification of the great puritie

Puritie required to the receiuing of the B. Sacrament.

<sup>a</sup> Chrif had some prouifion before hand giuen him by the Collections of the faithful; which was vsed both in his owne necesseties, & bestowed vpon the poore.

that is required before we come to receiue the holy Sacrament, which ftraight after this washing was to be intituted and giuen to the Apoftles. *Ambr. li. 3. de Sacra. c. 1. Bernard de cæna Domini Sermon. 1.*

Venial finnes taken away  
by facred ceremonies.

10 To wash his feete) The foulnes of the feete, when al the reft is cleane, fignifieth the earthly affections and relikes of former finnes remitted: which are to be cleaned by deuout actes of charitie and humilitie, as *S. Ambrofe li. 3. de Sacra c. 1.* and *S. Auguftin ep. 108. & tract. 56. in Io.* doe note. And becaufe this was only a ceremonie, & yet had fuch force, both now, and afterward vfed of the Apoftles, that it purged fmaller offenses and filthines of the foule, as *S. Ambrofe* and *S. Bernard* gather, it may not feeme ftrange that holy-water and fuch ceremonies may remit venial finnes.

*Ambr. & Bern. locis citatis.*

The Church defineth  
which are Sacraments  
and which not &c.

14 You alfo ought) Our Maifter neuer fpake plainer, nor feemed to command more precifely, either of Baptifme or the Eucharift or any other Sacramēt: and yet by the Churches iudgement directed by the Holy Ghoft we know this to be no Sacrament nor neceffarie ceremonie, and the other to be. And why doe they beleue the Church in this, and doe not credit her affirming the chalice not to be neceffarie for the communicants?

34 A new commandement) The commandement of mutual loue was giuen before, but manifoldly mifconftrued, and abridged by the Iewes to freinds only, to this life only, for earthly refpects only: but Chrift reneweth it and enlargeth it after the forme of his owne loue towards vs, and giueth grace to fulfil it.

## 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 whofe obedience this his death fhall be, & not for any guilt of his owne.*



**L**et not your hart be troubled. You beleue in God, beleue in me also. <sup>2</sup> In my Fathers house there be <sup>a</sup>many mansions. If not, I would haue told you, Because I goe to prepare you a place. <sup>3</sup> And if I goe, and prepare you a place: I come againe and wil take you to my self, that where I am, you also may be. <sup>4</sup> And whither I goe you know, and the way you know.

<sup>5</sup> Thomas faith to him: Lord, we know not whither thou goest; and how can we know the way? <sup>6</sup> IESVS faith to him: I am the way, and the veritie, and the life. No man cometh to the Father, but by me. <sup>7</sup> If you had knowen me, my Father also certes you had knowen: and from hence forth you 'shal know' him, and you haue seen him.

<sup>8</sup> Philippe faith to him: Lord shew vs the Father, and it sufficeth vs. <sup>9</sup> IESVS faith to him: So long time I am with you; & haue you not knowen me? Philippe, he that seeth me, seeth the Father also. How saiest thou, Shew vs the Father? <sup>10</sup> 'Doeft thou not beleue' that I am in the Father, & the Father in me? The wordes that I speake to you, of my self I speake not. But my Father that abideth in me, he doeth the workes. <sup>11</sup> Beleue you not, that I am in the Father and the Father in me? Otherwise for the workes themselves beleue. <sup>12</sup> Amen, amen I say to you, he that beleeueth in me, the workes that I doe, he also shal doe, and <sup>♯</sup>greater then these shal he doe, <sup>13</sup> because I goe to the Father, & whatsoever you shal aske in my name, that wil I doe: that the Father may be glorified in the Sonne. <sup>14</sup> If you ask me any thing in my name, that wil I doe. <sup>15</sup> If you <sup>b</sup>loue me, keepe my commandements. <sup>16</sup> And I wil aske the Father, and he wil giue you another <sup>c</sup>Paraclete, that he may abide with you <sup>♯</sup>for euer, <sup>17</sup> <sup>♯</sup>the Spirit of truth, whom the world can

doe know

doe ye not  
beleue.

<sup>a</sup> These mansiōs signifie differēces of glorie in Heauen. *Hiero. li. 2. adu. Iouin.*

<sup>b</sup> It is the possible both to loue Christ & to keepe his commandements.

<sup>c</sup> *Paraclete* by interpretation is either a comforter, or an aduocate: and therefore to translate it by any one of the only, is perhaps to abridge the sense of this place.

not receiue, becaufe it feeth him not, neither knoweth him, but you 'know' him: becaufe he fhall abide with you, and fhall be in you. <sup>18</sup> I wil not leaue you orphanes: I wil come to you. <sup>19</sup> Yet a litle while: and the world feeth me no more. But you fee me: becaufe I liue, and you fhall liue. <sup>20</sup> In that day you fhall know that I am in my Father, and you in me; and I in you. <sup>21</sup> 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 felf to him.

shal know

<sup>22</sup> Iudas faith to him, not that Ifcariote: Lord, what is done, that thou wilt manifest thy felf to vs, and not to the world? <sup>23</sup> IESVS answered, and faid 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. <sup>24</sup> He that loueth me not, keepeth not my wordes. And the word which you haue heard, is not mine; but his that fent me, the Fathers. <sup>25</sup> Thefe things haue I fpoken to you abiding with you. <sup>26</sup> But the Paraclete the Holy Ghofte, whom the Father wil fend in my name, he fhall <sup>a</sup>teach you al things, & fuggeft vnto you al things whatfoeuer I fhall fay to you. <sup>27</sup> 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. <sup>28</sup> 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 <sup>♠</sup>Father is greater then I. <sup>29</sup> And now I haue told you before it come to paffe: that when it fhall come to paffe, you may beleeeue. <sup>30</sup> Now I wil not fpeake many things with you. For the Prince of this world commeth, and in me he hath not any thing. <sup>31</sup> 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.

---

<sup>a</sup> See the *Annot. vpon the 16. Chap. vers. 12. & 13.*

## ANNOTATIONS

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

12 Greater then these) S. Chrysoftom in a whole booke againſt the Pagans proueth that this was fulfilled not only in Peters ſhadow, and Paules garments, which as we read in the Actes, healed infirmities: but alſo by the Reliques and monuments of Saints, namely of S. Babylas, of whom he there treateth: thereby inferring that Chriſt is God, who could and did performe theſe wonderful wordes, by the very aſſes of his ſeruants, The Proteſtants cleane contrarie, as patrones of the Pagans infidelitie, as though our Sauour had promiſed theſe & the like miraculous workes in vaine, either not meaning or not able to fulfil them, ſo doe they diſcredit al the approued hiſtories 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. Auguſtin de Ciuit. Dei*, the miracles approued by *S. Gregorie* in his Dialogues, the miracles reported by *S. Bede* in his Eccleſiaſtical ſtorie and liues of Saints: & al other miracles neuer ſo faithfully recorded in Eccleſiaſtical writers. In al which things aboute their reach of reaſon and nature, they are as litle perſuaded and haue no more faith then had the Pagans, againſt whom *S. Chryſoſtom* in the foreſaid booke, & *S. Auguſtin de Ciuit. 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 ſhadow did: nor wonder, if ſuch things ſeeme ſtranger and greater then thoſe which Chriſt himſelf did: whereas our Sauour to put vs out of doubt, faith expreſſly, that his Saints ſhal doe greater things then himſelf did.

See Annot.  
*Mat. 17, 20.*

16 For euer) If the Holy Ghoſt had been promiſed only to the Apoſtles, their Succeſſours & the Church after them could not haue chalenged it but it was promiſed them for euer. Whereby we may learne, both that the priuiledges and promiſes made to the Apoſtles were not perſonal, but pertaining to their offices perpetually: and alſo that the Church and Paſtours in al Ages had and haue the ſame Holy Ghoſt to gouerne them, that the Apoſtles and primitiue Church had.

17 The Spirit of truth) They had many particular giſts and graces of the Holy Ghoſt before, & many vertues by the ſame, as al holy men haue at al times: but the Holy Ghoſt here promiſed to the Apoſtles and their Succeſſours for euer, is to this vſe ſpecially promiſed, to direct them in al truth and veritie: & is contrarie to the ſpirit of errour, hereſie, & falſhood. And therefore the Church can not fall to Apoſtaſie or Hereſie, or to nothing, as the Aduerſaries ſay.

28 Father greater then I) There is no place of Scripture that ſeemeth any thing ſo much to make for the Sacramentaries,

We may and muſt eaſily beleue the miracles of Saints and of their relikes, when Chriſt himſelf foretelleth they ſhal doe ſuch wonderful things.

The Heretikes as faithles in this point, as the old Pagãs.

The Holy Ghoſt is promiſed to the Church for euer.

The Spirit of truth ſhal aſſiſt the Church alwaies.

The Arians alledge as plaine Scriptures as the Proteſtãts.

as this and other in outward shew of wordes seemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet indeed rightly vnderstood after the Churches sence, make nothing for their false Sect, but only signifie that Christ according to his Manhood was inferiour indeed, and that according to his Diuinitie he came of the Father. And if the Heresie or disease of this time were Arianisme, we should stand vpon these places and the like against the Arians, as we now doe vpon others against the Protestants, whose Sect, is the disease and bane of this time.

## Chapter 15

*He exhorteth them to abide in him (that is his Church, being the true vine, and not the Synagogue of the Iewes any more) 9. and in his loue, louing one another, and keeping his commandements: 13. shewing how much he accounteth of them, by this that he dieth for them, 15. and reuealeth vnto them the secrets of Heauen, 17. and appointeth their fruits to be perpetual: 18. confirming them also against the persecutions & hatred of the obstinate Iewes.*

**I** am the true vine; and my Father is the husbandman. <sup>2</sup> ¶ Every branch in me, not bearing fruit, he wil take it away: & every one that beareth fruit, he wil purge it, that it may bring ¶ more fruit. <sup>3</sup> Now you are cleane for the <sup>a</sup> word which I haue spoken to you. <sup>4</sup> Abide in me: and I in you. As the brāch cā not beare fruit of it self, ¶ vnles it abide in the vine, so you neither ¶ vnles you abide in me. <sup>5</sup> I am the vine: you are the brāches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can doe nothing. <sup>6</sup> If any abide not in me: he shal be cast forth as the branch, and shal wither, and they shal gather him vp, and cast him into the fire, and he burneth. <sup>7</sup> If you abide in me, & my wordes abide in you: you shal aske what thing soeuer you wil, and it shal be done to

---

<sup>a</sup> S. Augustin expoundeth it of the Sacramental word of Baptisme and not as Heretikes doe, of preaching only. *Tract. 80. in Io.*

you. <sup>8</sup> In this my Father is glorified; that you bring very much fruit, and become my Disciples. <sup>9</sup> As my Father hath loued me, I also haue loued you. Abide in my loue. <sup>10</sup> If you <sup>a</sup>keepe my precepts, you shal abide in my loue: as I also haue kept my Fathers precepts, and doe abide in his loue. <sup>11</sup> These things I haue spoken to you, that my ioy may be in you, and your ioy may be filled. <sup>12</sup> This is my precept, that you loue one another, as I haue loued you. <sup>13</sup> Greater loue then this no man hath, that a man yeald his life for his freinds. <sup>14</sup> You are my freinds, if you doe the things that I cōmand you. <sup>15</sup> Now I cal you not seruants: for the seruāt knoweth not what his Lord doeth. But you I haue called freinds; because al things whatfoeuer I heard of my Father, I haue notified vnto you. <sup>16</sup> You chose not me, but I chose you; and haue appointed you: that you goe, & bring fruit; and your fruit abide: that whatfoeuer you aske the Father in my name, he may giue it you. <sup>17</sup> These things I command you, that you loue one another.

<sup>18</sup> If the world hate you, know ye that it hath hated me before you. <sup>19</sup> If you had been of the world, the world would loue his owne. But because you are not of the world, but I haue chofen you out of the world, therefore the world hateth you. <sup>20</sup> Remember my word that I said to you: The seruant is not greater then his Maister. If they haue persecuted me, you also wil they persecute. If they haue kept my Word, <sup>a</sup>yours also wil they keepe. <sup>21</sup> But al these things they wil doe to you for my name sake; because they know not him that sent me. <sup>22</sup> If I had not come, and spoken to them, they should not haue finne: but now they haue no excuse of their finne. <sup>23</sup> He that hateth me, hateth my Father also. <sup>24</sup> <sup>a</sup>If I had not done among them workes that no other man hath done, they should not haue finne: but now both they haue feen, and they doe hate both me and my Father. <sup>25</sup> But that the word may be fulfilled, which is written in their law: *That they hated me gratis.* <sup>26</sup> But when

*Io. 13, 16.*  
*Mt. 10, 24.*  
*Luc. 6, 40.*

*Pf. 24, 19.*

<sup>a</sup> He forefleweth that many wil not obey the Churches wordes; & no maruel, because they cōtemned Christs owne precepts.

the Paraclete commeth ¶whom I wil fend you from the Father, the Spirit of truth, which proceedeth from the Father, he fhall giue teftimonie of me: and ¶you fhall giue teftimonie, becaufe you are with me from the beginning. *Act. 2, 1.*

## ANNOTATIONS

2 Euerie branch in me) By this it appeareth that Chrift hath fome branches in his bodie myftical that be fruitles: therfore il liuers alfo may be members of Chrift and the Church, though none can be faued but fruitful branches.

2 More fruit) This proueth that a iuft man may continually increafe in iuftice & fanctification fo long as he liueth.

No faluation out of the Church.

4 Vnles it abide) Whofoeuer by Herefie, or Schifme, or for anie other caufe, is cut off, or feperated from the Church, he can doe no meritorious worke to faluation. Neither can be heard, pray he neuer fo much in Schifme, becaufe he is not in the bodie of Chrift, which is a condition neceffarily required in prayer. *ver. 7.*

No man fure of perfeuerance.

4 Vnles you abide) Thefe conditional fpeeches, *If you remaine in the vine, If you keepe my commandements*, and fuch like, giue vs to wit that we be not fure to perfift, perfeuer, nor to be faued, but vnder condition to be fulfilled by vs. *Aug. de corrupt. & gra. c. 13.*

Onlie faith fuficeth not to faluation.

10 Keepe my precepts) This careful and often admonition of keeping his commandements, proueth that a Chriftian mans life is not only or principally in faith, but in good workes.

24 If I had) If the Iewes had not finned by refufing Chrift, in cafe he had not done greater miracles then any other: then were it a great folly of Catholikes to beleue Luthers or Caluins new opinions without any miracles at al.

26 Whom I wil fend) The Holy Ghoft is fent by the Sonne, therfore he proceedeth from him alfo, as from the Father: though the late Schifmatical Greekes thinke otherwife.

26 You fhall giue) He vouchfafeth to ioyn together the teftimonie of the Holy Ghoft, and of the Apoftles: that we may fee the teftimonie of truth ioyntly to confift in the Holy Ghoft and in the Prelates of the Church. See *Annot. Act. 25. v. 28.*

## Chapter 16

*The caufe why he fortelleth them their perfecution by the Iewes, is, that they be not afterward fcandalized thereat. 6. Though they thinke this heauie newes, it is for their vantage that he departeth, becaufe of the great*

*benefits that they shal receiue by the comming then of the Holy Ghoſt, who ſhal alſo be his witneſſe againſt his enemies. 16. Although in this world they ſhal ſo be perfecuted, yet to his heauenly Father they and their praier made in his name, ſhal be moſt acceptable, and at length the child (that is, Chriſt in al his members) being borne, their ioy ſhal be ſuch as no perfecutour can take from them. 31. Howbeit at this inſtant of his apprehenſion, they wil al forfake him.*

**T**heſe things haue I ſpoken to you, that you be not ſcandalized. <sup>2</sup> Out of the Synagogues they wil <sup>a</sup>caſt you: but the houre commeth, that euery one which killeth you, ſhal thinke that he doeth ſeruice to God. <sup>3</sup> And theſe things they wil doe to you, becauſe they haue not knowne the Father, nor me. <sup>4</sup> But theſe things I haue ſpoken to you: that when the houre ſhal come, you may remember them, that I told you.

<sup>5</sup> But I told you not theſe things from the beginning, becauſe I was with you. And now I goe to him that ſent me, and none of you asketh me: Whither goeſt thou? <sup>6</sup> But becauſe I haue ſpoken theſe things to you, ſorrow hath filled your hart. <sup>7</sup> But I tel you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete ſhal not come to you: but if I goe, I wil ſend him to you. <sup>8</sup> And when he is come, he ſhal argue the world of finne, and of iuſtice, and of iudgement. <sup>9</sup> Of finne: becauſe they beleued not in me. <sup>10</sup> But of iuſtice: becauſe I goe to the Father; and now you ſhal not ſee me. <sup>11</sup> And of iudgement: becauſe the Prince of this world is now iudged. <sup>12</sup> <sup>a</sup>Yet many things I haue to ſay to you: but you can not beare them now. <sup>13</sup> But when he, <sup>a</sup>the Spirit of truth, commeth, <sup>b</sup>he ſhal teach you al truth. For he ſhal not ſpeake of himſelf; but what things ſoeuer

<sup>a</sup> The Heretikes tranſlate, *Excommunicate you*. See what corruptiō this is, and the reaſon thereof, *Annot. c. 9. 22.*

<sup>b</sup> If he ſhal teach al truth, & that for euer, (as before *c. 14, 16:*) how is it poſſible, that the Church cā erre or hath erred at any time or ī any point?

he fhall heare, he fhall fpeake: and the things that are to come he fhall fhew you. <sup>14</sup> He fhall glorifie me; becaufe he fhall receiue of mine, and fhall fhew to you. <sup>15</sup> Al things whatfoeuer the Father hath, be mine. Therefore I faid, that he fhall receiue of mine, and fhall fhew to you. <sup>16</sup> A litle while, and now you fhall not fee me; & againe a litle while, & you fhall fee me: becaufe I goe to the Father.

<sup>17</sup> Some therefore of his Difciples faid one to another: What is this that he faith to vs: A litle while, and you fhall not fee me; and againe a litle while and you fhall fee me, and, becaufe I goe to the Father? <sup>18</sup> They faid therefore: What is this that he faith, A litle while? we know not what he fpeaketh. <sup>19</sup> And IESVS knew, that they would aske him; & he faid to them: Of this you doe queftion among you felues, becaufe I faid to you: A litle while, and you fhall not fee me; and againe a litle while, and you fhall fee me. <sup>20</sup> Amen, amen I fay to you, that you fhall weepe and lament, but the world fhall reioyce: and you fhall be made forrowful, but your forrow fhall be turned into ioy. <sup>21</sup> A woman when she trauaileth, hath forrow, becaufe her houre is come: but when she hath brought forth the child, now she remembreth not the anguish for ioy, that a man is borne into the world. <sup>22</sup> And you therefore, now indeed you haue forrow, but I wil fee you againe, and your hart fhall reioyce; and your ioy no man fhall take from you. <sup>23</sup> And in that day me you fhall not aske any thing. Amen, amen I fay to you, if you aske the Father any thing <sup>a</sup>in my name, he wil giue it you. <sup>24</sup> Vntil now you haue not asked any thing in my name. Aske and you fhall receiue; that your ioy may be ful. <sup>25</sup> Thefe things in prouerbs I haue fpoken to you. The houre commeth when in prouerbs I wil no more fpeake to you, but plainely of the Father I wil fhew you. <sup>26</sup> In that day you fhall aske in my name: and I fay not to you, that I wil aske the Father for you. <sup>27</sup> For the Father himfelf loueth you, becaufe you haue loued me, and haue beleued that I came forth from God. <sup>28</sup> I

---

<sup>a</sup> Vpon this the Church cōcludeth al her praier, *Per Chriftū Dominum noſtrum*, euen thofe alfo that be made to Saints.



came forth from the Father, and came into the world: againe I leaue the world, and I goe to the Father.

*Mt. 27, 31.*  
*Mr. 14, 27.* <sup>29</sup> His Disciples fay to him: Behold now thou speakest plainly, and faiest no prouerb. <sup>30</sup> Now we know that thou knowest al things, and thou needest not that any man aske thee. In this we beleue that thou camest forth from God. <sup>31</sup> IESVS answered them: Now doe you beleue? <sup>32</sup> Behold the houre commeth, and it is now come, that you shal be scattered euery man into his owne, and me you shal leaue alone: and I am not alone because the Father is with me. <sup>33</sup> These things I haue spoken to you, that in me you may haue peace. In the world you shal haue distresse, but haue confidence, I haue ouercome the world.

## ANNOTATIONS

12 Yet many things) This place conuinceth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weaknes: and that it was the prouidence of God that Christ in preface should not teach and order al things, that we might be no lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that himselfe delivered.

Christ left many things to be taught by the Church.

13 The Spirit of truth) Euer note that the Holy Ghost in that he is promised to the Church, is called the Spirit of truth. Which Holy Spirit for many other causes is giuen to diuers priuate men and to al good men, to sanctification: but to teach al truth & preferue in truth and from error, he is promised and performed only to the Church and the cheefe Gouverner and general Councils thereof.

The Spirit of truth.

## Chapter 17

*After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his worke, he wil giue him his appointed glorie, for the conuersion of al Nations, 6. and preferue his Apostles, and his Church after them in vnitie and veritie (that is, from Schisme and Heresie:) 14. finally also glorifie them with him in Heauen.*

**T**hefe things fpake IESVS: and lifting vp his eyes into Heauen, he faid: Father, the houre is come, <sup>a</sup>)glorifie thy Sonne, that they Sonne may glorifie thee. <sup>2</sup> As thou haft giuen him power ouer al flefh, that al which thou haft giuen him, to them he may giue life euerlafting. <sup>3</sup> And this is <sup>4</sup>)life euerlafting that they know thee, the only true God, and whom thou haft fent IESVS CHRIST. <sup>4</sup> I haue glorified thee vpon the earth: I haue confummated the worke which thou gaueft me to doe: <sup>5</sup> and now glorifie thou me O Father with thyfelf, with the glorie which I had before the world was, with thee. <sup>6</sup> I haue manifested thy name to the men whom thou gaueft me out of the world. Thine they were, and to me thou gaueft them: and they haue kept thy word. <sup>7</sup> Now they haue knowen that al things which thou gaueft me are from thee: <sup>8</sup> becaufe the wordes which thou gaueft me, I haue giuen them: and they haue receiued, and knowen in very deed that I came forth from thee, and haue beleeued that thou didft fend me. <sup>9</sup> For them doe I pray: Not for the world doe I pray, but for them whom thou haft giuen me; <sup>10</sup> becaufe they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and thefe are in the world, & I come to thee. <sup>11</sup> Holy Father, <sup>b</sup>)keep them in thy name, whom thou haft giuen me; that they may be one, as alfo we. <sup>12</sup> When I was with them, I kept them in thy name. Thofe whom thou gaueft me, haue I kept and none of the perifhed, but the fonne of perdition, that the fcripture may be fulfilled. <sup>13</sup> And now I come to thee: and thefe things I fpeake in the world, that they may haue my ioy filled in themfelues. <sup>14</sup> I haue giuen them thy word, and the world hath hated them, becaufe they are not of the world: as I alfo am

*Io. 18, 9.*

*Pf. 40, 10. 108, 8.*

<sup>a</sup> The Father glorifieth the Sonne by rayfing him from death, exalting him vp to his right hand, making al creatures to bow downe at his name, and giuing him al power and iudgement. The Sonne againe glorifieth the Father, by making his honour, which only in a manner was in Iewrie before, now knowen to al Nations.

<sup>b</sup> His petition is fpecially to keepe the Apoftles and his Church in vnitie and from Schifmes.

not of the world. <sup>15</sup> I pray not that thou take them away out of the world, but that thou preferue them from euil. <sup>16</sup> Of the world they are not: as I alfo am not of the world. <sup>17</sup> ¶ Sanctifie them in truth. Thy word is truth. <sup>18</sup> As thou didft fend me into the world, I alfo haue fent them into the world. <sup>19</sup> And for them I doe <sup>a</sup>) fanctifie myfelf: that they alfo may be fanctified in truth. <sup>20</sup> And not for thẽ only doe I pray, ¶ but for them alfo that by their word fhall beleue in me: <sup>21</sup> that they al may be one, as thou (Father) in me & I in thee; that they alfo in vs may be one: that the world may beleue that thou haft fent me. <sup>22</sup> And the glorie that thou haft giuen me, haue I giuen to them; that they may be one as we alfo are one. <sup>23</sup> I in them, and thou in me: that they may be confummate in one: and the world may know that thou haft fent me, and haft loued them, as me alfo thou haft loued. <sup>24</sup> Father, whom thou haft giuen me, I wil, that where I am, they alfo may be with me: that they may fee my glorie which thou haft giuen me, becaufe thou haft loued me before the creation of the world. <sup>25</sup> Iuft Father, the world hath not knowen thee. But I haue knowen thee: and thefe haue knowen, that thou didft fend me. <sup>26</sup> And I haue notified thy name to them, and wil notifie it: that the loue wherwith thou haft loued me may be in them, and I in them.

## ANNOTATIONS

3 Life euerlafting) Both the life of glorie in Heauen, and of grace here in the Church, confifteth in the knowledge of God: that, in perfect vifion: this, in faith working by charitie. For knowledge of God without keeping his commandements, is not true knowledge, that is to fay, it is an vnprofitable knowledge.  
1. Io. 2.

True knowledge of God.

17 Sanctifie them) Chrift prayeth that the Apoftles, their Succellours, & al that fhall be of their beleefe, may be fanctified in truth. Which is as much to fay, as to defire that the Church

The Church can not erre.

<sup>a</sup> To fanctifie himfelf, is to facrifice himfelf by dedicating his holy body & bloud to his Father, both vpon the Croffe, and in the holy Sacrament.

may euer haue the Spirit of truth, and be free from error. Which praier of Chrifft had not been heard, if the Church might erre.

The Canon of the Maffe.

20 But for them) He expreffeth (and it is a great comfort) that he praieth not only for the Apoftles, but for the whole Church after them, that is, for al beleeuers. And al this profound & diuine praier is refembled in the holy Canon of the Maffe before the confecration, as here it was made before his vifible Sacrifice on the Croffe.

## Chapter 18

*Being gone to the place that Iudas the Traitour did know, 4. he offereth himfelf to the band of his enemies, sheweth his Diuine might in ouerthrowing them al with a word, and in fauing his Apoftles from them alfo with a word: 10. rebuketh Peter that would defend him from them 12. and fo being apprehended, is brought bound to Annas and Caiphaz, where he is ftriken by a feruant, and thrife denied of Peter. 28. Againe in the morning he is by them brought to Pilate. 29. Who demanding their accufation, whereas they would opprefe him with their authoritie, 33. & examining the point of his Kingdom, pronounceth him innocent: yet they crie rather to haue a theeues life faued.*

**W**hen IESVS had faid thefe things, he went forth with his Difciples beyond the Torrent-Cedron, where was a garden, into the which

*Mt. 26, 36.*

*Mr. 14, 32.*

*Lu. 22, 39.*

he entred and his Difciples. <sup>2</sup> And Iudas alfo, that betrayed him, knew the place: becaufe IESVS had often reforted thither together with his Difciples. <sup>3</sup> Iudas therefore hauing receiued the band of men, and of the cheefe Prieftes and the Pharifees, minifters, commeth thither with lanternes and torces and weapons. <sup>4</sup> IESVS therefore knowing al things that fhould come vpon him, went forth, and faid to them: Whom feeke ye? <sup>5</sup> They answered him, IESVS of Nazareth. IESVS faith to them: I am he. And Iudas alfo that betrayed him, ftood with them. <sup>6</sup> As foone therefore as he faid to them, I am he; they went backward, and fel to the ground. <sup>7</sup> Againe

*Mt. 26, 47.*

*Mr. 14, 43.*

*Luc. 22, 47.*

therfore he asked them: Whom seeke ye? And they said: IESVS of Nazareth. <sup>8</sup> IESVS answered, I haue told you, that I am he. If therfore you seeke me, let these goe their waies. <sup>9</sup> That the word might be fulfilled which he said, That of them whom thou hast giuen me, I haue not lost any. <sup>10</sup> Simon Peter therfore hauing a sword, drew it out; and smote the seruant of the high Priest, & cut off his right eare. And the name of the seruant was Malchus. <sup>11</sup> IESVS therfore said to Peter: Put vp thy sword into the scabbard. The chalice which my Father hath giuen me, shal not I drinke it? <sup>12</sup> The band therfore and the Tribune & the minifters of the Iewes apprehended IESVS, and bound him: <sup>13</sup> and they brought him to Annas first, for he was father in law to Caiphas, who was the high Priest of that yeare. <sup>14</sup> And Caiphas was he that had giuen the counsell to the Iewes, That it is expedient that one man die for the people.

*Io. 17, 12.* <sup>15</sup> And Simon Peter followed IESVS, and another Disciple. And that Disciple was knowne to the high Priest, and went in with IESVS into the court of the high Priest. <sup>16</sup> But Peter stood at the doore without. The other Disciple therfore that was knowen to the high Priest, went forth, and spake to the portreffe, and brought in Peter. <sup>17</sup> The wench therfore that was portreffe, saith to Peter: Art not thou also of this mans Disciples? He saith to her, <sup>a</sup>I am not. <sup>18</sup> And the seruants & minifters stood at a fire of coles, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

*Mt. 26, 58.* <sup>19</sup> The high Priest therfore asked IESVS of his Disciples, and of his doctrine. <sup>20</sup> IESVS answered him: I haue openly spoken to the world: I haue alwaies taught in the Synagogue, and in the Temple whither all the Iewes resort together: and in secret I haue spoken nothing. <sup>21</sup> Why askest thou me? aske them that haue heard what

*Mr. 14, 54.*  
*Lu. 22, 54.*

<sup>a</sup> It is all one for a man to deny Christ, & that he is a Disciple of Christ, or a Catholike, or a Christian man, when he is demanded. *Aug tract. 123. in Io.* for so Peter here denieth Christ, in denying himself to be his Disciple.

I haue fpoken vnto thẽ: behold they know what things I haue faid. <sup>22</sup> When he had faid thefe things, one of the minifters ftanding by, gaue IESVS a blow, faying: Anfwereft thou the high Prieft fo? <sup>23</sup> IESVS answered him: If I haue fpoken il, giue teftimonie of euil: but if wel, why ftrikeft thou me?

<sup>24</sup> And Annas fent him bound to Caiphas the high Prieft. <sup>25</sup> And Simon Peter was ftanding, and warming himfelf. They faid therefore to him: Art not thou alfo of his Difciples: He denied and faid: I am not. <sup>26</sup> One of the feruants of the high Prieft faith to him, his cofin whofe eare Peter did cut off: Did not I fee thee in the garden with him? Againe therefore Peter denied: and forthwith the cocke crew.

<sup>27</sup> They therefore bring IESVS from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eate the Pafche. <sup>28</sup> Pilate therefore went forth to them without, and faid: What accusation bring you againft this man? <sup>29</sup> They answered and faid to him: If he were not a malefactour, we would not haue deliuered him vp to thee. <sup>30</sup> Pilate therefore faid to them: Take him you, and according to your law iudge him. The Iewes therefore faid to him: It is not lawful for vs to kil any man. <sup>31</sup> That the word of IESVS might be fulfilled which he faid, fignifying what death he fhould die.

*Mt. 27, 1. Mr. 15, 1.  
Luc. 23, 1.*

<sup>32</sup> Pilate therefore went into the Palace againe, and called IESVS, and faid to him: Art thou the King of the Iewes? <sup>33</sup> IESVS answered: Saieft thou this of thy felf, or haue others told it thee of me? <sup>34</sup> Pilate answered: Why, am I a Iew? <sup>a</sup>)Thy Nation, and the cheefe Priefts haue deliuered thee vp to me: what haft thou done? <sup>35</sup> IESVS answered: My Kingdom is not of this world. If my Kingdom were of this world, my minifters verily would ftriue that I fhould not be deliuered to the Iewes. But now my Kingdom is not from hence. <sup>36</sup> Pilate therefore faid

*Io. 12, 33.  
Mt. 20, 19.  
Mt. 27, 11.  
Mr. 15, 2. Lu. 23, 4.*

<sup>a</sup> It pleaſed God, that Chriſt who was to die both for the Iewes & the Gentils, ſhould be betrayed of the one, and put to death by the other.

to him: Art thou a King then? IESVS answered: Thou faiest, that I am a King. For this was I borne, and for this came I into the world: that I should giue testimony to the truth. Euery one that is of the truth, heareth my voice. <sup>37</sup> Pilate faith to him: What is truth?

And when he had said this, he went forth againe to the Iewes, and faith to them: I find no cause in him. <sup>38</sup>  
*Mt. 27, 15.* But you haue a custome that I should release one to you  
*Mr. 15, 6.* in the Pasche: wil you therefore that I release vnto you  
*Lu. 23, 17.* the King of the Iewes? <sup>39</sup> They al therefore cried againe, saying: Not him but Barabbas. And Barabbas was a theefe.

## ANNOTATIONS

### Chapter 19

*The Iewes are not satisfied with his scourging & irrision. 8. Pilate hearing them say that he made himself the Sonne of God, is more afraid. 12. Yet, they vrging him with his loialty toward Cæsar, & professing that themselves wil no King but Cæsar, he yealdeth vnto them. 17. And so Christ carying his owne Crosse, is crucified between two theeues, 19. Pilate writing notoriously the only cause of his death to be, for that he is their King or Christ. 23. His garments be so vsed, euen as the Scriptures foretold. 25. He hath special care of his mother to the end. 28. He signifieth al that was written of his Passion, to be fulfilled and so yealdeth vp his ghoft. 31. Then by the Iewes meanes also other Scriptures about his legges and side, are fulfilled. 38. And finally, he is honourably buried.*

*Mt. 27, 27.*  
*Mr. 15, 16.*

**T**hen therefore Pilate tooke IESVS, and scourged him. <sup>2</sup> And the fouldiars plating a crowne of thornes, put it vpon his head: and they put about him a purple garment. <sup>3</sup> And they came to him, and said: Haile King of the Iewes; and they gaue him blowes. <sup>4</sup> Pilate went forth againe, and faith to them:

Behold I bring him forth vnto you, that you may know that I find no caufe in him. <sup>5</sup> IESVS therfore went forth carying the crowne of thornes, and the purple vefiment. And he faith to them: Loe the man. <sup>6</sup> When the cheefe Priests therfore and the minifters had feen him, they cried, faying: Crucifie, crucifie him. Pilate faith to them: Take him you, and crucifie him. For I find no caufe in him. <sup>7</sup> The Iewes answered him: We haue a Law: and according to the Law he ought to die; becaufe he hath made himfelf the Sonne of God.

<sup>8</sup> When Pilate therfore had heard this faying, he feared more. <sup>9</sup> And he entred into the Palace againe; and he faith to IESVS: Whence art thou? But IESVS gaue him no answer. <sup>10</sup> Pilate therfore faith to him: Speakeft thou not to me? knoweft thou not that I haue power to crucifie thee, and I haue power to releafe thee? <sup>11</sup> IESVS answered: Thou fhouldeft not haue any power againft me, vnles it were giuen thee from aboue. Therfore he that hath betraied me to thee, hath the greater finne.

<sup>12</sup> From thence forth Pilate fought to releafe him. But the Iewes cried, faying: If thou releafe this man, thou art not Cæfars freind. Euery one that maketh himfelf a King, fpeaketh againft Cæfar. <sup>13</sup> But Pilate when he had heard thefe wordes, brought forth IESVS: and he fate in the iudgement feate, in the place that is called Lithoftrotos, and in Hebrew Gabbatha. <sup>14</sup> And it was the Parafceue of Pafche, about the <sup>a</sup>fixt houre, and he faith to the Iewes: Loe your King. <sup>15</sup> But they cried: Away, away with him, crucifie him. Pilate faith to them: Shal I crucifie your King? The cheefe Priests answered: We haue no King, but Cæfar. <sup>16</sup> Then therfore he deliuered him vnto them for to be crucified.

And they tooke IESVS, and led him forth. <sup>17</sup> And bearing <sup>a</sup>his owne croffe he went forth into that which is called the place of Caluarie, in Hebrew Golgotha. <sup>18</sup> Where they crucified him, and with him two others,

*Mt. 27, 33.*  
*Mr. 15, 20.*  
*Lu. 23, 33.*

<sup>a</sup> He meaneth mid-day, counting from fun-rifing. For fo doth the Scripture couēt the houres of the day. *Mt. 20. Mr. 15. Lu. 21. Io. 4. Act. 13. & 10*



on the one fide & on the other, and in the middes IESVS.  
 19 And Pilate wrote a title alfo: and he put it vpon the  
 croffe. And it was written, IESVS OF NAZARETH THE  
 KING OF THE IEWES. 20 This title therfore many of  
 the Iewes did read: becaufe the place where IESVS was  
 crucified, was nigh to the citie: and it was written in  
 a)Hebrew, in Greeke, and in Latin. 21 The cheefe Priefts  
 therfore of the Iewes faid to Pilate: Write not, *The King  
 of the Iewes*; but that he faid, I am King of the Iewes.  
 22 Pilate answered: That which I haue written, I haue  
 written.

Mt. 27, 35. 23 The fouldiars therfore when they had crucified  
 Mr. 15, 24. him, tooke his garments (and they made foure partes,  
 Luc. 23, 34. to euery fouldiar a part) & his coate. And his b)coate  
 was without feame, wrought from the top through out.  
 24 They faid therfore one to another: Let vs not cut it,  
 but let vs caft lots for it whose it fhall be. That the  
 Pf. 21, 19. fcripture might be fulfilled faying: *They haue parted  
 my garments among them: and vpon my vesture they  
 haue caft lotte.* And the fouldiars did thefe things.

25 And there ftood befide the croffe of IESVS, c)his  
 mother, and his mothers fifter, Marie of Cleophas, and  
 Marie Magdalene. 26 When IESVS therfore had feen his  
 mother and the Difciple ftanding whom he loued, he  
 faith ♦to his mother: Woman, behold thy fonne. 27 After  
 that, he faith ♦to the Difciple: Behold thy mother. And  
 from that houre the Difciple tooke her to his owne.

28 Afterward IESVS knowing that al things were  
 Pf. 68, 22. now confummate, that the fcripture might be fulfilled,  
 he faith, I thirft. 29 A veffel therfore ftood there full of

---

<sup>a</sup> Thefe three tongues being for other caufes moft famous before in  
 al the world, are now alfo dedicated to God in the triumphant  
 title of the Croffe of Chrift, and in them the holy Scriptures are  
 more conueniently written, taught, & preferred.

<sup>b</sup> This coate without feame is a figure of the vnitie of the Church.  
*Cypr. de vnit. Ec.* And Euthymius and other write that our Lady  
 made it.

<sup>c</sup> The great loue, faith, courage, compafsion, and forrowes, that our  
 Lady had who forfooke not the Croffe and her Sonne when fo  
 many were fled from him, and his cheefe Apoftles denied him.

vinegre. And they putting a sponge ful of vinegre about hiffope, offered it to his mouth. <sup>30</sup> IESVS therfore when he had taken the vinegre, laid: It is confummate. And bowing his head, he gaue vp the ghofte.

<sup>31</sup> The Iewes therfore (becaufe it was the Parafceue) that the bodies might not remaine vpon the croffe on the Sabbath (for that was a great Sabbath day) they defired Pilate that their legges might be broken, and they might be taken away. <sup>32</sup> The fouldiars therfore came: and of the firft indeed they brake the legges, and of the other that was crucified with him. <sup>33</sup> But after they were come to IESVS, when they faw that he was dead, they did not breake his legges, <sup>34</sup> but one of the fouldiars with a fpeare opened his fide, & incontinent there came forth bloud and water. <sup>35</sup> And he that faw it, hath giuen teftimonie: and his teftimonie is true. And he knoweth that he faith true, that you alfo may beleeeue. <sup>36</sup> For thefe things were done that the fcripture might be fulfilled: *You fhall not breake a bone of him.* <sup>37</sup> And againe another fcripture faith: *They fhall looke on him whom they pearfed.*

*Exo. 12, 46.*

*Zac. 12, 10.*

<sup>38</sup> And after thefe things Iofeph of Arimathæa (becaufe he was a Difciple of IESVS, but fecret for feare of the Iewes) defired Pilate that he might take away the body of IESVS. And Pilate permitted. He came therfore, & tooke away the body of IESVS. <sup>39</sup> Nicodemus came alfo, he that at the firft came to IESVS by night, bringing a mixture of myrrhe and aloes, about an hundred poundes. <sup>40</sup> They tooke therfore the body of IESVS, and bound it in linnen clothes with the fpices, as the manner is with the Iewes to burie. <sup>41</sup> And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. <sup>42</sup> There therfore becaufe of the parafceue of the Iewes, they laid IESVS, becaufe the monument was hard by.

*Mt. 27, 57.*

*Mr. 15, 42.*

*Lu. 23, 50.*

*Io. 3, 1. 7, 50.*

## ANNOTATIONS

The HOLY CROSSE

<sup>17</sup> His owne croffe) This croffe, for that it was the instrument of our redemption, and as it were the Altar of the fupreme

Sacrifice, highly sanctified by the touching, bearing, & oblation of the sacred body and blood of our Lord, is truly called the HOLY CROSSE: & hath been indowed with vertue of miracles, both the whole & euery litle peece thereof. For the which causes, & specially for the most neere memorial of Christs Passion, it hath been visited in Pilgrimages, honoured by festiual daies & otherwise, referred & reuerenced of the ancient Fathers with al deuotion: as contrariwise it hath been abused of Pagans, Apostates, and Heretikes, seeking in vaine to deface and destroy it. See *S. Cyril. li. 6. cont. Iulian S. Hierom. ep. 17. S. Paulinus ep. 11. Ruffinus li. 1. c. 7. & 8. Euagr. hysto. li. 4. c. 25. S. Leo ep. 72. and Ser. 8. de Passione. Paulus Diac. li. 18.*

26 To his mother) The maruelous respect that Christ had to his mother, vouchsafing to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguishes and mysteries a working for mankind.

27 To the Disciple) A great honour to Iohn and charge, to haue that blessed iewel in keeping: & an vnspcakable comfort, that from that day forward the one was to the other mother and sonne,  
*li. 2. adu. Iouinian. Virginem virgini commendauit, faith S. Hierom, He commended the virgin to a virgin.*

By this you see why in Catholike Churches Marie and Iohn stand by the Rood.

34 Blood and water) This pearfing of Christs side, though on the fouldiars part it was done blindly and insolently, yet by Gods ordinance it contained great mysteries, and was prefigured by Moyfes striking the rocke with his rodde: as this streame of blood and water drawen miraculoufly out of his dead body, running in the Sacraments of the Church after the people of God, was signified by the water of the same rocke following the Israelites in the desert. *Out of this side (faith S. Augustin) issued the Sacraments. Hence (faith S. Chrysostom) the great mysteries haue their beginning.* Who warneth vs, that when we come to drinke of the holy chalice, we should so approach, as though we drew the blood out of Christs side. And both blood and water apart did flow forth, to shew vs the fountaine of the two principal Sacraments and their feueral matters, Baptisme and the Eucharist, springing to life euerlasting in the Church. The fathers also say that the Church who is Christs spouse and his coadiutrice in applying the blood and water to the benefits of the Faithful, was here formed, builded, and taken out of this holy side of Christ sleeping on the Crosse, as Eue was of Adams side, when he was cast asleepe in Paradise.

The Sacraments issued out of Christs side, & thence haue their vertue.

The Church builded of Christs side, as Eue of Adams.

## Chapter 20

*Vpon Easter day his body is miffed in the Sepulcher, first by M. Magdalene, 3. secondly by Peter also & Iohn, the*

winding clothes yet remayning. 11. Then to M. Magdalene after she had feen two Angels, IESVS alfo himself appeareth. 18. She hauing told to the Difciples, he appeareth to them alfo the fame day, and fendeth them as himself was fent, giuing them the Holy Ghof to remit and to reteine finnes. 26. Againe vpon low Sunday he appeareth to them, letting Thomas fee, that he might beleue, and commending fuch as not feeing yet doe beleue. 30. The effect of this booke.

Eafter day.

**A**nd the <sup>a</sup>firft of the Sabboth, Marie Magdalene commeth early, when it was yet darke, vnto the monument: and she faw the ftone taken away from the monument. <sup>2</sup> She ranne therfore and commeth to Simon Peter, and to the other Difciple whom IESVS loued, and faith to them: They haue taken our Lord out of the monument, and we know not where they haue laid him.

*Mt. 28, 1. Mr. 16, 1. Lu. 24, 1.*

<sup>3</sup> Peter therfore went forth and that other Difciple, and they came to the monument. <sup>4</sup> And both ranne together, and that other Difciple did out-runne Peter, and came firft to the monument. <sup>5</sup> And when he had ftouped downe, he faw the linned clothes lying: but yet he went not in. <sup>6</sup> Simon Peter therfore commeth, following him, and went into the monument and faw the linnen clothes lying, <sup>7</sup> and the napkin that had been vpon his head, not lying with the linnen clothes, but apart, wrapped vp into one place. <sup>8</sup> Then therfore went in that other Difciple alfo which came firft to the monument: and he faw, and beleued. <sup>9</sup> For as yet they knew not the fcripture, that he should rife againe from the dead. <sup>10</sup> The Difciples therfore departed againe to themfelues.

*Luc. 24, 12.*

<sup>a</sup> That is, the firft day of the weeke, as fome interpret it, takīg Sabboth (as fometime it is) for a weeke. This is our Sunday, called *Dies Dominica*, becaufe of our Lord's Refurrectiō. See the *marg. annot. Luc. 24, 1.*

*Mt. 28, 1.*  
*Mr. 16, 5.*  
*Luc. 24, 4.*

<sup>11</sup> But Marie stood at the <sup>a</sup>monument without, weeping. Therefore as she was weeping, she stooped downe, & looked into the monument: <sup>12</sup> and she saw two Angels in white, fitting, one at the head, and one at the feet, where the body of IESVS had been laid. <sup>13</sup> They say to her: Woman, why weepest thou? She saith to them: Because they haue taken away my Lord, and I know not where they haue put him. <sup>14</sup> When she had said thus, she turned backward, and saw IESVS standing; and she knew not that it is IESVS. <sup>15</sup> IESVS saith to her: Woman, why weepest thou? whom seekest thou? She thinking that it was the gardiner, saith to him: Sir, if thou hast caried him away, tel me where thou hast laid him; and I will take him away. <sup>16</sup> IESVS saith to her: Marie. She turning saith to him: Rabboni (which is to say, Maister.) <sup>17</sup> IESVS said to her: Doe not touch me, for I am not yet ascended to my Father: but goe to my Brethren, and say to them, I ascend to my Father and your Father, my God and your God. <sup>18</sup> Marie Magdalene commeth and telleth the Disciples, That I haue seen our Lord, and thus he said vnto me.

*Mr. 16, 14.*  
*Lu. 24, 36.*  
*1. Cor. 15, 5.*

<sup>19</sup> Therefore when it was late that day, the first of the Sabbath, and <sup>♣</sup>the doores were shut, where the Disciples were gathered together for feare of the Iewes, IESVS came and stood in the middes, and saith to them: Peace be to you. <sup>20</sup> And when he had said this, he shewed them his handes and side. The Disciples therefore were glad when they saw our Lord. <sup>21</sup> He said therefore to them againe: <sup>b</sup>Peace be to you. <sup>♣</sup>As my Father hath sent me, I also doe send you. <sup>22</sup> When he had said this: <sup>♣</sup>he

---

<sup>a</sup> The Sepulchres of Martyrs (saith *S. Hier. ep. 17.*) we doe honour euery-where, & putting their holy ashes to our eyes, if we may, we touch it also with our mouth: and be there some that thinke the monument wherein our Lord was laid, is to be neglected; where the Diuel and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roare as if they stood before the iudgement seate of Chrif?

<sup>b</sup> Though he gaue them his peace hard before, yet now entring to a new diuine action, to prepare their harts to grace and attention, he bleffeth them againe.

breathed vpon them; and he faid to them: Receiue ye the Holy Ghof: <sup>23</sup> ♣WHOЕ SINNES YOU SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOЕ YOU SHAL RETEINE, THEY ARE RETAINED. <sup>24</sup> But Thomas one of the Twelue, who is called Didymus, was not with them when IESVS came. <sup>25</sup> The other Difciples therfore faid to him: We haue feen our Lord. But he faid to them: Vnles I fee in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his fide: I wil not beleeeue.

<sup>26</sup> And after eight daies, againe his Difciples were within; and Thomas with them. IESVS commeth <sup>a</sup>)the doores being shut, and ftood in the middes, and faid: Peace be to you. <sup>27</sup> Then he faith to Thomas: Put in thy finger hither, and fee my handes, and bring hither thy hand, and put it into my fide; & be not incredulous but faithful. <sup>28</sup> Thomas answered, & faid to him: My Lord, & my God. <sup>29</sup> IESVS faith to him: Because thou haft feen me, Thomas, thou haft beleeeued: <sup>b</sup>)Bleffed are they that haue not feen & haue beleeeued. <sup>30</sup> Many other figures alfo did IESVS in the fight of his Difciples, which are not written in this Book. <sup>31</sup> And thefe are written, that you may beleeeue that IESVS is CHRIST the Sonne of God: and that beleeeuing, you may haue life in his name.

*Io. 21, 25.*

## ANNOTATIONS

The being of Chrifts body in the B. Sacrament without fpace or quantitie correfpondent thereunto, is proued by other examples in Scriptures.

19 The doores were shut) Such Heretikes as deny Chrifts body to be, or that it can be in the B. Sacrament, for that it is in Heauen, & can not be in two places at once, not without the natural manner of the quantitie, fpace, or place agreeable to the condition of his humanitie, be inuincibly refuted by Chrifts entring into the Difciples, the doores shut: & by that his true natural body whole & perfect in al his limmes, length, bredth, & thicknes, diftinct & diuers from the fubftance & corpulence of the wood, was in the fame proper place that the wood was in,

<sup>a</sup> See the annotation on the 19. verfe of this Chap.

<sup>b</sup> They are more happy that beleeeue without fenfible argument or fight, then fuch as be induced by fenfe or reaſon to beleeeue.

& paffed through the fame: as he alfo came out of his mothers wombe the claufure not fturred: and paffed through the ftone, out of his Sepulcher. By al which the Heretikes being plainly reprov'd, & convinc'd of infidelitie, they boldly deny the plaine Scriptures, or fo fondly shift themfelues from the euidence therof, that their impudencie is fpecially to be marked in this point.

Some fay, that he came in at the window: fome, that the doore opened of it-felf to let him in: fome, that to come in, the doores being shut, fignifieth no more, but that he came in late in the evening, at what time men vfe to shut their doores: and fuch other flights to defend falshood againft exprefse Scriptures, & againft the Apoftles teftimonie, who therefore tooke him to be a Spirit, becaufe they faw him ftand fodenly in the middes of them, al the houle being clofe shut. And the Fathers al confeffe that he went in the doores being shut. See *S. Ambr. li. 10. in Lucam c. 24. S. Auguftin ep. 3. ad Volufian. & li. 22. de ciuit. c. 8., & S. Cyril, in Io. li. 22, c. 13 & S. Hiero. li. 2. cont. Iounianum c. 21* We know it is the natural courfe of God's ordinance, that euery body should haue but one & his owne proper place fitted to the lineaments, quantitie, termes & limites of the fame: without which naturally the bodies were no where, & confequently not at

*Auguft. ep. 57.*

al, as *S. Auguftin* faith *ad Dardanum*; but that God fupernaturally & miraculoufly can not by his omnipotencie difpofe otherwife of his owne body, then the natural forme or quantitie or qualitie therof require, that is great incredulitie: feing we muft beleue that he can doe fo with any other body of mere men or other creatures, the Scriptures being plaine that he can make a camel paffe through a needles eye, continuing in his natural figure and quantitie ftill: and *S. Auguftin* telleth of a woman whose ring fel from her girdle, both being faft and whole: and *Rupertus* of a Religious man, whose girdle faft buckled fel downe before him from his body. *De off. Eccl.*

*Mat. 19, 24.*

*Aug. li. 22. c. 8.  
de ciu. Dei.*

Therefore it is too much vnfaithfulnes, by rules of place to embarre Chrif of his wil or wifedom to be in the Sacrament how himfelf lift, and on as many Altars or places as he liketh. We deteft for al that, the wicked herefie of certaine Proteftants, holding quite contrarie to the Zuinglians, that Chrif according to his Humanitie is in euery place where the Diuinitie is: which is both againft faith, and the common rules of nature and diuinitie.

21 As my Father) As when he gaue them commiffion to preach and baptize through the world, he made mention of his owne power therein: fo here before he intitute the Sacrament of Penance, and giue them authoritie to remit finnes, left the wicked should aske afterward, by what right they doe fuch great functions, he sheweth his Fathers commiffion giuen to himfelf, and then in plaine termes moft amply imparteth the fame to his Apoftles: that whofoeuer deny the Apoftles & their fucceffours, the Priests of Gods Church, to haue right to remit finnes, should

Heretical shifts  
to auoid plaine  
Scripture.

Chrift can difpofe  
of his owne body  
& others aboue  
nature.

Vbiquetaries or  
Brentiani.

Chrift sheweth  
his commiffiō,  
& fo giueth the  
Apoftles power to  
remit finnes.

## THE GHOSPEL ACCORDING TO JOHN

deny confequently Chrift as man to haue authoritie to doe the fame.

The holy Ghoft is here purpoffly giuen to the Apoftles, to remit finnes.

22 He breathed) He giueth the Holy Ghoft in & by an external figne, to his Apoftles, not vifibly and to al fuch purpofes as afterward at whitfuntide, but for the grace of the Sacrament of Orders, as S. Auguftin faith, and that none make doubt of the Priefts right in remiffion of finnes, feeing the Holy Ghoft is purpoffly giuen them to doe this fame. In which cafe if any be yet contentious, he muft deny the Holy Ghoft to be God, & not to haue the power to remit finnes. *It is not abfurd* (faith S. Cyril) *that they forgiue finnes, which haue the Holy Ghoft. For when they remit of reteine, the Holy Ghoft remitteth or reteineth in them; & that they doe two waies, firft in Baptifme & then in Penance.* As S. Amb. alfo (*li. 3. c. 7. de pœnitentia*) refelling the Nouatians (a Sect of old Heretikes which pretending Gods glorie as our new Sectaries doe, denied that Priefts could remit finnes in the Sacrament of Penance) asketh, why it should be more difhonour to God, or more impoffible or inconuenient for men, to forgiue finnes by penance then by Baptifme, feeing it is the Holy Ghoft that doeth it, by the Priefts office and minifterie in both.

*Aug. q. no. Teft. q. 93. cont. Parmen. li. 2. c. 11.*

*Cyrl. li. 12. c. 56. in Io.*

The Sacramēt of PENANCE intituted.

23 Whole finnes) Power to offer Sacrifice, which is the principal function and act of Priefthood, was giuen them at the intitution of the B. Sacrament, the fecond & next fpecial facultie of Priefthood, confifting in remitting finnes, is here beftowed on them. And withal the holy Sacrament of Penance, implying Contrition, Confeffion, & Satisfaction in the Penitent, and abfolution on the Priefts part, is intituted. For in that, that exprefse power & cōmiffiō is giuen to Priefts to remitte or reteine al finnes: & in that, that Chrift promifeth, whose finnes foeuer they forgiue, they be of God forgiuē alfo: & whose finnes they reteine, they be reteined before God; it followeth necceffarily, that we be boūd to fubmit our felues to their iudgement for releafe of our finnes. For, this wonderful power were giuen them in vaine, if none were bound to feeke for abfolution at their hands. Neither can any rightly feeke for abfolution of them vnles they confeffe particularly at leaft al their mortal offences, whether they be committed in mind, hart, wil and cogitation only, or in word and worke. For God's Priefts being in this Sacrament of Penance conftituted in Chrifts fteed as iudges in caufes of our confcience, can not rightly rule our cafes without ful & exact cognition & knowledge of al our finnes, and the neceffarie circumftances & differences of the fame. Which can not otherwife be had of them being mortal men, then by our fimple, fincere, & diftinct vtterance to them of our finnes, with humble contrite hart, ready to take & to doe penance according to their iniunction. For that authoritie to reteine finnes, confifteth fpecially in enioyning fatisfaction & penitential workes of praying, fafting, almes, & fuch like. Al which God's ordinance whofoeuer condemneth or contemneth, as Heretikes doe, or neglecteth, as

Men are bound to confeffe al their mortal finnes, and that in particular.

*Cyp. de lapf. nu. 11.*

*Hiero. in 16. Mat.*

To reteine finnes.



some carelesse Catholikes may perhaps doe, let them be assured they can not be faued. Neither must any such Christian man pretend or looke to haue his finnes after Baptisme, remitted by God only, without this Sacrament: (which was the old Herefie of the Nouations. *Ambro. li. 1. de pœnit. c. 2. Socrat. li. 7. Ec. hift. c. 25.*) more then any may hope to be faued or haue his original or other finnes before Baptisme, forgiuen by God without the same Sacrament. Let no man deceiue himself, this is the *second table* or *borde after shipwracke*, as S. Hierom calleth it, whofoeuer take not hold of it, shal perish without doubt, because they contemne God's counfel & order for their saluation; & therefore S. Augustin (*ep. 180.*) ioyning both together, faith it is a pitiful case, when by the absence of God's Priests, men depart this life, *aut non regenerati, aut ligati*, that is, *either not regenerated* by Baptisme, or *fast bound*, and not absolved by the Sacrament of penance and reconciliation: because they shal be excluded from eternal life, and *destruction followeth them*. And S. Victor (*li. 2. de persecut. Vandalica*) telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretikes. Who (*say they*) *shal baptize these infants? who shal minister penance vnto vs, & loofe vs from the bandes of finnes &c?* And therefore S. Cyprian very often (namely *ep. 54*) calleth it great crueltie, & such as Priests shal answer for at the later day, to suffer any man that is pœnitent of his finnes, to depart this life without this reconciliation and absolution: *because (faith he) the Law-maker himself* (Christ) *granted, that things bound in earth, should also be bound in Heauen: and that those things should there be loofed, which were loofed before here in the Church.* And it is a world to see, how the Heretikes wrastle with this so plaine a commiffion of remitting finnes, referring it to preaching, to denouncing God's threats vpon finners, and to we can not tel what els: though to our English Protestants this authoritie seemeth so cleer, that in their order of visiting the sick, their Ministers acknowledge & challenge the same, vifing a formal absolution according to the Churches order, after the special confession of the partie. But to conclude the matter, let euery one that list to see the true meaning of Christs words, and the Priests great power and dignitie giuen them by the same words and other, marke wel these words of S. Chrysofome:

The necessity of this Sacrament.

*Hiero. ad Demetriadem. c. 6. to. 1.*

*Mt. 18.*

*See the Communion booke.*

*Li. 3. de Sacred.*

For, (*faith he*), *they that dwell on the earth, and conuerse in it, to them is commiffion giuen to dispense those things that are in Heauen: to them it is giuen to haue the power which God would not to be giuen neither to Angels nor Archangels. For, neither to them was it said: Whatfoeuer you shal bind in earth, shal be bound in Heauen: and whatfoeuer you shal loofe in earth, shal be loofed in Heauen. The earthly Princes indeed haue also power to bind, but the bodies only: but that bond of Priests which I speake of, toucheth the very foule it-felf, and reacheth euen to the Heauens: in so much that whatfoeuer the Priests shal doe*

The Heretikes Wraftling against plaine Scripture.

The English Ministers heare confessions, and absolve.

Priests power to forgiue finnes, is about the power of Angels or worldly Princes.

beneath, the self-fame God doth ratifie aboue, and the sentence of the seruants the Lord doth confirme. For indeed what els is this, then that the power of al heauenly things is granted them of God? Whose finnes foeuer, faith he, you shal reteine, they are reteined. What power (I befeech you) can be greater then this one? The Father gaue al power to the Sonne: but I see the fame power altogether deliuered by the Sonne vnto them. And as this concerneth the Priests high authoritie to abfolue, so thereupon concerning confeffion also to be made vnto them, the ancient Fathers speake in this fort. *S. Cypriā de Lapfis nu. 13.* They (faith he) that haue greater faith and feare of God, though they did not fal in perfecution, yet becaufe they did only thinke it in their mind, this very cogitation they confesse to Gods Priests forrowfully and plainely, opening their conscience, vttering and discharging the burden of their mind, and seeking holesome medicine for their wounds though but final and litle. And a litle after: Let euery one (my Brethren) I befeech you, confesse his finne, whiles he is yet aliue, whiles his confesion may be admitted, whiles satisfaction and remission made by the Priest is acceptable before God. *S. Cyril (or as some thinke, Origen) li. 2. in Leuit.,* calleth it a great part of penāce, whē a mā is ashamed, & yet openeth his finnes to our Lords Priest. See also *Tertul. li. de Pœnit. S. Hier. in c. 10. Ecclesiastæ. S. Basil. in Regulis breu. quæst. 229.* Who compare finners that refuse to confesse, to them that haue some diseafe in their secret partes, and are ashamed to shew it to the Phyficion or Surgeon, that might cure it. Where they must needs meane secret confeffion to be made to them that may abfolue. And *S. Leo ep. 80.* most plainely (as before *S. Cyril*) exprefly nameth Priests. That confesion is sufficient which is made first to God then to the Priests also. And again: It is sufficient that the guiltines of mens consciences be vttered to the Priest only by the secrecie of confesion. *S. Hierome in 16. Mat.* faith, that Priests loofe or bind, *audita peccatorum varietate,* hauing heard the varietie and differences of finnes. *S. Paulinus* writeth of *S. Ambrose,* That as often as any confessed his finnes vnto him for to receiue penance, he so vvept for compafsion, that thereby he caused the penitent to vweep also. He addeth moreouer, that this holy Doctour was so secret in this case, that no man knew the finnes confessed, but God and himself. And *S. Auguftin ho 49. de 50. homilijs to 10.* faith thus: Doe penance, such as is done in the Church: let no man say, I doe it secretly, I doe it to God: In vaine then vvas it laid: Whatfoeuer you shal loofe in earth, shal be loofed in Heauen. See *S. Ambrose de pœnitentia* throughout, *S. Cyprian de Lapfis,* the booke *de vera & falsa pœnit.* in *S. Auguftin:* beside al antiquitie which is ful of these speaches conferring abfolution, and confeffion.

Secret or auricular Confeffion.

*In vita D. Am. prope finem.*

*Mt. 18.*

## Chapter 21

*Appearing againe in Galilee, where Peter was fishing with his fellowes; and causing them after they had all night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth them; 15. he (expresing what this fishing signified) maketh Peter his Vicar, committing vnto him the feeding of his lambs and sheep: 18. and reuealeth vnto him, that he also shal be crucified, to the glorie of God, 20. admonishing him to mind that rather then to be curious about Iohns death.*

**A**fter IESVS manifested himself againe to the Disciples at the sea of Tiberias. And he manifested thus. <sup>2</sup> There were together Simon Peter, and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, & the sonnes of Zebedee, and two others of his Disciples. <sup>3</sup> Simon Peter said to them: I goe to fish. They say to him: We also come with thee. And they went forth and got vp into the boat: and that night they tooke nothing. <sup>4</sup> But when morning was now come, IESVS stood on the shore: yet the Disciples knew not that it was IESVS. <sup>5</sup> IESVS therefore said to them: Children, haue you any meat? They answered him, No. <sup>6</sup> He said to them: Cast the net on the right side of the boat; and you shall find. They therefore did cast it: and now they were not able to draw it for the multitude of fishes. <sup>7</sup> That Disciple therefore whom IESVS loved, said to Peter: It is our Lord. <sup>a</sup> Simon Peter when he had heard that it is our Lord, girded his coat vnto him (for he was naked) & cast himself into the sea. <sup>8</sup> But the other Disciples came in the boat (for they were not farre from the land, but as it were two hundred cubits) drawing the net of fishes. <sup>9</sup> Therefore after they came downe to land, they saw hot coles lying, and fish laid

<sup>a</sup> See in *S. Augustin Tractat. 122. in Ioa.* the great mysterie hereof concerning the CHVRCH, and in *S. Gregorie hom. 14. in Euang.* and *S. Bernard li. 2. c. 3. de confid.* Peters PRIMACIE here myftically signified.

thereon, and bread. <sup>10</sup> IESVS faith to them: Bring hither of the fishes that you tooke now. <sup>11</sup> Simon Peter went vp, and drew the net to the land, ful of great fishes, an hundred fiftie three. And although they were fo many the net was not broken. <sup>12</sup> IESVS faith to thē: Come, dine. And none of ‘them that fate at meate,’ durft aske him: Who art thou? knowing that it is our Lord. <sup>13</sup> And IESVS cōmeth & taketh the bread and giueth them, and the fifh in like manner. <sup>14</sup> This now the <sup>a</sup>)third time IESVS was manifested to his Disciples, after he was risen frō the dead.

the difciples,

<sup>15</sup> Therefore when they had dined, IESVS faith to Simon Peter: Simon of Iohn, louest thou me more then thefe? He faith to him: Yea Lord, thou knowest that I loue thee. He faith to him: FEED MY LAMBS. <sup>16</sup> He faith to him againe: Simon of Iohn, louest thou me? He faith to him: Yea Lord, thou knowest that I loue thee. He faith to him: FEED MY LAMBS. <sup>17</sup> He faith to him the third time: Simon of Iohn, louest thou me? Peter was fbroken sad becaufe he faid vnto him the third time, Louest thou me? And he faid to him: Lord thou knowest al things: thou knowest that I loue thee. He faid to him: ♣FEED MY SHEEP.<sup>18</sup> Amen, amen I fay to thee, when thou waft yonger, thou didst gird thy self, and didst walke where thou wouldest. But when thou shalt be old thou shalt stretch forth thy hands, and ♣another shal gird thee, and lead thee whither thou wilt not. <sup>19</sup> And this he faid, signifying by what death he should glorifie God. And when he had faid this, he faith to him: Follow me. <sup>20</sup> Peter turning, saw that Disciple whom IESVS loued, following, who also leaned at the supper vpon his breast, and faid, Lord who is he that shal betray thee? <sup>21</sup> Him therefore when Peter had seen, he faith to IESVS: Lord

ποιμαίνει feed & rule

Io. 13, 23.

<sup>a</sup> Not the third apparition, but the third day of his apparitiōs: for he appeared in the very day of his Refurrection often, againe vpō Low Sunday, then this third time. And S. Marke saying, *laft he appeared c. 16, 14.* meaneth his laft apparition the first day.

and this man what? <sup>22</sup> IESVS faith to him: <sup>a)</sup>So I wil haue him to remaine til I come, what to thee? follow thou me. <sup>23</sup> This faying therfore went abroad among the Brethren, that that Disciple dieth not. And IESVS did not fay to him, he dieth not; but, So I wil haue him to remaine til I come, what to thee? <sup>24</sup> This is that Disciple which giueth testimony of these things, and hath written these things: and we know that his testimony is true.

*Io. 20, 30.* <sup>25</sup> But there are many <sup>b)</sup>other things also which IESVS did: which if they were written in particular, neither the world it-felf I thinke were able to containe those books that should be written.

## ANNOTATIONS

17 Feed my sheep) As it was promised him *Mat. 16* that the Church should be builded vpon him, & that the keyes of heauen should be giuen to him: so here it is performed, & he is actually made the general Pastour & Gouverner of al Christs sheep. For though the other ten (as Matthias & Paul also afterward) were Apostles, Bishops, Priests, & had authoritie to bind and loofe, to remit & retaine, to preach, baptize, and such like, as wel as he:

Yet in these things & al other Gouverment, Christ would haue him to be their Head, and they to depend on him as Head of their Colledge, & consequently of the whole flocke of Christ: no Apostle, nor no Prince in earth (if he acknowledge himself to be a sheep of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueth him some greater preeminence and regiment then the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles doe: where, for equal charge no difference of loue had been required. *To Peter (faith S. Cyprian) our Lord after his Resurrection said: Feed my sheep, and builded his Church vpon him alone, & to him he giueth the charge of feeding his sheep. For although, after his Resurrection he gaue his power alike to al,*

Peter is here made the general Pastour, & the Church is builded vpon him.

The Protestants otherwise denying this preeminence of Peter, yet to uphold their Archbishops, doe auouch & proue it against the Puritans.

*Cyp. de unit. Ec.*

<sup>a</sup> So readeth *S. Ambr. in Pf. 45. & Jer. 20. in Ps. 118 S. Aug. tra. 124 in Io.* & most ancient copies and seruice bookes extant in Latin. others read, *If I wil:* others, *If so I wil, &c.*

<sup>b</sup> How few things are written of Christs actes & doctrine in comparison of that which he did and spake: and yet the Heretikes will needs haue al in Scripture, trusting not the Apostles owne preaching, or report of any thing that our Maister did or said, if it be not written.

faying, As my Father fent me, fo I fend you, take the Holy Ghoft, if you remit to any their finnes, they ſhal be remitted &c. Yet to manifeft vnitie, he conſtituted one Chaire, & fo diſpoſed by his authoritie that vnitie ſhould haue origine of one. The reſt of the Apoſtles were that Peter was, in equal fellowſhip of honour and power, but the beginning commeth of vnitie: the Primacie is giuen to Peter, that the Church of Chriſt may be ſhewed to be one, & one Chaire. S. Chryſoſtom alſo faith thus: Why did our Lord ſheed his bloud? truly to redeeme thoſe ſheep, the cure of which he committed both to Peter and alſo his Succeſſours. And a litle after. Chriſt would haue Peter indowed with ſuch authoritie, and to be farre aboue al his other Apoſtles. For he faith: Peter, doſt thou loue me more then al theſe doe? Wherevpon our Maiſter might haue inferred, If thou loue me Peter, vſe much faſting, ſleep on the hard floure, watch much, be patrone to the oppreſſed, father to the orphans, and huſband to the widowes: but omitting al theſe things, he faith, Feed my ſheep. For, al the foreſaid vertues certes may be done eaſily of many ſubiects, not only men but womē: but when it commeth to the gouernment of the Church and committing the charge of ſo many ſoules, al woman-kind muſt needes wholly giue place to the burden and greatnes thereof, and a great number of men alſo. So writeth he.

*Lib. 2. de Sacerd.*

And becauſe the Proteſtants would make the vnlearned thinke, that S. Gregorie deemed the Popes Supremacie to be wholly vnlawful and Antichriſtian, for that he condemned Iohn of Conſtantinople for vſurping the name of vniuerſal Biſhop, reſembling his infolence therein to the pride of Antichriſt; note wel the wordes of this Holy Father in the very ſame place and Epistle againſt the B. of Conſtantinople, by which you ſhal eaſily ſee that to deny him to be vniuerſal Biſhop, is not to deny Peter or the Pope to be Head of the Church, or ſupreme Gouverner of the ſame, as our Aduerſaries fraudulently pretend. It is plaine to al men, faith he, that euer read the Ghospel, that by our Lordes mouth the charge of the whole Church was committed to S. Peter Prince of the Apoſtles. For to him it was ſaid: Feed my ſheep: for him was the prayer made that his faith ſhould not faile: to him were the keies of Heauen giuen, and authoritie to bind and looſe: to him the cure of the Church and principalitie was deliuered: and yet he was not called the vniuerſal Apoſtle. This title indeed was offered for the honour of S. Peter Prince of the Apoſtles, to the Pope of Rome by the holy Councel of Chalcedon: but none of that See did euer vſe it or conſent to take it. Thus much S. Gregorie. Who though he both practiced iuriſdiction throughout al Chriſtendom, as other of that See haue euer done, and alſo acknowledged the Principalitie and Soueraigntie to be in Peter and his Succeſſours: yet would he not for iuſt cauſes vſe that title ſubiect to vanitie & miſconſtruction. But both he & al the Popes ſince haue rather

*Greg. li. 4. ep. 76.*

*See li. 1. ep. 73, 75.  
li. 2. ep. 37, 45. li. 4.  
ep. 95. li. 7. ep. 63.*

Peters ſucceſſours  
ſucceede him in vni-  
uerſal authoritie.

S. Gregorie though he  
miſliked the title of Vni-  
uerſal Biſhop, yet is  
moſt plaine both in his  
writings & doings for  
the Popes Supremacie,  
as alſo S. Leo the great.

The title of vniuerſal  
Biſhop refuſed, but  
vniuerſal iuriſdic-  
tion alwaies acknowl-  
edged and practiced.

*Bernar. li. 2.  
c. 8. de cōfid.*

ποιμαίνει

*2. Reg. c. 5.  
Pf. 77.*

*Beza. in  
hunc locum.*

called thēfelues, *Seruos feruorum Dei*, the Seruants of Gods seruants. Though the word, *vniuerfal Bishop*, in that fenſe wherein the holy Council of Chalcedon offered it to the See of Rome, was true & Lawful. For that Coūcel would not haue giuen any Antichriftian or vniuft title to any man. Only in the B. of Conſtantinople and other, which in no fenſe had any right to it, and who vſurped it in a very falſe & tyrannical meaning, it was inſolent, vniuft, & Antichriftian. See alſo the Epiftles of S. Leo the Great concerning his practiſe of vniuerfal iuriſdiction, though he refuſed the title of vniuerfal Biſhop. And S. Bernard (that you may better perceiue that the general charge of Chriſts ſheep was not only giuen to Peters Perſon, but alſo to his Succeſſours the Popes of Rome, as S. Chryſoſtom alſo before alleaged doth teſtifie) writeth thus to Eugenius: Thou art he to whom the keies of Heauen are deliuered, & to whom the ſheep are committed. There be other Porters of Heauen, & other Paſtours of flockes: but thou haſt inherited in more glorious & different fort. For they haue euery one their particular flocke, but to thee al vniuerſally, as one flocke to one man, are credited, being not only the Paſtour of the ſheep, but the one Paſtour of al the Paſtours thēfelues. But thou wilt aſke me how I proue that? Euen by our Lordes word. For to whō of al, I ſay not only Biſhops, but Apoſtles, were the ſheep to abſolutely & without limitatiō cōmitted? *If thou loue me Peter, feed my ſheep* He ſaith not, the people of this Kingdō or that citie, but, *my ſheep*, without al diſtinctiō. So S. Bernard. And hereunto may be added that the ſecōd, *feed*, is in Greek a word that ſignifieth withal to gouerne & rule as *Ps. 2. Mich. 3. Mat. 2. Apoc. 2.* & therfore it is ſpokē of Dauid alſo & other tēporal Gouverners (as the Hebrew word anſwering thereunto) in the Scriptures oftē & the Greek in profane writers alſo.

18 Another ſhal gird thee) He prophecieth of Peters Martyrdō, and of the kind of death which he ſhould ſuffer, that was, crucifying. Which the Heretikes, fearing that it were a ſtep to proue he was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plaine in this, as that he was at Rome. *Origen apud Euſeb. li. 3. c. 3. Euſeb. li. 2. c. 24. Hiſt. Ec. Tert. de præſcript. nu. 14. Aug. tract. 123. in Ioan. Chryſoſt. Beda in hunc locum.*

The Pope is  
Paſtour of al  
Paſtours.

Peter Crucified at  
Rome.

