

32 And they said one to another, was not our heart burning in us, when he spake to us on the way, and when he opened [Or expounded or interpreted] unto us the Scriptures.

33 And they rising up the same hour returned to Jerusalem, and found the eleven gathered together, and those that were with them.

34 Who said [Namely the eleven and they that were with them] the Lord is truly risen, and was seen of Simon.

35 And they related that which happened on the way, and how he was made known to them in the breaking of bread.

36 And as they spake of these things, Jesus himself stood in the midst of them, and said unto them, peace be unto you.

37 And they being frightened and sore afraid, thought that they saw a Ghost. [That is, an apparition, see Mat. 14. 26: Or an Angel in humane shape, Acts 12. 9.]

38 And he said unto them, what are ye troubled? and why do (such) reasonings arise in your hearts?

39 Behold my hands and my feet: for it is I myself: [Or that it is I myself] feel me and see, for a spirit hath no flesh and bones: as ye see that I have.

40 And as he said this, he shewed them (his) hands and (his) feet.

41 And when they yet for joy believed it not, and wondered, he said unto them, have ye here any thing for to eat? [Gr. eatable.]

42 And they gave him a piece of a roasted fish, and of an bony-comb.

43 And he took it and ate it before their eyes. [Not that he had need of this, seeing he was now become immortal: but to assure them that he had still the same body. See Acts 10. v. 41.]

44 And he said unto them, these are the words which I spake to you, while I was yet with you, [That is converted publickly, and continually, with you before my death] (namely) that it must all be fulfilled, that is written concerning me in the Law of Moses, and the Prophets and the Psalmes.

45 Then opened he their understanding [Namely, by the illumination of his holy spirit, Acts 16. 14. 1 Cor. 2. 13.] that they might understand the Scriptures.

46 And said unto them thus it is written, and thus ought the Christ to suffer, and arise from the dead the third day:

47 And repentance and forgiveness of sins be preached in his name among all Nations, beginning from Jerusalem. [Forasmuch as the Messiah was promised principally to the Jews, Rom. 1. 16. and the Gospel was to go forth out of Zion and Jerusalem, Isa. 2. 3.]

48 And ye are witnesses of these things:

49 And behold I send the promise of my Father upon you [That is, the holy Ghost, which I promised that I would send you from the Father, John 14. v. 16. and 15. 26. Acts 1. 4.] but abide ye [Gr. sit you down] in the City Jerusalem, untill ye shall be indued with power [namely with the Holy Ghost, Acts 1. 8.] from on high. [that is, from heaven, Acts 2. 2. Heb. 1. 3.]

50 And he led them forth unto Bethany [See hereof more at large, Acts 1. v. 12.] and lifting up his hands he blessed them.

51 And it came to pass as he blessed them, that he parted from them, and was taken up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy.

53 And they were alwaies in the Temple, praising and thanking [Gr. blessing] God. Amen.

The end of the holy Gospel according to [the description] of L U K E.

THE



THE HOLY GOSPEL ACCORDING TO [THE DESCRIPTION OF JOHN.

John was the son of Zebedee and Salome, *Mat. 4. 21.* and 10. 3. and a brother of James which was surnamed the great, *Mark 3. 17.* was of a fisherman called by Christ to be his Apostle, *Mat. 4. 11.* and 10. 3. and singularly beloved of Christ, *John 13. 23.* and 21. 20. wherefore Christ took him also with him, together with Peter and James, to behold some special miracles, his glory on the mount, and his agony in the garden. See *Mat. 17. 1.* and 26. 37. *Mark 1. 29.* *Luke 8. 51.* and commended his mother unto him when he hung upon the cross, *John 19. 26, 27.* see further concerning him

Mark 9. 2. *Luke 9. 54.* *Acts 1. 13.* and 3. 1. and 12. 2. *Gal. 2. 9.* The writers of the Ecclesiastical history testify, that he lived longest of all the Apostles; being grown above ninety years old, and died in the hundred and second year after Christs birth: That he was banished by the Emperour Domitian into the Isle Patmos, *Rev. 1. 9.* and under the Emperour Nerva returned to Ephesus. See *Euseb. Histor. Eccl. lib. 3. cap. 16.* *Hieronim. in Catal. Script. Eccles.* He wrote this Gospel, three Epistles, and the Revelation.

The Argument of this Book.

THis Gospel is also of the same Argument with the foregoing: only John relates also some Sermons and prayers of Christ, as also some miracles, which the other Evangelists had not set down. The ancient Ecclesiastical writers testify that he wrote this Gospel after the other Evangelists, at the request of the Churches of Asia, when there were risen up amongst them the Heretics of Ebion and Cerinthus who denied the Godhead of Christ, wherefore also he hath begun his Gospel, with the proof of the same. The Evangelist John therefore describes also first the person, and afterward the office of Christ. Concerning his person, in the first place his divine nature, which he proves by his works, and afterwards his incarnation. Concerning his office, he sets forth first his office of teaching, that John the Baptist prepared him the way thercunto, openly testifying and proving, that not he but Jesus was the Lamb of God and the promised Messias, whereby Andrew and Simon Peter his brother, and Philip believe in Christ, and Nathaniel also is brought unto him, and believed, chap. 1. That Christ doth his first Miracle, changing the water into wine, at a wedding in Cana of Galilee: that he coming to Jerusalem at the feast of the passeover, purgeth the Temple of the buyers and sellers, and proves against the Jews that he had authority so to do, chap. 2. That he instructed Nicodemus a Pharisee in the principal of true Religion especially of the necessity and nature of the spiritual regeneration of men, and of his lifting up on the cross, whereof the brasen serpent was a Type, and of the necessity and fruit of faith in him: That John the Baptist, when Jesus was come into Judea again testified before the Jews, that not he but Jesus was the true Messias, and that we must believe in him to be saved, chap. 3. That Christ travelling again towards Galilee, and coming near Sychar, treated at the well with a woman of Samaria, of the living water which he giveth to believers, as also of the place and manner of worshipping? and that she and many Samaritanes believed in him: That the Galileans received him kindly, and that at Capernaum he healeth the Son of the Kings servant, chap. 4. That on the Sabbath he healed with

The Argument of this Book.

words; a man that had lain sick in Jerusalem at the Pool Bethesda eight and thirty years, wherefore the Jews sought to kill him, against whom Christ defendeth himself, proving not only by the testimonies of John, but also by his works, and by the Scripture, especially the writings of Moses that he was the son of God, chap. 5. That he fed five thousand men with five loaves; walked on the sea; reproves the multitudes that they followed him for loaves; exhorting them to seek after the bread of life which comes down from heaven, of which the Manna was a Type: and teacheth that he was that bread, and that we must eat his flesh and drink his blood: which when the Capernaites misunderstood, he more plainly expounds to them, that his words are to be spiritually understood, namely that we must believe in him; wherefore some Disciples departed from him, yet the twelve abode with him, to whom he saith that one of them was a Devil. chap. 6. That his kinsman exhorted him to go up to the feast of Tabernacles, whom he suffers to go before; what the people said of him at the feast; that he taught the people both in the middle of the feast as also in the end; that his doctrine was the Fathers doctrine, which many believed; and the Pharisees gainsaid, and that they that believed in him should receive the holy Ghost, that contention arose thereabout among the people: and the Pharisees sought to take him; but he was defended by Nicodemus. chap. 7. That he would not condemn a woman found in adultery; and teacheth the people that he is the light of the world, and that he beareth not witness of himself, but the father that sent him: convicteth the Pharisees that they were no true children of Abraham, but children and servants of the Devil, and that he was before Abraham: wherefore they would have stoned him. chap. 8. That he restored one to his sight who was born blind; which being become known to the Pharisees, they examine him, and he boldly acknowledging the truth they revile him and cast him out: to whom the Lord more clearly reveals himself, and upbraideth the Pharisees with their spiritual blindness. chap. 9. And teacheth that the true Shepherds must enter in by the door; that he is the good Shepherd and no hireling; that he hath other sheep yet which he must bring home; that he willingly lays down his life for the sheep: that at the feast of the dedication he proveth by his works that he was the promised Messiah, and that many believed in him. chap. 10. That he raised from the dead Lazarus of Bethany, having been now four daies dead: wherefore the Rulers of the Pharisees took counsel to put him to death, for fear that the people should believe in him, which the high Priest Cajaphas prophesying unwittingly, approves of, and that the chief Priests gave order that he should be taken coming to the feast. chap. 11. That he was invited to supper at Bethany by Lazarus and his Sisters, where Mary anointeth his feet, whom Judas reprovereth, and he defendeth: that the Jews sought to put Lazarus to death: that he made his royal entrance into Jerusalem, riding upon an Ass: foretels his death to his Disciples: prayeth to his father who answers him with a great voice; admonisheth the multitudes to walk in his light: that Esaias prophesied before of the Jews stiffneckedness: that many Rulers believed on him, but durst not confess the same; exhorteth to believe in him, inasmuch as he received his doctrine from the father. chap. 12. That he washed his Disciples feet, and thereby exhorteth them after his example to humility, and mutual serviceableness: complaineth that one of them should betray him, whom he maketh known and reprovereth, foretels his disciples that he should speedily be glorified, and exhorts them to love, and foretels Peter of his fall. chap. 13. That he informeth his disciples whether he was to go, namely into his fathers house, and teacheth Philip, who was his Father, promiseth that the Father would give them whatsoever they should pray to the father for in his name, and that he would send them the holy Ghost: and exhorts them to love him and his word. chap. 14. That he compares himself to a vine, and them to the branches, and thereby exhorts them to bring forth fruits in him, and especially to love one another; comforts them against the hatred and persecution of the world, and promiseth them the spirit of Truth. chap. 15. Foretells what evil should come upon them from the Jews, and comforts them about his departure with the promise of the Holy Ghost, and the power of the same, as also that their suffering should not endure long, but be turned into joy: and that the father would alwaies hear their prayer: foretells them also of their scattering. chap. 16. Afterward he describeth his Priestly office, what an excellent prayer he made to his father, first for himself, that the father would glorifie him, after for his chosen Apostles, that he would keep them from the evil, and also for all which should believe in him through their word, that they may abide in unity, and be partakers of his glory. chap. 17. And furthermore describeth his suffering, as well that which he suffered in the garden; where he is betrayed by Judas, taken by the souldiers, whom he first casteth on the ground, as in the house of Cajaphas the high Priest, where Peter denieth him thrice, and he is examined by the high-Priest, and in the judgement-hall before Pilate the Governor, who having also enquired first of the Jews, and afterward of Christ, findeth no fault in him, and therefore seeketh to release him, by the means that one malefactor was released at the feast of the Passover, but that the people desired not to have him released but Barabbas. chap. 18. That Pilate caused him to be scourged, and mocked of the souldiers, and so would have released him, but that the chief Priests cried out that he should be crucified, which Pilate finally yielded to, and delivered him over to the souldiers who crucified him, setting his accusation over his head; and parted his garments by lots: that his mother stood by, whom he commendeth unto John, and having vinegar given him to drink gave up the Ghost, wherefore his bones were not broken: and that he was buried by Joseph of Arimathea, and by Nicodemus. chap. 19. That the third day he arose again from the dead; which was made known first to Mary Magdalen by two Angels, and presently after by Christ himself speaking to them, as also at Evening to the other Disciples, when Thomas was not by, who could not believe it, and eight daies after to the same and to Thomas, who feelth his side and believeth. chap. 20. That he reveales himself once more to his Disciples fishing at the Sea of Tiberias, where he re-establisheth Peter in his office, and foretells him the manner of his latter end; and therewithall John concludeth his Evangelical History. chap. 21.

JOHN.



JOHN.

CHAP. I.

¹ The person of Christ is described, that he is the eternal word of God, the true God, Creatour of all things, the life and light of men, especially of those that believe in him, ¹⁴ and that this word became flesh. ¹⁵ John the Baptist gives testimony of the dignity of his person and office, ²³ as also of his own calling. ²⁹ Declareth again that Christ is the Lamb and Son of God, ³² and that he was made known to him, by the descending of the Holy Ghost upon him, ³⁷ upon which Testimony two of Johns Disciples follow Christ, ⁴¹ of which the one, namely Andrew, brings his brother Simon to Christ also ⁴³ who giveth him the name of Peter, ⁴⁴ Christ calleth Philip, ⁴⁶ and Philip bringeth Nathaniel to Christ, ⁴⁹ who acknowledgeth him to be the Son of God, and is received for a Disciple.

IN the beginning [Namely of the Creation of all things. See Gen. 1. 1. and consequently from everlasting: seeing that before the Creation there was nothing but eternity, John 17. ver. 5. Ephe. 1. 4.] was the word, [Gr. *ho logos*, i.e. the word; Or the substantial word and reason, as likewise the word reason signifieth both the inward reason or understanding of men, and the outward word, whereby the inward reason is declared unto others. Thus Christ the son of God is called by John, not here only, but elsewhere also, 1 John 1. 1. and chap. 5. 7. Revel. 19. 13. both because he is the wisdom of the father, and the express image of his person, Prov. 8. ver. 1, 12. 24. Col. 1. 15. Heb. 1. 3. as also because by him the father hath revealed unto mankind his secret counsel concerning our salvation, as well in the old as in the new Testament, John 1. 18. Heb. 1. 1.] and the word was with God, [namely the father, as a distinct person from the father, see v. 18.] and the word was God. [that is, was partaker of the only and eternal divine essence with the father and the holy Ghost, John 10. 30. 1 John 5. 7.]

² This was in the beginning with God.

³ All things were made by the same, [Gr. *become*, i.e. created] and without the same [for the father created the world with and by the Son, John 5. 18, 19] nothing was made [Gr. *no not one thing*] that was made.

⁴ In the same [Namely word] was the life [that is, the Original and fountain of life, as Psa. 36. 10. Acts 17. 28.] and the life [that is, the word which is the author of life] was the light of men. [that is, the author and original of the light, namely of the reason and understanding, wherewith mankind was indued in the Creation.]

⁵ And the light [That is, that same word which enlightens men] shineth [that is, enlighteneth the understanding of man, with some knowledge of Gods nature and worship; which yet remaines in man since the fall. See hereof more largely, Rom 1. 19. 20.] in the darkness, [that is, in the understanding of man, darkened by the

fall and sin, Acts 26. 18.] and the darkness comprehended it not. [that is, corrupt men did not make use of that light which remained in them, rightly to know, to serve and to honour the son of God the author of this light, Rom. 1. 21, 22. 1 Cor. 1. 21.]

⁶ There was a man sent from God [Of this sending see Luke 3. 3.] whose name was John. [see of this name Luke 1. ver. 13, 63.]

⁷ He came for a witness, to bear witness of the light, [That is, of that eternal word whereby men are also enlightened to salvation] that they all through him [namely John, as 1 Cor 3. 5.] should believe.

⁸ He was not the light but (was sent,) that he might bear witness of the light.

⁹ (This) was the true light, which enlighteneth [Namely with reason and understanding] every man [Gr. *all*] coming into the world. [namely by the natural birth, as John 18. 37.]

¹⁰ He was in the world [Namely as a preserver and governour of all things] and the world was made [Gr. *become*] by him, and the world [that is, the unregenerate men] knew him not. [by their natural wisdom; nor as was needfull to salvation, 1 Cor. 1. 21.]

¹¹ He came unto his (own) [Or into his own, namely countrey or people, i.e. to the people of Israel, out of which he took his humane nature, Rom. 9. 5. and which he had chosen for his propriety, and unto which he came in an especial manner, not only after his incarnation by the preaching of the gospel, but also before his incarnation by manifold apparitions, revelations and deliverances, Deu. 7. 6. Psa. 147. 19, 20.] and his own [that is, the most part of the same Israelites, which belonged to the outward Covenant, and therefore are here called his own] received him not. [namely by a true faith.]

¹² But as many as received him, to them gave he power [Or right and worthiness] to become children of God; [Or that they are become children of God] (namely) they that believe in his name.

¹³ Which are born not of blood, [Gr. *bloods*, Heb. i.e. not after a natural and carnal manner, which natural birth and descent the Jews much boasted of and relied on, John 8. 39. Rom. 9. 7, 8.] nor of the will of the flesh, nor of the will of man, but of God, [that is which by the spirit and word of God, are regenerated and renewed, John 1. 5. 1 Pet. 1. 23.]

¹⁴ And the word became [Namely, not by changing or mixture, but by assuming the humane nature in usury of person, Gen. 2. 7. 1 Cor. 15. 45. as is expounded, Phil. 2. 7. Heb. 2. 14, 16] flesh, [that is, a true man, like unto us in all things, Heb. 2. 17. yet without sin, Heb. 4. 15. See Isa. 40. 5 Joel 2. 28.] and dwelt among us; [Gr. *had a Tabernacle*, i.e. for a time walked and conversed among us] (and we beheld his glory, [that is, clear tokens of his divine Majesty, as well in his baptism and miracles, John 2. 21. as in his transfiguration on the mount, and in his resurrection] a glory as of the only

only begotten of the father,) [that is such as belonged to; and became him, who was after an unspeakable manner begotten of the father from all eternity, *Prov. 8. 24. Mich. 5. 2.*] full of grace and truth. [see hereof ver. 17.]

15 John bare witness of him, and cried saying: this was he of whom I said, he that cometh after me [Or behind me, See also the annot. on v. 27.] was before me; [or yet before me, i. e. exalted above me] for he was so near then I. [Gr. first, i. e. more worthy than I: or before me, because by reason of his divine nature he is from everlasting.]

16 And of his fulness have we all received, even grace for grace. [That is, one grace upon another in abundance, or the grace of the new Testament for the grace of the old Testament: or the grace of glorification for the grace of justification and regeneration.]

17 For the Law [Namely of manners, or of the ten commandments, with the threatening of an eternal curse against the transgressors, and also the Law of ceremonies] was given by Moses: [that is, by the ministry of Moses, *Heb. 3. 2, 5, 16.*] the grace [namely of redemption from the curse of the Law, *Rom. 10. 3, 4. Gal. 3. 13.* and of adoption for children, *John 1. 12. Rom. 8. 15.*] and the truth [that is, the fulfilling both of the promises, *2 Cor. 1. 20.* and of the ceremonies and types, *Col. 2. 17.*] was by Jesus Christ. [namely as the Son and Lord of the house, *Heb. 3. 5, 6.*]

18 No man hath ever seen God: [That is, known, namely with a perfect and naked knowledge of his being and willing] the only begotten Son, who is in the bosom of the Father; [that is, who is of one essence with the Father beloved of him, and to whom by reason thereof all the secret wisdom of the father is known] he hath declared [that is clearly and perfectly revealed the saving knowledge of God and his counsel, so much as is necessary for us to know of God to salvation] (him unto us.) [or it unto us.]

19 And this is [Or this is also] the testimony of John: When the Jewes sent out (certain) Priests and Levites from Jerusalem, that they should ask him: Who art thou.

20 And he confessed [Namely openly and boldly who he was, as the following words also declareth] and denied it not: and confessed, I am not the Christ.

21 And they asked him, what then? Art thou Elias? And he said, I am not (he:) [Namely Elias the Thersbite which ye perversely think should in his own person come again into the world, although in an other sense John is also called Elias, *Mat. 17. 12.* because he came in the power and spirit of Elias, *Luke 1. 17.*] art thou the Prophet? [namely that special Prophet of whom is foretold, *Deu. 18. 15* whom the Jews thought, but amiss, that he should be an other then the Messiah] and he answered, No.

22 They said therefore unto him: who art thou? that we may give answer to them that sent us: what saist thou of thy self?

23 He said, I am the voice of (one) crying in the wilderness, [See the exposition hereof *Mat. 3. 3.*] make the way of the Lord straight, as spake the Prophet Esaias.

24 And they that were sent out were of the Pharisees.

25 And they asked him and spake unto him: wherefore baptizest thou then? [That is, by what authority and command dost thou use this new manner of doing] if thou art not the Christ, nor Elias, neither the Prophet.

26 John answered them saying, I baptize with water, but he standeth in the midst among you, whom ye know not, [This John said, not presently after that Jesus was baptized by him, but after that he was returned out of the

wilderness, where he had been tempted forty daies, about the place where John baptized.]

27 The same it is that cometh after me [Or behind me, i. e. whose forerunner I am, to prepare the way for him See ver. 15.] who was before me, whose shoe-latchet I am not worthy that I should unloose. [that is, that I should do him even the meanest service. See *Mat. 3. 11.*]

28 These things came to pass in Bethabara [That is, a house of shipping-over, or a passage-house] beyond the Jordan, [or at, about, by the Jordan. See *Matth. 4. 15* and *19. 1*] where John was baptizing.

29 The next day [Namely, after that John had answered the Pharisees who he was] John saw [Gr. seeth] Jesus coming unto him, and said, [Gr. saith] Behold the Lamb [that is, the Messiah, typified by the Paschal-lamb and daily sacrifices. *1 Cor. 5. 7.* and promised *Esa. 53. 7.*] of God, [that is, ordained and appointed by God] that taketh away [or taketh upon him, namely to bear the punishment of the same, and to deliver us from them *1st. 53. 11, 12. 1 Pet. 2. 24*] the sin of the world. [that is of all those that shall believe in him throughout the whole world *John 6 33, 35. 2 Cor. 5. 19*]

30 This is he of whom I said. [See the exposition ver. 15.] After me cometh a man who was before me; for he was sooner then I. [Gr. first: See ver 15.]

31 And I knew him not: [Namely by face, or perfectly] but that he should be revealed unto Israel, therefore I am come baptizing with water.

32 And John testified saying, I saw the spirit, [Namely, the holy Ghost, *Matth. 3. 16.*] descend from heaven like a dove, and it abode upon him.

33 And I knew him not, [Namely before he came to me to be baptized. For when Christ came to him, God revealed unto him that this was the person, *Matth. 3. 14.* and afterward by this sign he was more confirmed in this knowledge] but he that sent me to baptize with water [Gr. in as also ver. 31.] he had said unto me, on whom thou shalt see the spirit descend, and abide upon him, this is he that baptizeth with the holy Ghost. [See *Matth. 3. 11*]

34 And I have seen and have witnessed, that this is the Son of God.

35 The next day again [Namely being the second after that John had answered the Pharisees] John stood, and two of his Disciples.

36 And looking on Jesus walking (there,) he said Behold the lamb of God.

37 And those two Disciples heard him speak (that,) [Namely so, that they also believed it] and they followed Jesus.

38 And Jesus turning him about and seeing them follow, said unto them:

39 What seek ye? And they said unto him Rabbi [which is to say being interpreted Master] [Or Teacher] where dwellest thou? [Gr. abidest, i. e. where dost thou lodge or Inn? See ver. 40.]

40 He said unto them, come and see. They came and saw where he dwelt, and abode that day with him. And it was about the tenth hour. [That is, towards Evening, about two hours before the going down of the sun. See *John 11 9.*]

41 Andrew the Brother of Simon Peter was one of the two, which had heard it of John, and followed him.

42 He found first his [Gr. his owne] brother Simon, and said unto him, We have found the Messiah, which is being interpreted the Christ. [That is anointed; by which name the promised Saviour was called in the old Testament. *Psal. 2. 2. Dan. 11. 9. 25, 26.* because he was ordained by God for our only and supreme Prophet, King, and priest; of whom the anointed Prophets, Kings, and Priests, in the old Testament, were types.]

43 And he led him to Jesus. And Jesus looking on him said, Thou art Simon the son of Jona: Thou shalt be called

called Cephas [That which is here promised, was done Luke 6. 14.] which is interpreted Peter. [that is, stone or rock. See Mat. 16. 10.]

44 The day following [That is, the third day after the answer of John to the message of the Pharisees Jesus would go away unto Galilee, and found Philip, and said unto him, Follow me]

45 Now Philip was of Bethsaida, [Of Bethsaida see Math. 11. 21.] of the City of Andrew and Peter. [that is, out of the same City, from whence Andrew and Peter were.]

46 Philip found Nathaniel and said unto him, we have found (him) of whom Moses wrote in the Law, and the Prophets, (namely) Jesus the son of Joseph, of Nazareth.

47 And Nathaniel said unto him, can there be [i.e. proceed] any good out of Nazareth? [that is, out of such a despised place, & which was situate in Galilee. See John 7. ver. 41, 42.] Philip said unto him, come and see.

48 Jesus saw Nathaniel come unto him, and said of him, Behold, truly an Israelite [That is, an upright and sincere man, like as the true Israelites ought to be] in whom is no deceit.

49 Nathaniel said unto him, whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig-tree I saw thee.

50 Nathaniel answered and said unto him, Rabbi, Thou art the Son of God, thou art the King of Israel.

51 Jesus answered and said unto him, Because I said unto thee I saw thee under the fig-tree, thou beleevest; [Or beleevest thou because I said unto thee, I saw thee under the fig-tree?] thou shalt see greater things then these.

52 And he said unto him, verily, verily, I say unto you, from henceforth, ye shall see the heaven opened, and the Angels of God, ascending and descending upon the Son of man. [Namely to be at his service as their Lord: as was done at his birth, Luke 2. 9, 13. and in the wilderness Mat. 4. 11. and afterwards in his suffering Luke 22. 43. in his resurrection, Luke 24. 4. and in his ascension into heaven, Act. 1. ver. 10.]

CHAP. II.

Christ turneth water into wine at the wedding in Cana which is the beginning of his miracles. 12 goeth to Capernaum, 13 and from thence to Jerusalem at the feast of the Passover 14 driveth the sellers and changers out of the temple, 18 The Jews desire a sign which he pointeth out by the breaking down, and setting up again of the Temple of his body: 23 Many seeing his miracles beleeve in him, 24 But he doth not commit himself to them, because he knew their heart.

AND on the third day [Namely, after his departure towards Galilee, whereof is spoken Chap. 1. ver. 44.] there was a wedding at Cana in Galilee [that is situate in Galilee, about three hours journey from Nazareth. It is so called to distinguish it from another Cana situate near the borders of Phenicia, in the Tribe of Aser, Josh. 19. ver. 28.] and the mother of Jesus was there.

2 And Jesus also was invited [Gr. called] and his disciples to the wedding.

3 And when there wanted wine, the mother of Jesus said unto him, They have no wine.

4 Jesus said unto her, Woman [So Christ calleth his mother not out of slighting, but to shew that her motherly authority must avail nothing, in things concerning his office, but onely his divine call] what have I (to doe) with thee? [Gr. what is to me and thee? An

Hebrew phrase importing a reproof. See 2 Sam. 16. 10. and chap. 19. 22.] My hour is not yet come. [that is, it is not yet the fit time.]

5 His mother said unto the servitors whatsoever he shall say unto you, doe (that.)

6 And there were set there six water-vessels of stone, according to the purifying of the Jews, [That is, after the manner of the purifying of the Jews, [whereof see Mar. 15. 2. and 23. 25. Mark 7. 4. 8 Luke 11. 39.] each holding two or three Metretes. [every Metretes as some reckon, held about an hundred and twenty pounds of liquid matter; Now each pound being reckoned for halfe a pinte, each metretes should hold about fifteen pottles. So that the water-vessels of two Metretes should hold about thirty pottles, and of three Metretes five and forty pottles.]

7 Jesus said unto them fill the water-vessels with water. And they filled them to the top.

8 And he said unto them draw now and carry it to the steward Gr. Architrictinos. i.e. the overseers of the Dining room, which with us is commonly called the master of the feast, or steward] and they carried it.

9 Now when the steward had tasted the water that was become wine (and he knew not whence (the wine) was, but the servitors which had drawn the water (knew it) the steward called the Bridegroom.

10 And said unto him, every man, [Gr. humane person (homo).] sets up the good wine first, and when men have well drunk, [Gr. when they are become drunk, i.e. are become merry with drink, for this word doth not alwaies signifie that which is properly called drunkenness, but also a liberal taking of drink without excess to cheer a man. See Gen. 43. 34. Hag. 1. 6.] then the smaller (but) thou hast kept the good wine untill now.

11 this beginning of signs [That is, the first of all the miracles that ever he did in publique: or the first which he did in Galilee; as may be gathered from John 4. ver. 46. 54.] did Jesus at Cana in Galilee, and manifested his glory [that is, the power and Majesty of his divine nature] and his Disciples beleeved in him, [that is, were thereby confirmed in the belief that he was the Son of God and the true Messias. For that they did before beleeve appears out of John 1. ver. 41. 46, 50.]

12 Afterwards he went down to Capernaum, he and his mother and his brethren [That is, his kinsmen, see Mar. 12. 46.] and his Disciples, and abode there not many days.

13 And the passover of the Jews [This was the first Passover after his Baptism, on which he purged the same Temple once more about his last passover. See Matth. 21. 12. and Luke 19. 45] was nigh, and Jesus went up to Jerusalem.

14 And he found in the Temple those that sold Oxen and sheep and doves, [See hereof Matth. 21. 12.] and the changers sitting (there.)

15 And having made a whip of small cords, he drove them all out of the Temple, [Gr. he cast them all out] also the sheep and the Oxen, and the changers money [the greek word signifies small money, wherewith great money is changed] he powred out, and overturned the Tables.

16 And he said unto them that sold the doves, Take these things away from hence, make not my fathers house a house of merchandise.

17 And his disciples remembered that it is written, The zeal of thine house hath devoured me. [Gr. eaten up.]

18 The Jews therefore answered and said unto him, what sign shewest thou unto us, that [or wherefore seeing] thou dost these things.

19 Jesus answered and said unto them, break ye down this Temple [Gr. unloose or undo] and in three dayes I will set the same up.

20 Then said the Jews, Six and forty years this Temple

Temple was a building [namely after that the Jews were returned from the Babilonish captivity; whereof see *Efra chap. 4. 5, 6.* and *Joseph. Antiq. lib. 11. cap. 1. 2, 3, 4.*] and thou, wilt thou set it up in three daies.

21 But he said (this) of the Temple of his body. [That is, of his own body or humane nature, in which dwelleth the fullness of the God-head bodily, as in its Temple. *Col. 2. 9.* & whereof this Temple at Jerusalem was a type.]

22 Therefore when he was risen from the dead, his Disciples remembered, that he had said this unto them: and they beleaved the Scripture and the word that Jesus had spoken.

23 And when he was at Jerusalem on the passover in the feast, many beleaved in his name, [Namely, with a bare knowledge and assent, without right ground and confidence, as appears from the following verse] seeing his signs which he did.

24 But Jesus himselfe did not intrust himselfe with them, because he knew them all.

25 And for that he had no need that any one should testify of man, for he himself knew what was in man. [Namely, as being true God, and the knower of the hearts, *Revel. 2. 23.*]

CH A P. III.

1 Christ instructeth Nicodemus of the necessity and manner of Regeneration, 9 reproving his ignorance herein, 14 Teacheth by the Type of the brazen serpent, that he must be lifted up to save all those that beleve in him, 18 and that they that beleve not in him are condemned, 22 Christ and John baptize at one time, 25 Johns Disciples take it ill that Christ was more followed; 27 from whence John takes occasion to instruct them in the difference betwixt him and Christ, whose dignity he sets forth, 36 and what they have to expect from Christ who beleve in him, and they that beleve not.

AND there was a man of the Pharisees, whose name was Nicodemus, a Ruler of the Jews: [That is, one of the Councill of the Jews, See *John 7. 50.*]

2 This (man) came to Jesus by night [Namely, for fear of the Jews, and of being cast out of the Synagogue. See *John 9. 22,* and *12. 42.* and *19. 38.*] and said unto him Rabbi, we know that thou art a Teacher come from God: For no man can do those things which thou doest, if God be not with him.

3 Jesus answered [Namely either upon the question of Nicodemus, concerning the means to be saved, which is not here exprest: or upon his desire to know this, although he had not yet manifested the same] and said unto him, verily, verily, I say unto thee, except one be born [that is, be delivered by the holy Ghost from natural corruption, and renewed to a new spiritual life, See *John 1. 13.* *Rom. 12. 2.*] againe, [or from above, or a new] he cannot see the kingdom of God. [that is, not enter therein as *ver. 5.* i.e. not be partaker of everlasting salvation. See the annotation *ver. 36.*]

4 Nicodemus said unto him, How can a man be born (now) being old? Can he also enter another time into his mothers womb, and be born?

5 Jesus answered, verily, verily, [Gr. Amen, Amen. See concerning this word *Matth. 6. 13.*] I say unto thee, if a man be not born of water and spirit [that is, be not cleansed from his sin by the power of the Holy Ghost, as outward impurities are washed a way with water. *Ezek. 36. 25.* See the like phrase, *Matth. 3. 11*] he cannot enter into the kingdom of God.

6 That which is born of the flesh, [That is after a natural manner, of corrupt men] (that) is flesh: [that is, naturally and carnally minded. *Gen. 6. ver. 3. 5.*] and

that which is born of the Spirit (that) is spirit. [That is, is spiritually minded, *Rom. 8. ver. 5.*]

7 Marvel not that I said unto thee, ye must be born againe, [Or anew or from above i.e. by the operation of the holy Ghost.]

8 The winde [Gr. the spirit, i.e. the winde as appears by that which followeth] bloweth whither it will, and thou hearest its sound, [Gr. voyce] but thou knowest not whence it cometh, [that is, from whence it is driven: where it hath its beginning, or taketh its end] and whither it goeth: So is every one that is born of the Spirit, [that is, thou art indeed aware of the workings of the Spirit, but how it goeth on thou comprehendest not, *Eccle. 11. 5.*]

9 Nicodemus answered and said unto him, How can these things be done.

10 Jesus answered and said unto him, Art thou a Teacher of Israel, and knowest thou not these things? [Namely, which are so often and so clearly taught in the Prophets.]

11 Verily, verily, I say unto thee, wee [Namely, John and I] speak that we know, and testify that we have seen, and ye, [namely, ye Rulers and Pharisees, *John 7. 48.*] receive not our witness.

12 If I have spoken unto you earthly things, [That is, declare heavenly things by the similitude of earthly] and ye beleve not, how shall ye beleve, If I should speak unto you the heavenly? [that is, should propound them without similitude, as they are in themselves.]

13 And no man is gone up into heaven [Gr. ascended, that is, with his understanding pierced through into perfect knowledge of heavenly things, touching Gods counsel concerning the salvation of men, to reveal them into men, *Rom. 10. 6.*] but he that is come down from heaven, [namely, when he assumed the humane nature, and was sent by the father into the world for a Mediator] (namely) the Son of man, which is in heaven [namely, in respect of his divine nature, according to which he filleth heaven and earth, *Col. 1. 17.* *Heb. 1. 3.*]

14 And as Moses lifted up [That is, hung it up on a high pole, to be seen of all which were bitten by the fiery Serpents that they might be healed. See *Num. 21. 9.* the Serpent in the Wilderness; Even so must the Son of man be lifted up, [namely, on the Crois as he himself expounds, *John 12. 32. 33.*]

15 That every one which beleeveth in him, may not perish [Or be lost] but have everlasting life.

16 For God so loved the World [That is, not onely the Jews, but also the Gentiles, scattered throughout the whole world, *John 11. 51, 52. 1. John 2. 2.* of this love of God see more largely, *Rom. 5. 6, 8.* and *8. 32.*] that he gave his onely begotten Son, that every one that beleeveth in him, might not perish but have everlasting life.

17 For God sent not his Son into the world, that he should condemn the world [Gr. judge, that is condemn or damn] but that the world [that is, those of the world which shall beleve in him, as well Gentiles as Jews] by him should be saved.

18 He that believeth in him, is not condemned, but he that believeth not is condemned already; [Namely in the judgement of God, according to the threatening of the Law, as he that hath the cause of damnation in himself] seeing he hath not believed in the name of the onely begotten Son of God.

19 And this is the judgement [That is, the condemnation or the cause of condemnation] that the light [that is, Christ and his Gospel] is come into the world, and men loved darkness more then the light, for their works were evil.

20 For every one that doth evil, hateth the light, and cometh not to the light, that his works may not be reprov'd. [That is be discovered, and he convinced of the same.]

21 But he that doth the truth [That is, he that deals uprightly] cometh to the light, that his works may be made manifest, that they are done in God. [Gr. are wrought in God, i.e. as in the presence of God, and according to his will.]

22 After this came Jesus and his Disciples into the Land of Judea, [That is, without Jerusalem in the borders of Judea] and tarried there with them, and baptized: [namely by his Disciples, see John 4. 2.]

23 And John also baptized in Enon near Salim [A place in the Tribe of Benjamin, whereof see 1 Sam. 9. 4.] seeing there were many waters there; [that is, brooks, or rivulets, or much waters; because they that were baptized by John, went into the water with their whole bodies. See Mat. 3. 16. Acts 8. 38.] and they came thither and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question [Or difference] (by some) of the Disciples of John with the Jews about purifying [namely, about comparing of the worthiness of the baptism of John, with the Jewish purifications: or of the baptism of John with the baptism of Christs Disciples.]

26 And they came to John, [Namely, the Disciples of John] and said unto him Rabbi; he that was with thee beyond Jordan [or by Jordan: namely at Bethabara, John 1. 28.] to whom thou gavest testimony, behold, he baptizeth, and they come all to him [that is, they come by great multitudes unto him.]

27 John answered and said, a man can receive nothing, [That is, execute no office lawfully, and with due success and fruit, Heb. 5. 4. Or receive any thing; namely that is good, Jam. 1. 17.] except it be given him from heaven. [that is, by God, see Mat. 21. v. 25.]

28 Yee your selves are my witnesses, that I said, I am not the Christ, but that I am sent forth before him.

29 He that hath the Bride is the Bridegroom, but the friend of the Bridegroom [That is, I, who am the friend and faithfull minister of the Bridegroom, have brought the Bride, i.e. the Church, unto Christ her Bridegroom, who now receiveth and speaks to her himself. See 2 Cor. 11. 2. & Ephes. 5. 22.] who standeth and heareth him, rejoiceth with joy because of the Bridegroomes voice, [when he receiveth, and speaketh unto his Bride] this my joy therefore is fulfilled.

30 He must increase, but I decrease:

31 He that cometh from above [That is, from heaven, as being true God, as in the following words is declared] is above all: He that is (come forth) out of the Earth [that is, who is a meer man, sprung forth in a natural way, speaketh as a meer man, although he be endowed with the spirit of God] he is from the earth and speaketh from the Earth. He that cometh from heaven is above all.

32 And that which he hath seen and heard, [That is, whereof he of himself hath perfect and certain knowledge] that he testifieth, and no man receiveth his testimony. [that is, very few, and almost no man, in comparison of the great multitude of those that reject it, as appears from the following verse.]

33 He that hath received his Testimony, he hath sealed that God is true. [That is, by his faith testified and confirmed, that he holds the promises of God to be true.]

34 For he whom God hath sent, he speaketh the words of God: for God giveth (him) the spirit not by measure [Gr. out of a measure, i.e. not in part as to his Ministers, but in all fulness, see Psa. 45. 8. John 1. 16.]

35 The Father loveth the Son, and hath given all things into his hand. [That is, subjected to his power. See Mat. 28. 18.]

36 He that believeth in the Son, he hath eternal life:

but he that is not obedient to the Son [That is, he that doth not believe in him according to his command, Rom. 1. 5.] he shall not see life, [that is, not enjoy it, Psa. 34. 13.] but the wrath of God abideth on him.

CHAP. IV.

1 Christ maketh and baptizeth more Disciples in Judea then John, 3 departeth thence through Samaria into Galilee, and by the way being weary he resteth by a fountain, 7 desireth drink of a woman of Samaria, with whom he talketh of the true living water, 16 declareth that he had knowledge of her fore-past life, from whence she concludes that he is a Prophet, 20 and is instructed by him concerning the true worshipping, 26 and that he is the Messiah who was to come, which she relateth to the inhabitants of her City, who come forth to him, 31 He declareth to his Disciples, what is his principal food, and that now the right time of the spiritual harvest is at hand. 39 Many of the Samaritans believe in him through the womans, and especially through his own word, 43 cometh again to Cana in Galilee, where he healeth the Son of a Kings Servant.

WHEN therefore the Lord [Namely Jesus] understood that the Pharisees had heard, that Jesus made and baptized more Disciples then John: [and for this cause feared, that they should more loose their respect with the people by him, then they had done by John, and that therefore they were still more and more stirred up to envy and hatred against him, John 11. 48.]

2 (Although Jesus himself baptized not, but his Disciples.)

3 He left Judea, [Namely to avoid their snares and violence, seeing his hour was not yet come, John 7. 30.] and went away again towards Galilee. [from whence he had formerly departed to Jerusalem, John 2. 12.]

4 And he must go thorow Samaria [Forasmuch as the readiest way to travel from Judea into Galilee, lay through the Land of Samaria, Luke 9. 52. and chap. 17. 11.]

5 He came therefore into a City of Samaria, called Sychar, nigh to the piece of land, which Jacob gave to his son Joseph. [Namely by Testament, Gen. 48. 22. in which piece of Land also Josephs bones were buried, John 24. 32.]

6 And Jacobs well was there; [This was a fountain in that same piece of land, or a well which Jacob caused to be digged, like as his fore-fathers] Jesus therefore being wearied with the journey, [ate down thus by the well, it was about the sixth hour. [that is, about noon, when the Sun is hottest, see John 11. 9.]

7 There came a woman of Samaria [That is, being of the Land of Samaria, and coming out of Sychar, which City lay in the land of Samaria, ver. 5. otherwise also called Sichem, Gen. 33. 19.] to draw water. Jesus said unto her give me to drink.

8 (For his Disciples were gone away into the City, that they might buy food.)

9 Then said the Samaritan woman unto him, how dost thou who art a Jew desire drinke of me, which am a Samaritan woman. For the Jews hold no communion with the Samaritanes. [The cause hereof see in the annot. on Luke 9. v. 53.]

10 Jesus answered and said unto her, if thou knewest the gift of God, [That is, me, who am by God given unto men for a saviour, Rom. 8. 31.] and who he is that saith unto thee give me to drink, thou wouldest have desired of him; and he should have given thee living water; [that is, quickning, whereby, by a similitude, is understood

stood the gift of the holy Ghost, by which we are regenerated and quickened unto eternal life. In such wise that howsoever we indeed sometimes thirst after comfort, in grievous falls and temptations, yet notwithstanding by this grace of the holy Ghost, we are again so revived and strengthened, that we never fall into despair nor perish. See *Isa. 12. 3. John 6. 35. and chap. 7. 38, 39.*

11 The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep, whence hast thou then the living-water?

12 Art thou greater than our father Jacob, [The Samaritanes¹ boasted that they were descended from Jacob by Joseph, although they were almost all descended of the Heathen, which were brought thither out of Assyria, See *2 Kings 17. and Joseph. Antiq. lib. 9.*] who gave us the well? And he himself drank thereof, and his children [Gr. sonnes] and his cattle.

13 Jesus answered and said unto her, every one that drinketh of this water shall thirst again.

14 But whoso shall have drunk of the water that I shall give him, he shall never thirst; but the water that I shall give him, shall become in him a fountain of water, springing into eternal life.

15 The woman said unto him, Sir, give me that water, that I thirst not, and (that) I (need) not come hither to draw.

16 Jesus said unto her, go thy way, call thy husband, and come hither:

17 The woman answered and said, I have no husband; [That is, no married husband] Jesus said unto her, thou hast well said, I have no husband.

18 For thou hast had five husbands, and he whom thou now hast, is not thy husband, that thou said'st with truth.

19 The woman said unto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped on this mountain, [Namely, the mount Garizim, where Manasse the brother of the high-priest Jaddus, having contrary to the Law of the Jews married the daughter of a Samaritane Governour Sanballath, (see *Nehem. 6.*) and being therefore cast out, betook himself to the Samaritanes, and by his father in Laws doing, built a new Temple on that mountain, and made a schisme, and was there made high-Priest: where-by afterwards great strife arose between the Jews and Samaritanes, about the place where men ought to worship. See *2 Maccab. 6. v. 2. Joseph. Antiq. lib. 11. cap. 8.*] and yee say that at Jerusalem the place is, where men ought to worship. [by worshipping here is understood the whole publick and external worship of God.]

21 Jesus said unto her, woman believe me, that the hour cometh when neither on this mountain nor at Jerusalem ye shall worship the Father. [That is, shall not be bound to worship on those places more then in other, *1 Tim. 2. 8.*]

22 Yee worship what yee know not, [That is, whereof ye are not assured, that God will be served there, seeing yee have no command for it, like as we Jews have to perform the worship of God in the Temple at Jerusalem: as neither that God will be served in such manner as yee serve him] we worship what we know; for salvation [that is, the saviour and the saving-doctrine, *Esa. 2. 3. Rom. 9. 5.*] is of the Jews.

23 But the hour cometh and now is, when the true worshippers shall worship the father in spirit and truth; [That is, not being bound to a certain place or outward ceremonies as in the old Testament] for the father also seeketh such that (so) worship him?

24 God is a spirit [That is, a spiritual invifible being, and will therefore be served with a service which is agreeable to his nature, i.e. which is internal and spiritual, proceeding from an upright and faithfull heart, *Rom. 12. 1, 2.*] and they that worship him, must worship (him) in spirit and truth.

25 The woman said unto him, I know that the Messiah [See of this word *John 1. 42.*] cometh [that is, shall come shortly] (who is called Christ) when he shall be come, he will declare unto us all things. [that is, which are necessary to Gods worship and to salvation.]

26 Jesus said unto her, I am he [Namely the Messiah of whom thou saidst that he shall come] that speaketh with thee.

27 And thereupon came his Disciples, and marvelled that he spake with a woman: Notwithstanding no man said, what askest thou, or why speakest thou with her:

28 The woman then left her water-vessel, and went away into the City, [Namely Sychar, v. 5.] and said to the men, [Gr. folks, namely, of that City.]

29 Come see a man who told me all that I have done; [Namely, even secret and hidden things] Is not this the Christ?

30 They therefore [Namely the inhabitants of Sychar] went out of the City and came unto him.

31 And in the mean while the Disciples intreated him, saying: Rabbi, eat. [Namely of this food which we have brought for dinner.]

32 But he said unto them, I have meat to eat, that yee know not. [This is expounded v. 34.]

33 Therefore said the Disciples one to another, hath any one brought him to eat?

34 Jesus said unto them, my meat is, that I do the will of him that sent me, and fulfill [Or finish] his work. [namely that the father had laid upon me, to preach the gospel, when men come unto me, as the Samaritans will straightway do.]

35 Say ye not, there are yet four Moneths, and (then) cometh the harvest? [Namely the corporal harvest which began in Judea from the passover onward. See *Levit. 23. v. 10. 15. Deu. 16. 9.*] behold, I say unto you, lift up your eyes, and view the Lands, for they are already white to be harvested, [Gr. to the harvest. This must be understood of a spiritual harvest, which the Samaritanes were here, who came in multitudes over the fields to hear Christ, and for this cause were as it were ripe for the spiritual harvest, i.e. to be brought into the Church.]

36 And he that reapeth receiveth reward, and gathereth fruit into eternal life, that they may rejoyce together, both he that soweth and he that reapeth.

37 For herein is that proverb [Gr. word or speech] true it is, one that soweth, and another that reapeth.

38 I have sent you forth [Namely you Apostles] to reap that which yee laboured not (for) others have laboured [namely the former Prophets and John the baptist; which Christ here before compareth to sowers, as the Apostles to reapers] and yee are entred into their labour.

39 And many of the Samaritanes of that City believed in him, for the word of the woman which testified, he told me all that I have done.

40 Therefore when the Samaritanes were come unto him, they intreated him to abide with them, and he abode there two daies.

41 And many more believed for his (own) words sake. [That is, because they themselves had now heard him, and felt the power of his word.]

42 And said unto the woman, We believe no more for thy sayings sake, for we have heard (him) our selves, and knew that this is truly the Christ, the saviour of the world.

43 And after the two daies he went thence, and went towards Galilee. [Namely not unto Nazareth, but unto Cana, as appears from v. 46.]

44 For Jesus himself testified, that a Prophet hath no honour in his own Countrey. [Here is a reason given why he went into Cana, and other Cities of Galilee, and not unto Nazareth. See *Mat. 13. 54, 57.*]

45 When therefore he came into Galilee, the Galileans

and received him [That is, embraced his doctrine] having seen all the things, which he had done at Jerusalem at the feast, [namely of the Pascheover] for they also were gone to the feast.

46 Therefore Jesus came again unto Cana in Galilee, where he had made the water wine. And there was a certain Kingly Courtier [Gr. Kingly: Namely officer or Lord, in the service, or of the Court of King Herod, which some thinke to have been Chuza Herods steward, whose wife Joanna together with other women, ministered to the Lord Christ of their goods, Luke 8. 3. which the 53. verse seems also to confirm] whose son was sick at Capernaum.

47 He having heard that Jesus came out of Judea into Galilee, went unto him and besought him, that he would come down and heal his son, for he lay a dying, [Gr. he would dye.]

48 Then Jesus said unto him, except that yee see signs and wonders, yee will not believe?

49 The kingly Courtier said unto him, Lord come down ere my child dye.

50 Jesus saith unto him go thy way, thy son liveth, [That is, is become whole again, and freed from dying for this time] and the man believed the word that Jesus said unto him, and went his way:

51 And as he now went down, his servants came to meet him, and told (him) saying, thy child liveth.

52 Then asked he of them the hour in which it grew better with him, and they said unto him, yesterday at the seventh hour [That is, about an hour after noon] the fever left him.

53 Then the father knew that it (was) at the same hour, in which Jesus had said unto him, thy son liveth: And he believed himself and his whole house.

54 This second sign did Jesus again, when he was come out of Judea into Galilee.

CHAP. V.

1 Christ goeth again to Jerusalem at the feast, & there healeth on the sabbath a man that had lain sick eight and thirty years at the bath of Bethesda, 8 who at Christs command carrieth away his bed, and being reproved for it by the Jews, appealeth unto Christ, 16 wherefore the Jews seek to put Christ to death, as one that brake the sabbath, and made himself equall to God, 19 Christ defendeth his action, and testifieth that he is like unto his father in all his workings, as are giving life, 22 judging, 23 receiving divine honour, 24 saving, 25 raising from the dead, 31 further appealeth to the testimony of his father, 33 of John, 36 and of his miracles, 38 reproveth the Jews unbelief, 39 and directeth them to the searching of the Scriptures, 45 even the very writings of Moses.

After this there was a feast of the Jews [This seems to have been the feast of the Pascheover, as is gathered from John 4. 35. seeing that between that time and the pascheover there came no other feast, and the harvest began from the pascheover, Levit. 23. 10. so that this should be the second pascheover after Christs baptism] and Jesus went up to Jerusalem.

2 And there is at Jerusalem by the sheep (gate) [Or sheep-market; so this place is called, because the sheep which were used for burnt offerings, were either sold there or brought in through that gate, as being nigh to the Temple. See Nehem 3. 1, 32. and chap. 12. 39.] a bath [or pond. Many think that this was the pond whereof we read, 2 Kings 20. 20. wherein the beasts for sacrifice seem to have been washed before they were brought into the Temple] which in the Hebrew is called Bethesda, [that is, an house of Effusion, namely of waters, be-

cause the water by certain Conduits was carried into the Pond. Or as the Syriack translation readeth, Bethesda, i.e. an house of bounty because the sick were here taken care for, and some by this special miracle healed] having five courts. [Gr. galleries, walks, i.e. Chambers in which the sick were.]

3 In the same lay a great multitude of infirm, blind, cripples, withered, [Namely, in some members] waiting for the moving of the water:

4 For an Angel descended at a certain time [Which notwithstanding was unknown to the people] into that bath and troubled the water; he then that first came in after the troubling of the water, he became whole of whatsoever disease he was held.

5 And a certain man was there which had lain sick, [Gr. had in infirmity. i.e. had continued in, &c.] eight and thirty years.

6 Jesus seeing him lye, & knowing that he had lain now a long time, said unto him, wilt thou become whole?

7 The impotent (man) answered him, Lord I have not a man to cast me into the bath, when the water is troubled, and while I come, another getteth down before me.

8 Jesus said unto him, arise, take up thy bed and walk, [Namely; for a demonstration of Gods grace towards thee, and of thy perfect cure miraculously wrought by me. Otherwise it was not lawfull without necessity to bear burdens on the Sabbath day, Jer. 17. 2, 24, 27. of this Greek word Krabbaton, see Mark 2. 4.]

9 And straightway the man became whole, and took up his bed and walked: And it was sabbath on the same day.

10 The Jews therefore said unto him that was cured, it is sabbath, it is not lawfull for thee to carry the bed.

11 He answered them, he that made me whole, he said unto me, take up thy bed and walk.

12 Then asked they him, who is the man that said unto thee, take up thy Bed and walk?

13 And he that was made whole knew not who he was, for Jesus was withdrawn, [Gr. swom out] forasmuch as there was a (great) multitude in that place. [or out of the multitude which was in that place.]

14 Afterward Jesus found him in the Temple, and said unto him, behold, thou art become whole; sin no more lest somewhat worse happen to thee.

15 The man went his way and told the Jews that it was Jesus which had made him whole?

16 And therefore the Jews persecuted Jesus, and sought to put him to death, because he did these things on the Sabbath.

17 And Jesus answered them, my father worketh until now, and I work (also). [Christ defendeth himself with the example of God his father, seeing the Jews either had objected to him or might object, that God himself rested from his works on the sabbath, Gen. 2. 1. Ex. 20. 11. namely, that howsoever God rested from the works of creation, yet nevertheless he still worketh, even on the sabbath daies, in the preservation and government of all creatures.]

18 Therefore then the Jews sought the more to kill him, because he not only brake the Sabbath, [Gr. loosed, namely according to their opinion] but also said, that God was his own father, [that is, his natural father, of the same essence and power, as the Jews well concluded this from Christs words, and so Christ is also called Gods own son, Rom. 8. 32.] making himself equal with God.

19 Then Jesus answered and said unto them; verily, verily I say unto you, the son can do nothing of himself, [Namely, without the Fathers power and will, which he hath in common with the father, John 10. 30. so that like as the father worketh all by the son, so also the son worketh nothing but from the father by the same power.]

except he see the father do it, [Gr. ought, i. e. the same] for whatsoever he doth [namely the father] the same [that is, the same work, and by the same divine power, John 1. 3. Col. 1. 16. Heb. 1. 3.] also doth the Son likewise.

20 For the Father loveth the Son, & sheweth him all that he doth. That is, communicates all his work with the Son so that the Father worketh all by the Son, as by a co-worker with the Father, as appears from that which followeth] and he shall shew him greater works [namely which are related afterward, v. 21. 22.] then these [namely these and the like cures] that yee may marvel, [or so that yee shall marvel.]

21 For as the Father raiseth and quickneth the dead, even so the Son quickneth whom he will.

22 For the Father also judgeth no man, [Namely alone without the Son, but judgeth and governeth all things by the Son, John 3. 35. and chap. 17. 2.] but hath given all the judgement to the Son.

23 But all may honour the Son, like as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him :

24 Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, he hath everlasting life. [That is, hath the beginning and firm assurance thereof, Rom. 8. 24. Ephes. 2. 6. 1 John 3. 2.] and cometh not into condemnation [Gr. judgement, that is condemnation] but is passed over from death into life.

25 Verily, verily, I say unto you, the hour cometh : [That is, the time, namely that men in greater multitude, and with more power, by the preaching of the Gospel, shall be raised up from the death of sin into a spiritual life] and now is, when the dead [that is, they that are spiritually dead, through trespasses and sins, Ephes. 2. 1, 5.] shall hear the voice of the Son of God, and they that have heard it [namely, so that they have also embraced it by faith, John 1. 12.] shall live. [that is, obtain a new spiritual life, which is called the first resurrection, Rev. 20. 6. See of this spiritual life, Rom. 6. 4 Gal. 2. 20.]

26 For as the father hath life in himself, [That is, the divine essence, which is life in itself, and the cause and fountain of life in all. See Psa. 36. 10.] so hath he also given to the Son [namely the same Divine essence, by his eternal generation of the Father, Psa. 2. 7. Micah. 5. 1.] to have life in himself.

27 And hath given him power to exercise judgement also [Gr. to do judgement, i. e. to govern all things with power of life and death, and especially at the last day, Mat. 28. 18. Rom. 14. 9. Rev. 1. 18.] because he is the son of man. [that is, because he having assumed the humane nature into the unity of his person, is appointed by God for a judge and mediator, and shall also as man execute the same office, Dan. 7. 13. John 17. 2. Acts 10. 42. and chap. 17. 41.]

28 Marvel not at this [Namely as if I did ascribe too great things to my self. For I will do greater things yet, namely, raise up all the dead as followeth] for the hour cometh [that is, shall come] in which all that are in the graves shall hear his voice. [of this voice see 1 Cor. 15. 52. and 1 Thes. 4. 16.]

29 And shall go forth, they that have done good unto the resurrection of life, [See hereof, Mat. 25. 46.] and they that have done evil, unto the resurrection of condemnation. [Gr. of judgement.]

30 I can of my self do nothing [That is, without the power and will of the father, which I have in common with him; as also the whole divine nature] as I hear [namely from the father, i. e. as the father gives example and commands me] I judge, and my judgement is just; for I seek not my will, but the will of the Father that sent me.

31 If I testify of my self [Namely, alone] my

testimony is not true. [that is, yee might doubt thereof, for otherwise Christs testimony in it self is alwaies true, and to be received, see John 8. 14.]

32 There is another [Namely, my father, see ver. 37.] which testifieth of me, and I know that the testimony that he testifieth of me is true.

33 Yee sent unto John, and he gave testimony to the truth; [Namely, concerning me.]

34 But I receive no testimony from a man [Namely, as if I needed it for my self] but this I say, that ye should be saved. [namely, if ye believe Johns testimony.]

35 He was a burning and a shining-candle, [Namely, in doctrine and life] and ye were willing for a short time [Gr. an hour, that is, a little while] to rejoice in his light. [that is, were willing to embrace his doctrine with joy.]

36 But I have a testimony greater than (that) of John, for the works [That is, miracles, as John 10. 37.] which the Father hath given me for to accomplish them, the same works which I do, testify of me that the Father hath sent me.

37 And the Father which hath sent me, he himself hath testified of me, [Namely, when I was baptized by John, See Mat. 3. 17.] ye have neither ever heard his voice, nor seen his shape. [that is, albeit that ye much boast of this, that your fathers have heard Gods voice, and seen him in certain manifestations; notwithstanding ye do really shew that ye have neither heard him nor seen him, i. e. that ye have no true knowledge of him and his word, forasmuch as ye do not believe in me his Son.]

38 And his word ye have not abiding in you: for yee believe not him whom he hath sent.

39 Search the Scriptures, [Or ye search] for ye thinke to have eternal life in the same, [that is, that the way to obtain eternal life, is taught and set forth in the same, which was a good opinion] and they are (they) which testify of me.

40 And yee will not come unto me, [That is, not believe in me] that ye might have life.

41 I receive no honour from men: [Gr. glory, i. e. I say not this of ambition, but for my fathers honour and your salvation.]

42 But I know you, that ye have not the love of God in your selves.

43 I am come in the name of my Father [That is, appointed and sent by the Father] and yee receive me not; if another come [namely, false teacher or false Christ. See Mat. 24. v. 5. 24. Acts 5. 36] in his own name [that is, intruding himself without being sent of God] him will ye receive.

44 How can ye believe, ye which receive [That is, seek] honour from one another, and seek not the honour which is from God alone; [or from the only God, namely that by true faith ye might become his children and heirs, John 1. 12.]

45 Think not that I will accuse you to the father, [Or impeach, i. e. that I shall need to accuse you] he that accuseth you is Moses [or there is one that accuseth you, namely Moses, i. e. the writings of Moses, Luke 16. 29.] in whom ye have hoped. [that is, in which writings ye trust to find eternal life. See ver. 39.]

46 For if ye believed Moses, ye would believe me, for he wrote of me.

47 But if ye believe not his writings; [Namely, which ye so highly esteem] how shall ye believe my words. [namely, which ye so little regard.]

CHAP. V.

1 Christ feedeth five thousand men with five loaves and two fishes. 14 who would therefore make him a King; but he avoideth them, 16 walketh in the night on the

See, and cometh to his Disciples in the ship. 22 Is sought by the multitude and found at Capernaum, 26 whom he admonisheth to seek the incorruptible food, which is to be found by faith; 41 wherewith the Jews murmur, 43 whom Christ answers that faith in him cometh from the father, and teacheth that his flesh is the true meat; and his blood the true drink, which must be eaten and drunk to obtain eternal life, 59 at which doctrine many of his Disciples at Capernaum stumble, 61 wherefore Christ instructs them of the right sense of his words. 66 Many of his Disciples forsake him. 67 Peter and the other Ap[osto]les confess that he hath the words of eternal life, and abide with him, 70 but Christ declareth that one of them was a Devil.

After this, Jesus departed over the Sea of Galilee, [That is, over a bay or creek of the Sea, for Bethsaida lay on the same side of the Sea, on which Tiberias lay. See Mat. 14 v. 13. Luke 9. 10.] which is (the sea) of Tiberias: [Of this sea see more at large, Mat. 4. 18. Luke 5. 1.]

2 And a great multitude followed him, [Namely, by land, see Mat. 14. v. 13] because they saw the signs which he did on the sick.

3 And Jesus went up the mountain, [Namely, which lay by Bethsaida] and sat down there with his Disciples:

4 And the Passover [This was the third passover after Christ's baptism. Of the first see John 2. 13. and of the second, John 5. 1.] the feast of the Jews was nigh.

5 Then Jesus lifting up the eyes, and seeing that a great multitude came unto him, said unto Philip, whence [Or whereof, i.e. wherewith] shall we buy bread that these may eat?

6 [But this he said proving him, for he himself knew [That is, had now already determined with himself] what he would do:]

7 Philip answered him, bread for two hundred pence [Gr. Denarii, i.e. dutch shillings, or royalls, see Mat. 18. 28.] is not enough for these, that every one of them may take a little:

8 One of his Disciples (namely) Andrew, the brother of Simon Peter said unto him;

9 Here is a youth that hath five barley-loaves, and two small fishes, [Gr. properly broiled-fishes] but what are these among so many?

10 And Jesus said, make the men sit down: [Gr. fall down according to the custom of the Ancients, which did eat lying on their elbowes] and there was much grass [namely green grass, Mark 6. 39.] in that place. Therefore the men sat down, about five thousand in number. [namely besides women and children, Mat. 14. 21.]

11 And Jesus took the loaves, and having given thanks [That is, having blessed them with thanksgiving, See Luke 9. 16.] he distributed them to the Disciples, and the Disciples to those that were set down: in like manner also of the fishes as much as they would. [namely, the multitudes, as appears from that which follows]

12 And when they were satisfied, [Gr. filled] he said unto his Disciples, gather together the remaining fragments, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with fragments of the five barley-loaves, which remained over unto them that had eaten.

14 The men therefore having seen the sign that Jesus had done, said, this is verily the Prophet [Namely of whom Moses prophesied, Deu. 18. 25, 18.] which should come [Gr. cometh] into the world.

15 Jesus therefore knowing that they would come, and take him by force, that they might make him King: [Namely a worldly King, such as they perversly thought that the Messiah must be] withdrew again up into the moun-

tain he himself alone. [namely to shew that his kingdom was not of this world, John 18. v. 36.]

16 And when it was become Evening, his disciples went down unto the Sea.

17 And being gone into the ship, they came over the Sea [Namely, along by Bethsaida as Christ had commanded them, Mark 6. 45.] towards Capernaum. And it was already become dark, [Gr. darkness] and Jesus was not come to them.

18 And the Sea arose by reason that there blew a great wind.

19 And when they had passed [Or rowed] about five and twenty or thirty furlongs, [A furlong is the length of an hundred five and twenty paces. See Luke 24. 13.] they say Jesus walking on the Sea, [Namely, supporting his body by his divine power] and coming nigh the ship, and they were afraid.

20 But he said unto them, it is I, be not afraid:

21 Then they willingly took him into the ship [Gr. then they were willing to take him into the ship, namely after that they knew him. See Mat. 14. 32. Mark 6. 51. and immediately the ship came to the Land, whither they were going.]

22 The next day the multitude which stood on the other side of the Sea [That is on the other side of that bay of the meer, between Bethsaida and Capernaum, see v. 24.] seeing that there was no other boat there, but that one into which his disciples were gone, and that Jesus was not gone into that boat with his Disciples, but (that) his Disciples were gone away alone:

23 [Yet there came other boats from Tiberias, nigh to the place where they had eaten the bread, when the Lord had given thanks.] [That is, had blessed, see ver. 11.]

24 When therefore the multitude saw that Jesus was not there, neither his Disciples, they went also into the ships and came to Capernaum seeking Jesus.

25 And when they had found him beyond the Sea, [See ver. 22. 59.] they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, verily, verily, I say unto you, ye seek me; not because ye have seen signs: [That is, not because ye believe in me by the signs which ye have seen from me] but because ye have eaten the loaves and are filled. [that is, because ye hope that I will yet again satisfy you in such manner.]

27 Work not (for) [That is, give not diligence to get, Phil. 2. 12.] the meat which perisheth, but (for) the meat that abideth unto eternal life, [what this food is, is declared ver. 51. 55] which the Son of man shall give unto you: for him hath God the Father sealed. [that is, ordained and many waies revealed and confirmed to be the true Messiah, and that he was sent by him, like as Princes by sealed credentials confirm the authority of those that are sent by them, Ephes. 4. 30.]

28 They said therefore unto him what shall we do, that we may work the works of God? [That is, which God requireth of us that we may be saved: so also in the following verse, see the like phrase, Psa. 51. 19]

29 Jesus answered and said unto them, this is the work of God that ye believe on him, whom he hath sent?

30 Then said they unto him, what sign dost thou then [Namely which is some singular or great thing, whereby we may certainly understand that thou art the Messiah] that we may see it and believe thee? what workest thou?

31 Our fathers did eat Manna in the wilderness [Of this Manna, see Exod. 16. v. 15, 32. and Num. 11. 7, 8.] as it is written, he gave them bread from heaven to eat. [that is, which fell down out of the air.]

32 Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not the bread from heaven: but my father giveth you the true bread from heaven, [That

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is, the true spiritual and heavenly bread, whereof the Manna was but a figure or shadow: as truth is often opposed to figures, *John* 1. 17. *Heb.* 8. 2.]

33 For the bread of God [That is, which God gives unto men that they may live forever] is he [namely the son of God] which cometh down from heaven; [that is, is come down, i.e. which is by the Father sent into the world to be a Mediatour, and for this end hath assumed the humane nature upon Earth, *Phil.* 2. v. 6. *1 Tim.* 3. 16.] and he that giveth life to the world. [that is, to the elect and faithfull throughout the whole world, as well Gentiles as Jews, *John* 11. 52.]

34 Then said they unto him, Lord, give us alwaies [That is, every day, as Moses heretofore gave the Manna, understanding this of temporal bread] this bread.

35. And Jesus said unto them, I am the bread of life, [That is, that give the spiritual and eternal life] he that cometh unto me, [that is, he that believeth in me, as Christ himself expoundeth in the latter member of this verse] shall in no wise hunger: [that is, shall be satisfied with all spirituall good; here with firm consolation, and hereafter with everlasting joy] and he that believeth in me shall never thirst.

36 But I said unto you that ye also have seen me, and ye believe not.

37 All that the father giveth me [That is, all those which the father elected from eternity, and gave to me as Mediatour to save them, *John* 10. 28. & 17. 6.] shall come unto me; and he that cometh unto me, I will in no wise cast out. [Gr. cast out without, that is, not reject but save eternally, *John* 17. 12.]

38 For I am descended from heaven, [See the exposition hereof v. 33.] not that I should do mine (own) will, [that is, that which should please me alone and not the Father] but the will of him that sent me.

39 And this is the will of the Father who hath sent me, that all that he hath given me, I should not lose thereof, [That is, should not suffer to perish] but should raise up the same at the last day. [namely, unto everlasting salvation. For the rest shall also be raised up, but unto condemnation, *John* 5. 29. *2 Cor.* 5. 10.]

40 And this is the will of him that sent me, that every one that becometh the Son and believeth in him, should have eternal life: and I will raise him up at the last day.

41 Therefore the Jewes murmured concerning him: [Or concerning that] because he had said I am the bread that came down from heaven.

42 And they said, is not this Jesus the son of Joseph, whose father and mother we know? how saith he then? [That is, how can it then be true that he saith] I came down from heaven:

43 Jesus therefore answered and said unto them, murmur not one amongst another.

44 No man can come to me, except the father that sent me draw him; [That is, except he make him fit and willing thereunto, by the powerfull working of his holy spirit, who is by nature unfit and unwilling, *Acts* 16. 14. & *Phil.* 2. 13.] and I will raise him up at the last day.

45 It is written in the Prophets [That is, in that part of the Scripture which contains the books of the Prophets] they shall all be taught of God [Gr. the taught-(ones) of God, or God taught, as *1 Thes.* 4. 9. i.e. all that come unto me, v. 44. or as *Esai.* 54. 13. all the children of the spiritual Jerusalem, shall be taught of God, who by his holy spirit maketh the preaching of Gods word powerfull in them] every one therefore who hath heard (it) of the father and learned, [that is, hath so heard, that his heart is also enlightened and opened by the Father, well to understand and embrace the same *Acts* 16. 14.] he cometh unto me.

46 Not that any man hath seen the Father, save he

[Gr. except] which is from God, [namely, the father] he [namely, the son which is in the bosome of the father, *John* 1. 18.] hath seen the Father.

47 Verily, verily, I say unto you, he that believeth in me hath everlasting life.

48 I am the bread of life:

49 Your fathers did eat the Manna in the wilderness and they are dead. [That is, although they did eat the manna, yet notwithstanding they died; not only the temporal death; but some also, because of their unbelief the eternal death, see *1 Cor.* 10. 5. *Heb.* 3. 16, 19.]

50 This is the bread that cometh down from heaven, that a man [Gr. any one] may eat thereof and not die.

51 I am that living-bread [That is, quickning, see ver. 35.] that came down from heaven: if any man eat of this bread, he shall live for ever. And the bread that I will give is my flesh, [That is, my humane nature, which I will give up on the cros for a sacrifice of reconciliation, for the sins of the elect throughout the whole world, that they may thereby obtain remission of sins and everlasting life] which I will give for the life of the world.

52 The Jewes therefore strove [Namely, with words, i.e. contended] one amongst another saying, how can this (man) give us (his) flesh to eat?

53 Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in your selves. [That is, except ye believe in me, who am to give up my body to death on the cros, and shed my blood for the forgiveness of sins; see v. 35. For Christ speaketh not here of the outward eating, which is done in the Lords supper; seeing that was not yet instituted at that time: but of the spiritual eating, i.e. receiving of Christ by a true faith, and thereby being united unto him, which is signified and sealed by the outward eating in the Lords Supper:]

54 He that eateth my flesh [That is he that believeth in me, as is expounded above v. 47.] and drinketh my blood, he hath eternal life; [see *John* 5. 24.] and I will raise him up at the last day.

55 For my flesh is truly meat, [See v. 32.] and my blood is truly drink.

56 He that eateth my flesh and drinketh my blood, he abideth in me and I in him. [That is, is and abideth spiritually united unto me, and I unto him, *Ephes.* 3. 17.]

57 In like manner as the living-father hath sent me, and I live by the father, [See *John* 5. 26.] (so) he that eateth me [that is, believeth in me v. 35.] the same shall live by me.

58 This is the bread which came down from heaven. Not as your fathers did eat the Manna, and are dead: [See v. 49.] he that eateth this bread shall live for ever.

59 These things he said in the synagogue, teaching at Capernaum.

60 Therefore many of his Disciples hearing (this) said, this speech is hard: [This they say, because they understood not Christs words spiritually but carnally. For being so understood, it would indeed be an hard speech; like as Nicodemus also thus understood Christs words concerning regeneration, *John* 3. 4.] who can hear the same?

61 Now Jesus knowing with himself [Gr. in himself, namely as a knower of the hearts and thoughts] that his Disciples murmured about it, he said unto them, doth this offend you?

62 (What a thing would it be) then, [That is, how then would ye understand and beleive my words] if ye should see the son of man ascend up [namely, as it came to pass afterwards] where he was before? [namely, into

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heaven, according to his divine nature before he became man.]

63 *It is the Spirit that quickeneth*, [That is, that which I would give to understand by the following words must be understood spiritually of a spiritual eating, which is accomplished by the power of my spirit, and that produceth life] *the flesh is not profitable*; [namely, being eaten carnally] *the words which I speak unto you are spirit, and are life*. [that is, must be understood spiritually, and so they are words of life.]

64 *But there are some of you which believe not*; [And therefore ye take offence at my words] *for Jesus knew from the beginning*, [that is, since he began to preach to them] *who they were that believed not, and who he was that should betray him*.

65 *And he said, therefore said I unto you, that no man can come unto me, except it be given him of my Father*. [Gr. out of, i.e. by or from.]

66 *From thenceforth many of his Disciples went back, and walked no more with him*.

67 *Then said Jesus to the twelve, will ye not also go away?* [This he asketh, not that he was ignorant thereof, but because he would draw from them a sincere confession thereof.]

68 *Then Simon Peter answered him, Lord, to whom shall we go?* [Namely, other wise then to thee] *thou hast the words of eternal life*. [that is, which shew us the right way to eternal life.]

69 *And we have believed and known, that thou art the Christ the son of the living God*. [Of this confession see Mat. 16. 16]

70 *Jesus answered them, have I not chosen you twelve* [Namely, to the Apostle-ship] *and one of you is a Devil?* [that is, a child of the Devil like unto him, John 8. 44.]

71 *And he said (this of) Judas Iscariot (the son) of Simon, for he should betray him being one of* [Gr. out of] *th twelve*.

CHAP. VII.

1 *Christ converseth in Galilee*, 2 *His brethren perswade him to go to Jerusalem at the feast of Tabernacle*, 6 *which he refuseth for that time*, 10 *but after some daies followeth privately*. 14 *Teacheth in the Temple and defendeth his doctrine*, as also his miracle done on the Sabbath. 25 *Divers opinions of the people concerning him*. 28 *He proceeds in teaching*, 30 *wherefore some seek to take him, and can not*. 32 *The Pharisees and chief Priests send their officers to apprehend him*. 33 *He threatens the unbelieving Jews that hereafter they shall not find him*. 37 *and he inviteth unto him all that are athirst, and promiseth the holy Ghost to those that believe in him*, 40 *from whence division ariseth among the people*, 45 *The Messengers return without bringing Christ prisoner, and extoll his doctrine*, 47 *which the Pharisees take ill, speaking reproachfully of Christ, and of the people*. 50 *Nicodemus gainsaith their doing, whereby they come to be at strife amongst themselves, and part*.

AN D after this Jesus walked in Galilee [That is, converted travelling from one place of Galilee to another. Now what he did there is set down by Mat. chap. 15. 16, 17, 18. and by Mark chap. 7. 8. 9.] *for he would not walk in Judea, because the Jews sought to kill him*. [namely, at Jerusalem, because he had cured on the sabbath him that had been sick eight and thirty years, John 5. 16.]

2 *And the feast of the Jews (namely) the setting up of (leaf-)booths was nigh*, [This was the third great

yearly feast of the Jews; which they were to hold on the fifteenth day of the seventh moneth, which in part answers to our September, in which they made booths of branches of green trees, wherein they abode seven daies in remembrance that their fathers had dwelt in booths in the wilderness forty years long. See of this feast, otherwise called the feast of Tabernacles, Levit. 23. v. 34. and 40. and Nehem. 8. v. 15. 16.]

3 *Therefore his brethren* [That is, kinsmen, see Mat. 13. 55.] *said unto him, depart hence, and go thy way into Judea, that thy disciples also* [namely, which thou hast in Judea] *may behold thy works which thou dost*.

4 *For no man doth any thing* [Namely, singular, or great] *in secret: and himself seeketh that men should speak of him openly*: [Gr. to be in freedom of speech, i.e. to be famous and known] *if thou dost these things*, [that is, canst indeed do them, namely, thereby to shew that thou art the Messias] *reveal thy self to the world*. [that is, to that great multitude of men, which out of all parts of the world shall come together at the feast.]

5 *For even his brethren did not believe in him*. [Namely, some of them, for some as John, James and others believed in him, Acts 1. 14.]

6 *Then Jesus said unto them, my time is not yet present*, [That is, my opportunity to go up to the feast] *but your time is always ready*. [namely, seeing they seek not to kill you as they do me.]

7 *The world* [That is, worldly men] *cannot hate you*. [namely, because ye are also of the world, and the world loveth its own, John 15. 19.] *but me it hateth, because I testify of the same, that its works are wicked*.

8 *Go ye up unto this feast: I go not yet up to this feast, for my time* [Namely, to go up to the feast without danger] *is not yet fulfilled*. [that is come.]

9 *And when he had said these things unto them, he abode in Galilee*. [Namely, yet certain daies, as appears from the following verse.]

10 *But when his Brethren were gone up, then went he himself also up to the feast, not openly*, [Namely, as he used to do, accompanied with his Disciples and others, which went up to the feast] *but as in secret*. [namely, to avoid the snares of the Rulers of the Jews.]

11 *The Jews therefore* [Namely, which before on the feast daies had heard him and seen his miracles] *sought him on the feast, and said, where is he?*

12 *And there was much murmuring* [That is, much talking and disputing] *concerning him amongst the people: some said he is good, and others said no; but he seduceth the people*.

13 *Notwithstanding no man spake boldly of him*: [Namely, for his honour and defence] *for fear of the Jews*. [that is, of the Rulers of the Jews who had determined to cast him out of the Synagogue that should confess him, John 9. 22.]

14 *But when it was now in the midst of the feast*; [Namely, about the fourth day, seeing the feast of Tabernacles continued seven days, from the fifteenth day of the seventh moneth to the two and twentieth. See Levit. 23. 34.] *Jesus went up into the Temple and taught*.

15 *And the Jews marvelled, saying, how knoweth this man the Scriptures* [Or Letters, Mark 6. 2.] *whereas he hath not learned them?* [namely, in the schools, as Paul is said to have learned at Jerusalem at the feet of Gamaliel, Acts 22. 3.]

16 *Jesus answered them and said, my doctrine is not mine*, [That is, is not a doctrine which is mine alone] *but his that sent me*:

17 *If any man will do his will* [That is, if any man by Gods grace be brought so far, that laying aside all prejudice and stiffness, he searcheth the truth of

of the doctrine as God hath commanded, and will frame himself according thereunto, *Psa. 25. 14.* thereby he gives to understand that they were not such yet] *he shall know of this doctrine, whether it be of God, or (whether) I speak of my self.*

18 *He that speaketh of himself* [That is, he that propounds a doctrine devised by himself, and not grounded in Gods word] *seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and no unrighteousness is in him.* [that is, falsehood or deceit.]

19 *Did not Moses give you the Law, and no man of you doth the Law? why do ye seek to kill me?* [Namely, as if I were a transgressor of the Law, because I healed that man on the sabbath.]

20 *The multitude answered and said,* [Namely, which was come from without, and knew not thereof, and therefore thought that Christ said that to them unjustly] *thou hast the Devil* [that is, thou ragest as a man that is possessed or out of his wits, and thou slanderest us] *who seeketh to kill thee?* [namely of us.]

21 *Jesus answered and said unto them* [Christ answereth not to their reviling words, but goes forward to prove that he had not transgressed the law, by healing on the Sabbath] *one work I have done* [that is, this one work only, namely, that I have cured this man on the sabbath, *John 5. 16.*] *and ye all marvel.* [namely, with disturbance and offence, ver. 23.]

22 *Therefore* [The word *therefore* some joyn to the former verse] *Moses gave you circumcision* [that is, the command to circumcise on the eighth day, *Levit. 12. 3.*] *(not that it is of Moses* [that is, that Moses first instituted it] *but of the fathers)* [that is, but was by Gods command administrated to the Patriarch Abraham, and his posterity which were before Moses, *Gen. 17. 10.*] *and ye circumcise a man on the sabbath.* [namely, when the eighth day after the birth of the child falleth on the sabbath day.]

23 *If a man receive circumcision on the sabbath, that the law of Moses* [Namely, of circumcision the eighth day, *Lev. 12. 3.*] *may not be broken,* [Gr. *unbound or loosed*] *are ye angry at me, that I have healed a whole man on the sabbath;* [that is, who was impotent in his whole body or in all his limbs.]

24 *Judge not according to the appearance* [That is, as respecters of persons, seeing ye reprove not in your own (party) that they circumcise on the sabbath, so neither ought you to reprove me because I heal on the sabbath] *but judge a righteous judgement?*

25 *Some therefore of them of Jerusalem* [That is, the Jews which dwelt at Jerusalem, and knew of the intention of the Rulers] *said, is not this he whom they seek to kill?*

26 *And behold he speaketh boldly, and they say nothing to him* [That is, they suffer him to teach without hindrance] *do now the Rulers indeed know verily* [namely being better informed then heretofore. Or be convinced thereof in their mind, howsoever they will not acknowledge it] *that this is truly the Christ?*

27 *Yet we know this (man) whence he is,* [Namely, from Nazareth as they thought] *but the Christ when he shall come, no man shall know whence he is.* [herein they erre by misunderstanding of certain places of Scripture, as *Esa. 53. 8. Mica. 5. 1.* and others which speak of his eternal generation, as the Son of God, which they perverisly interpreted of his corporal birth.]

28 *Then Jesus cried in the Temple* [That is, spake boldly and with a louder voice, that he might the better be heard of all] *teaching and saying, And ye know me* [namely, as ye say] *and ye know whence I am; and I am not come of myself,* [that is, notwithstanding] *but he is true* [namely, in his testimony of me, *Mat. 3. 17.*] *that hath sent me, whom ye know not.* [namely, as ye ought.]

29 *But I know him, for I am from him,* [Namely, begotten from eternity, *Psa. 2. 7.*] *and he hath sent me?*

30 *Then they sought to apprehend him, but no man laid hands on him* [Namely, being hindered by Gods providence] *for his hour was not yet come.* [namely, for to suffer.]

31 *And many of the multitude believed in him, and said, when Christ shall be come, shall he do more signes then those which this (man) hath done?*

32 *The Pharisees heard that the multitude murmured this concerning him,* [Seeing they durst not say it openly for fear of the Jews, v. 13.] *and the Pharisees and the chief Priests sent officers that they should apprehend him:*

33 *Then said Jesus unto them, yet a little while I am with you,* [Namely untill the ensuing Paschever, which was yet about six moneths] *and I go my way unto him that sent me.*

34 *Ye shall seek me* [That is, ye shall desire to have me yet present. See *John 8. 21.*] *and ye shall not find (me): and where I am* [that is, shall then be, or whither I go] *ye cannot come.*

35 *Then said the Jewes to one another* [Or with themselves] *whither will this (man) go away, that we shall not find him? will he go to the scattered Greeks* [or to the scattering of the Greeks, i.e. either to the Gentiles, which being opposed to the Jews are called Greeks, *Rom. 1. 16.* and 2. 9. or to the Jews and Profelytes which were scattered among the Greeks, *John 12. 20. Jam. 1. 1. 1 Pet. 1. 1.*] *and teach the Greeks?*

36 *What manner of speech is this that he hath said, ye shall seek me and shall not find (me): and where I am you can not come?*

37 *And on the last day* [That is, the eighth day, which aswell as the first must be kept holy with assemblies and sacrifices, see *Lev. 23. 36.*] *(being) the great (day) of the feast,* *Jesus stood and cried, saying, If any man,* [seeing the Jews especially on this feast, all the fruits being gathered in, made themselves merry with eating and drinking, so it seems that Christ takes occasion from thence to instruct them concerning the true spiritual drink, and to invite them thereunto] *thirst* [that is, from the feeling of his misery, longeth to be delivered from it. See *Esa. 44. 3.* and 55. 1. *John 4. 14.*] *let him come unto me and drink.*

38 *He that believeth in me like as the Scripture saith,* [These words some joyn to the next foregoing, in this sense, as the Scripture saith, i.e. commandeth; others to the following, so that Christ here should have had respect to some places of the holy Scripture, as *Esa. 44. 3.* and 49. 10. and 58. 11. or such like] *streams of living-water* [or Rivers, i.e. in great abundance and fulness, see *Esa. 44. 3. Joel 2. 28.* and 3. 18. *John 4. 14.*] *shall flow out of his belly:*

39 *And this he said of the spirit, which they that believe in him should receive. For the holy Ghost was not yet,* [namely, given or sent in such abundance, as was done after Christs resurrection and ascension, *Acts 2. v. 3. 33.*] *forasmuch as Jesus was not yet glorified.*

40 *Many of the multitude therefore hearing this speech said, this is truly the Prophet.* [Namely, of whom is written, *Deu. 18. 15.*]

41 *Others said this is the Christ* [That is, the Messias, which they thought would be another Prophet then this. See *John 1. 25.* and 6. 14.] *And others said* [namely, which thought that he was born at Nazareth] *shall the Christ then come out of Galilee.*

42 *Doth not the Scripture say, that Christ shall come of the seed of David, and from the village Bethlehem, where David was.* [Namely born and brought up?]

43 *There was therefore division among the multitude* [Gr. *Schisma*, that is, a rent or division] *because of him.*

44 *And some of them* [Namely, sent forth by the

chief Priests] would have taken him: but no man would lay hands on him. [namely being hindered by God, because his hour was not yet come.]

45 The Officers therefore came to the high Priests and Pharisees: and they said unto them, wherefore have ye not brought him:

46 The Officers answered, never man spake so, as this man. [That is, with such reverence and pleasingness. See Mat. 7. 28, 29. and Luke 4. 22.]

47 Then the Pharisees answered them, are ye also seduced?

48 Hath any one of the Rulers believed in him: [Namely, which are such excellent and learned men] or of the Pharisees?

49 But this multitude which knoweth not the Law [That is, which is not exercised in the holy scripture] is cursed. [Gr. are cursed, namely, because they adhere to him.]

50 Nicodemus said unto them, who [See hereof, John. 3. 1, 2. &c.] was come [or came] unto him by night being one of them:

51 Doth our Law judge a man, except it have first heard from him, [That is, is it permitted us in the Law to condemn any man, except he be first heard in his (own) defence. This was even among the Heathen themselves a law of nature. See Acts 25. 16.] and understandeth what he doth? [that is, what he hath done, or done amiss.]

52 They answered and said unto him, art thou also of Galilee? [Namely, either by birth, or one of his Disciples, most of which were Galileans] search and see that out of Galilee no Prophet is risen up. [notwithstanding Esaias had prophesied that the Messiah should begin to preach in Galilee. See Isa. 8. 23. and 9. 1. Mat. 4. 15.]

53 And every one went his way to his (own) house.

CHAP. VIII.

1 Christ teacheth early in the morning in the Temple, 3 where the Scribes and Pharisees bring unto him a woman found in adultery. 7 But he makes them ashamed of their intention, writing on the earth, and lets the woman go with an admonition; 12 teacheth that he is the light of the world, 13 and defends himself against the Pharisees, as well with his own as with his Fathers testimony. 21 Tells the Jews that they shall seek him in vain, and dye in their sins, if they believe not in him. 26 Declareth who he is, and by whom he is sent. 31 Promiseth those that believe in him knowledge of the truth, and freedom from the service of sin, 37 proveth that the unbelieving Jews wrongfully boasted that they were Abrahams and Gods children, and telleth them that they are children of the Devil, because they fulfill his desire, 46 Reproveth their unbelief. 48 For which they slander him to be a Samaritan who hath the Devil, 49 which he denieth and confuteth, 56 and testifieth that Abraham saw his day, and that he was before Abraham was, 59 wherefore they would stone him.

But Jesus went to the mount of Olives. [Namely, to tarry there all night, and to pray as he was wont, Luke 21. 37. and chap. 22. 39. Of this mount see Mat. 21. 1.]

2 And early in the morning he came again into the Temple, and all the people came unto him; and being set down he taught them. [Namely, after the manner which the teachers used in the synagogues. See Luke 4. 20. and elsewhere. Otherwise he stood sometimes, when he would speak any thing very loud, and with special affection, John 7. 37.]

3 And the Scribes and Pharisees brought [Gr. led] unto him, a woman taken in adultery.

4 And having set her in the midst, they said unto him, Master, this woman was taken in the act in self committing adultery.

5 And Moses commanded us in the Law, that such shall be stoned. [The Law of Moses commandeth that such shall be punished with death, Lev. 20. 10. but that they must be stoned, they seem to have concluded from Deu. 22. v. 23, 24.] Thou therefore what saist thou?

6 And this they said tempting him, [Namely; with such intent that if he should absolve her, they could accuse him as a destroyer of the Law; and if he condemned her, that they might bring him in hatred with the people as unmercifull] that they might have (some-what) to accuse him: But Jesus stooping down wrote with the finger in the earth. [that is, in the dust of the floor of the Temple. Now what he wrote is not expressed, some think that he wrote the same that he afterwards told them.]

7 And as they continued to ask him, he lift up himself, and said unto them, he of you that is without sin [Gr. sinless, i.e. who is not fallen into the like or some other sins, or thinks that he could not hereafter fall into it] cast first a stone at her. [Christ seems here to have respect to the Law, Deu. 17. 7.]

8 And again stooping down he wrote on the Earth:

9 But they [Namely, the Accusers] hearing (this) and being convicted by (their own) conscience, went out one after another, beginning from the eldest unto the last: and Jesus was left alone [Not in respect of the multitude to whom Christ immediately speaketh, v. 12. but in respect of the Pharisees which accused the woman] and the woman standing in the midst?

10 And Jesus raising himself up, and seeing no body but the woman, said unto her, woman, where are these thine accusers? hath no man condemned thee?

11 And she said, no man, Lord. And Jesus said unto her, neither do I condemn thee; [Christ doth not condemn her, neither doth he acquit her, seeing it was not his office to pronounce a civil sentence upon evil doers, but as a teacher to bring sinners to repentance. See the like Luke 12. 14.] go thy way and sin no more.

12 Then spake Jesus again [Namely, after that his preaching had ceased or was hindered by the foregoing accusation of the chief Priests] unto them [Namely, to the Jews assembled in the Temple] saying, I am the light [It seems that Christ being come into the Temple very early in the morning, v. 2. as the sun arose, from thence took occasion to speak of the true spiritual light, as he also often elsewhere did upon other occasions, John 4. 10. and 6. 35.] of the world [that is, which give the true light of saving knowledge, not only to the Jews, but also to the Gentiles. See Esa. 49. 6.] he that followeth me [that is, he that embraceth my doctrine with a true faith, and obeyeth the same] shall not walk in darkness [namely, of error and sin] but shall have the light of life. [that is, that brings a man to everlasting life. See John 6. 68.]

13 The Pharisees therefore said unto him, thou testifiest of thyself: thy testimony is not true. [That is, firm and sufficient to make us to believe.]

14 Jesus answered and said unto them, although I testifie of my self (yet notwithstanding) my testimony is true: for I know from whence I came, and whither I go [That is, for I am not only a man, but also the true Son of God, who am come down from heaven as the Fathers Ambassadour, v. 16. and according to my humane nature shall ascend thither again] but ye know not whence I come and whither I go?

15 Ye judge after the flesh [That is, according to the outward shew, in which ye look upon me as a man only] I judge no man [namely, as ye do: or in this present

sent time. For otherwise the Father hath given all judgement to the Son, *John 5. 22.*

16 And if I judge also, my judgement is true, for I am not alone, but I and the Father which sent me? [Namely I, forasmuch as I am the Son of God, and the Father, we are two witnesses, and for this cause my testimony is true, as Christ concludes v. 17, 18.]

17 And it is also written in your law [Namely, *Deu. 17. 6. and 19. 15.*] that the testimony of two men is true. [that is, sufficient to be received in judgement.]

18 It is I that testifie of my self, and the Father which sent me testifieth of me :

19 They said therefore unto him, where is thy Father? *Jesus* answered, ye know neither me nor my Father; if ye know me [Namely, according to my divine nature, according to which I am the express image of the Father, *John 14. 9. Heb. 1. 3.*] ye should know my Father also.

20 These words spake *Jesus* by the Treasure-chest, [Gr. in the Treasure-chest, i. e. in that place of the Temple where the Treasure-chest stood. See *2 Kings 12. v. 9. Mark 12. 41. Luke 21. 1.*] teaching in the Temple, and no man apprehended him, [namely, although he spake so boldly] for his hour was not yet come. [namely, ordained by God for suffering and death.]

21 Then *Jesus* said again unto them, I go away: [Namely to heaven] and ye shall seek me [that is, when destruction shall come upon you, ye shall cry unto God, and consequently to me, in vain, see *Prov. 1. v. 24. &c.*] and ye shall dye in your sin: [that is, for your obstinate unbelief, ye shall temporally and eternally perish, *Mark 16. 16. John 3. 18.*] whither I go ye cannot come [namely, because ye cannot ascend into heaven, like as I being dead shall do after my resurrection. See *John 13. 33. 36.*]

22 Then said the Jews will he then kill himself: [Namely, to avoid being taken and made away by the Rulers of the Jews] because he saith, whither I go ye cannot come?

23 And he said unto them, ye are from beneath [Gr. of those (places) from beneath] I am from above [Gr. of those (places) from above] ye are of this world [that is, ye understand in an earthly and worldly sence, that which I speak in a spiritual and heavenly sence, because ye are earthly men] I am not of this world.

24 I said therefore unto you that ye shall die in your sins. For if ye believe not that I am (he) [That is, that I am the true *Messias*, for whom I give out my self. So also hereafter v. 28.] ye shall die in your sins.

25 Then said they unto him, who art thou? And *Jesus* said unto them that which I also say unto you from the beginning [Gr. in the beginning, that I also spake unto you, i. e. that which from the beginning of my preaching I said or spake.]

26 I have many things to say of you and to judge, but [Namely, yet forasmuch as ye would not believe it therefore I say only this, that he that sent me, &c.] he that sent me is true [namely, the Father] and the things which I have heard from him, the same I spake to the world. [or in the world.]

27 They understood not that he spake unto them of the father.

28 Then said *Jesus* unto them, when ye shall have lift up the son of man [Namely, on the cross, *John 3. 14. and chap. 12. v. 32.*] then shall ye understand that I am he [that is, many among you shall acknowledge it, by the signs which then shall come to pass, and by my resurrection afterwards, *Luke 23. 48. & Acts 2. 41.*] and (that) I do nothing of my self [that is, that I propound no doctrine, which I have framed my self] but speak these things according as my Father hath taught me.

29 And he that hath sent me is with me. The Father hath not left me alone [Namely, forasmuch as I and the Father

are one, and he hath confirmed my sending with many testimonies and signs, *Acts 2. 22.*] for I do alwaies that which is pleasing unto him :

30 As he spake these things, many believed in him.

31 Then said *Jesus* to the Jews which believed (in) him, if ye abide in my word [That is, persevere in my doctrine] then are ye truly my Disciples.

32 And shall understand [That is, be more and more instructed and confirmed therein] the truth [namely of my doctrine received and believed by you, *John 1. 12.*] and the truth shall make you free. [namely, from death, and the servitude of sin.]

33 They answered him, we are Abrahams seed, and never served any man, [That which Christ had spoken of spiritual freedom and bondage, they understand of outward or Corporal: of which notwithstanding they could not much boast, seeing their forefathers had been servants in Egypt, *Gen. 15. 13. and Exod. 20. 2.* and they themselves at that time were subject to the Romans] how saist thou (then) ye shall be made free?

34 *Jesus* answered them, verily, verily, I say unto you, every one that doth sin [That is, that lets sin reign over him, and maketh as it were his work of sinning, *Rom. 6. 17. 2 Pet. 2. 19. 1 John 3. 8.*] is a servant of sin.

35 And the servant abideth not for ever in the house, [That is, like a slave hath no right to abide alwaies in his masters house, or to be his heir; forasmuch as his master may thrust him out, or sell him to others, So likewise shall not they abide in the house of God who are slaves to sin, but only the true children of God] the Son abideth for ever.

36 If therefore the Son shall have made you free, ye shall be truly free [Or indeed.]

37 I know that ye are Abrahams seed [Namely, according to the flesh] but ye seek to kill me [and thereby ye shew that ye are no true children of Abraham. See v. 39.] for my word hath no place in you. [or goeth not through into you, i. e. into your heart:]

38 I speak that which I have seen with my Father, [See *John 5. 19, 20.*] ye therefore do also that which ye have seen with your Father [that is which ye have learned by the inspiration of the Devil. See ver. 44.]

39 They answered and said unto him Abraham is our father. *Jesus* said unto them, if ye were Abrahams children [That is, right and true children of Abraham] ye would do the works of Abraham.

40 But now ye seek to kill me, a man who have spoken the truth to you [That is, the true doctrine of salvation] which I have heard of God, that did not Abraham.

41 Ye do the works of our father. Then said they unto him, we are not born of whoredome [Namely, as bastards, or as idolaters, such as the Samaritans were] we have one father (namely) God.

42 Then said *Jesus* unto them, if God were your father ye would love me: for I am gone forth [Namely, not only sent as Mediatour, as appears from that which followes, but also begotten of him. See *John 10. 30. Heb. 5. 5.*] from God [Gr. out of God, by eternal generation from the Father, *Psa. 2. 7. Mich. 4. 1. John 5. 26.*] and come (from him) for neither am I come of my self, but he sent me.

43 Wherefore do ye not know my speech? (It is) because ye cannot bear my word [That is, endure my doctrine and manner of speaking, wherewith I propound the same unto you, as being repugnant to your evill prejudices and inclinations, *John 6. 60.*]

44 Ye are of the father the Devil [That is, ye take after the Devil] and will do the lusts of your Father [which are principally to slander and murder men] he was a man-slayer [because he brought man to sin, and thereby

thereby to temporal and eternal death] *from the beginning* [namely, of the creation of mankind] and abode not standing in the truth, [that is, in the uprightness in which he was created, 2 Pet. 2. 4. Jud. v. 6.] for there is no truth in him. When he speaketh a lye, he speaketh of his own [Gr. of his proper, namely suggestions and motions] for he is a liar and a father of the same (ly.) [that is, inventor and Author of those lies.]

45 But me, because I tell (you) the truth ye believe not;

46 Which of you convinceth me of sin [That is, of any fault of my doctrine or life] and if I say the truth why do ye not believe me?

47 He that is of God [That is, he that hath God for his father like as the Jews boasted v. 41.] heareth the words of God, [that is, heareth and obeyeth them willingly] therefore ye hear not, because ye are not of God.

48 The Jews therefore answered and said unto him, say we not well that thou art a Samaritane [That is one that is estranged from the true worship of God, and therefore an Enemy of the Jews as the Samaritanes were, Luke 9. 53.] and hast the Devil? [see John 7. 20.]

49 Jesus answered, I have not the Devil, but I honour my Father [Namely. by my doctrine and works] and ye dishonour me. [namely. with your slanders.]

50 (But) I seek not my (own) honour: there is one that seeketh it, and judgeth. [That is, which will judge betwixt you and me, and avenge such slanders.]

51 Verily, verily, I say unto you, if any man shall have kept my word, he shall not see, [That is, not taste as is said in the following verse, i.e. not be subject to death, that is eternal death] for ever.

52 Then said the Jews unto him, now we know that thou hast the Devil. Abraham is dead and the Prophets, and saist thou [Or thou saist] if any man shall have kept my word, he shall not taste death for ever:

53 Art thou greater then our father Abraham which is dead? and the Prophets are dead, [Namely who notwithstanding kept the word of God] whom makest thou thy self?

54 Jesus answered, if I honour my self, my honour is nothing, it is my Father which honoureth me, whom ye say that (he) is your God:

55 And ye know him not [Namely aright, and as ye ought, as v. 19.] but I know him, and if I say that I know him not, I shall be like unto you, (that is) a liar: but I know him and keep his word.

56 Abraham your Father longed with rejoycing [Gr. leapt up for joy] that he might see my day, [namely, of my coming in the flesh, Luke 10. 24. Heb. 11. 13] and he saw (it) [namely, by faith looking upon Gods promise of this coming] and hath been [or was glad] glad. [see Gen. 17. 17.]

57 Then said the Jews unto him, thou hast not yet fifty years [Namely, being taken at the highest, according as thy looks shew. For Christ was but about four and thirty years old when he suffered] and hast thou seen Abraham.

58 Jesus said unto them, verily, verily, I say unto you, before Abraham was [Or become, namely born] I am. [namely, was according to my divine nature, which is from everlasting, Mich. 5. 1.]

59 Then they took up stones that they might cast them at him [Namely as at one whom they held to be a blasphemer, forasmuch as he made himself equal to God. See Lev. 24. v. 16. and John 10. 33.] But Jesus hid himself, and went out of the Temple, going through the midst of them [namely, either holding their eyes, or hiding himself among the multitude, Luke 4. 30. and 24. 16.] and so passed by.

CHAP. IX.

1 Christ anointing the eyes of one that was born blind with clay on the Sabbath, and commanding him to wash his eyes in the water of Siloam, restores him to his sight, 8 which the blind man being asked by his Neighbours relates unto them, 13 and is brought to the Pharisees, to whom he also relates the same, 16 wherefore they reproach Christ as a breaker of the Sabbath, and doubt whether this (man) had been blinde, 18 and send again for his parents, who indeed acknowledge that he was born blinde, but further refer to their sons testimony; 24 whom they call and examine again. 27 Who answereth them, and by this work testifieth that Christ is no sinner but of God, 34 &c. i. therefore reproachfully thrust out by them. 35 The blind man being further instructed by Christ believeth in him and worshippeth him, 40 Christ telleth the Pharisees that they are spiritually blinde, and that therefore they remain in sin, because they do not acknowledge this.

And passing by, he saw a man blinde even from his birth, [namely, who sate and begged ver. 8.]

2 And his Disciples asked him saying, Rabbi, who hath sinned? [That is, committed any special great sin] this (man) or his parents, that he should be born blinde? [It seemes that the Disciples were in this error, which then was in some of the Jews, that when a man dies, then his soule should goe again into another body, and that for this cause, the soul of him that was born blind should have sinned in another body.]

3 Jesus answered, neither hath this (man) sinned nor his parents [Namely, that he should therefore be born blinde] but (this came to pass) that the works of God should be manifested in him. [that is, of Gods mercy and power, when Christ should shew the same on him, thereby to confirm that he is the true Messias, according to the prediction, Isa. 35. 5.]

4 I must work the works of him that sent me [Which are to preach the Gospel, and to confirm the same by miracles] as long as it is day, [that is, as long as this my life and the time of my ministry appointed by God shall endure] the night cometh when no man can work [that is, death after which as no man can do that which concerns his calling in this life, so neither shall I my self after my death any more do such kind of works upon Earth.]

5 As long as I am in the world, [Gr. when] I am the light of the world. [that is, I must enlighten the world with my doctrine and miracles, although I am reproached and persecuted for it.]

6 Having said this, he spit on the Earth, and made clay of that spittle, and spread that clay on the eyes of the blind (man) [This sign Christ useth, not that there was any vertue therein, seeing the same serves rather to make one blinde, but to shew that the power to give sight came from him alone like as he also formed the whole man out of clay of the Earth, Gen. 2. 7.]

7 And said unto him go thy way, wash thee in the bath of Siloam [Of this Pool see Isa. 8. 6. and Luke 13. 4. Some think that it was the same water that is spoken of John 5. 2.] (which is interpreted sent forth) he went his way therefore and washed himself and came seeing.

8 The neighbours therefore, and they that before had seen him [Gr. saw him] that he was blinde, said, is not this (he) that sate and begged. [namely, about the temple as it seemeth by the last verse of the former chapter, compared with the first verse of this chapter. See the like Acts 3. 2.]

9 Others said it is he, and others he is like him. He said, I am he?

10 There-

10 Therefore said they unto him, how were thine eyes opened? [That is, how art thou become seeing.]

11 He answered and said the man called Jesus, made clay and stroaked mine eyes, [Gr. anointed] and said unto me, go thy way to the bath of Siloam and wash. And I went and washed, and I became seeing. [or I saw.]

12 Then said they unto him, where is he? he said I know not.

13 They brought him to the Pharisees [They, namely the neighbours or acquaintance] him (namely) who before (had been) blinde.

14 And it was Sabbath when Jesus made the clay, and opened his eyes.

15 The Pharisees therefore asked him also again, how he was become seeing. And he said unto them, he laid clay on mine eyes, and I washed me and I see.

16 Some therefore of the Pharisees said, this man is not of God, [Namely who on the sabbath stroaked thine eyes with clay and opened them] for he holdeth [Gr. keepeth] not the sabbath. Others said [namely of their Assembly, as Nicodemus or some such like, John 7. 50.] how can a man (that) is a sinner [that is, ungodly, or a publick despiser of Gods Law, like as they here accused him] do such signs. And there was division amongst them?

17 They said again to the blind (man): thou, what saist thou of him, seeing [or that] he hath opened thine eyes. And he said, he is a Prophet.

18 The Jews therefore [That is, the Rulers of the Jews as appears from v. 22.] believed not concerning him, that he had been blinde, and had recovered his sight, [Gr. and saw, or was seeing] untill they had called the parents of him that had recovered his sight.

19 And they asked them saying, is this your son, whom ye say that he was born blinde? How then doth he now see?

20 His parents answered them and said, we know that this is our son, and that he was born blinde.

21 But how he now seeth we know not; or who hath opened his eyes we know not: he hath (his) age, ask himself: he shall speak concerning himself.

22 This said his Parents because they feared the Jews. For the Jews had already made a decree together [That is, the Rulers of the Jews had agreed together] if any man should confess him to be Christ, that he should be cast out of the synagogue. [that is, excluded from the communion of the worship of God, as they are now accounted who are excommunicated out of the Church.]

23 Therefore said his Parents, he hath (his) age, ask himself:

24 Then they called the second time the man that had been blinde, and said unto him, give God the glory; [Confess sincerely the truth before God, whereby his honour is given him as a knower of the hearts. See Josh. 7. 19. 1 Sam. 6. 5.] we know that this man is a sinner: [that is, a notorious transgressor of Gods Law.]

25 Then he answered and said, whether he be a sinner I know not: one thing I know, that I was blinde and now see.

26 And they said again unto him, [Namely the third time, to see whether they could entrap him in any thing] what did he to thee? how opened he thine eyes?

27 He answered them I have told you already, and ye have not heard it, [That is, would not understand or receive it] why will ye hear it again? will ye also be his disciples?

28 Then they gave him reviling words and said, thou art his Disciple: but we are Moses disciples.

29 We know that God spake to Moses; but this (fellow) we know not whence he is. [That is, from whom he is sent, and hath received power to teach, which is not repugnant to what they said before, John 7. 27. for there they speak of his Country.]

30 The man answered and said unto them, herein

truly is (somewhat) wonderfull, that ye know not whence he is, and (yet) he hath opened mine eyes. [That is, hath shewed by such an excellent miracle that he is sent from God, as he concludes v. 33. See also John 3. 2.]

31 And we know that God beareth not sinners. [See v. 16. 24.] but if any man be godly and doth his will, him he beareth?

32 From (any) age [That is, as long as the world hath stood] hath it not been heard, that any one hath opened the eyes, [that is, hath given sight, see v. 10.] of one that was born blinde.

33 If this (man) were not from God, [Namely, come or sent] he would be able to do nothing. [Gr. not any thing, namely, such like.]

34 They answered and said unto him, thou art wholly born in sin, [See before v. 1. 2.] and dost thou teach us? And they cast him out. [Gr. without, that is, out of their congregation or synagogue, as v. 22.]

35 Jesus heard that they had cast him out, and finding him he said unto him, dost thou believe in the Son of God.

36 He answered and said, who is he, Lord, that I may believe in him.

37 And Jesus said unto him, thou hast both seen him, and he that speaketh with thee, the same is he.

38 And he said, I believe Lord: and he worshipped him. [Namely, as now acknowledging him to be the son of God.]

39 And Jesus said, I am come into this world for judgement [That is, with power to execute the judgements of God, as well in punishing the contemners of his word, to whom the same is a savour of death, as in the receiving of penitent sinners, to whom it is a savour of life, 2 Cor. 2. 16.] that they that see not [that is, who know their spiritual blindness, and desire to be delivered from it] may see; [that is, may be brought to the true and saving knowledge of God] and they that see [that is, they that presume they have this knowledge, which notwithstanding they have not aright, Rom. 1. 22. and 2. 18.] may become blinde. [that is, that they despising the light of the gospel, by Gods just judgement may be left in their blindness, and be more and more hardened. See Psa. 69. 24. Isa. 6. 9. Mat. 13. 14.]

40 And (some) of the Pharisees which were with him heard this, and said unto him, are we (then) blinde also.

41 Jesus said unto them, if ye were blinde [That is, if out of simple ignorance ye did not embrace my doctrine, or if ye were sensible of your ignorance and blindness] ye should have no sin, [that is, nor so great and incurable a sin, John 15. 22.] but now ye say, we see: therefore your sin abideth. [namely, lying upon you as an incurable sickness.]

CHAP. X.

1 By the similitude of the properties of a faithfull shepherd, Christ sheweth that he is the true shepherd of his sheep, 7 as also the true door of the sheep-fold, 12 and no hireling; 14 seeing he willingly laies down his life for his sheep. 19 About which the Jews contested one amongst another. 22 Christ being at Jerusalem on the feast of the renewing of the Temple, is compassed about by the Jews and asked whether he be the Christ, 25 which he testifieth and proveth by his works. 26 Saith that they believe not in him, because they are not of his sheep, 27 but that his sheep believe in him, and that they are by him and his Father kept unto eternal life. 31 The Jews would have stoned him as a blasphemer, 34 but he defendeth himself by the Scripture and by his works, that he did rightly call himself the Son of God, 39 and escapeth

escapeth out of their hands, departing toward Jordan.

Verily, verily, I say unto you, he that entreth not by the door [That is, by a lawfull and divine calling, accompanied with the doctrine of truth, Gal. 1. 8, 9. Heb. 5. 4.] into the fold of the sheep, but climbeth in from elsewhere, [that is, by unlawfull means intrudes himself into the Church of God, or bringeth in false doctrine Jer. 23. 21. 2 John 10.] he is a thief, [That is, he doth like thieves and murderers, who do not come to keep the sheep, but either by craft or violence to steal the same] and a murderer. [Gr. robber or high-way-man.]

2 But he that entreth by the door is a shepherd of the sheep. [That is, a true and honest shepherd.]

3 To him the door-keeper openeth, [That is, him the Lord God by his spirit maketh a shepherd of his sheep, assures him thereof, and blesteth his ministry, Isa. 61. 1. Acts 13. 2. and chap. 20. 28.] and the sheep hear his voice, [that is, obey and follow his doctrine,] and he calleth his sheep by name, [that is, each in particular, 2. Tim. 2. 19.] and leadeth them out. [namely, into a good pasture.]

4 And when he hath driven forth his sheep, he goeth his way before them, [Namely, with a good conduct in doctrine and life, to shew them the right way, and to turn away dangers from them Heb. 12. 2.] and the sheep follow him; forasmuch as they know his voice. [that is, discern, namely by the spirit of discretion 1 Cor. 2. 15.]

5 But a stranger they will by no means follow; but will flee from him: forasmuch as they know not the voice of strangers.

6 This similitude [Gr. Paremia i. e. parable whereof see Matth. 13. 3.] spake Jesus unto them: but they understood not what it was, [that is, what Christ means by this similitude. Therefore he more clearly expounded the same unto them in that which followes] that he spake unto them.

7 Then said Jesus again unto them, verily, verily, I say unto you, I am the door of the sheepe, [Namely through which aswell the shepherds as the sheepe, must enter into the Church and into life, John 14. 6.]

8 All as many as come before me, [Namely, either giving themselves out for this door, or shewing another entrance into salvation, Acts 4. 12.] are thieves and murderers; but the sheep [that is, the elect and true children of God] did not hear them.

9 I am the door: if any man enter by me, he shall be saved: and he shall go in and go out, [That is, live in communion with me with a quiet conscience, Deut. 28. 6. Psalm 121. 6. 7, 8.] and finde pasture. [that is, spirituall food for the soule Ezek. 34. 14.]

10 The thief cometh not [Namely, to the sheepfold] but that he may steal, and kill and destroy: I am come that they may have life, and may have abundance. [namely, of grace and glory, here, and hereafter, John 1. 16. 2. Pet. 1. 3, 4.]

11 I am the good shep'card, [Namely, before promised by God Ezek. 34. 23. Zach. 13. 7. and elsewhere. Before he called himself the door, here he calleth himself the shepherd: both agree very well to him in divers respects] the good shepherd laies down his life, [Gr. soule] for the sheep.

12 But the hireling [That is, he that keepech the sheep, looking only or principally at the temporall reward, and not at the safety and welfare of the sheep Ezek. 34. v. 2, 3, 8.] and he that is no shepherd, whose own the sheep are not, seeth the wolf come, and leaveth the sheep and fleeth; and the wolf taketh them and scattereth the sheep.

13 And the hireling fleeth, forasmuch as he is an

hireling, and taketh no care for the sheep. [That is, careth more for himself then for the sheep.]

14 I am the good shepherd and I know mine, [Namely sheep, that is, elect believers] and am known of mine.

15 Like as the Father knoweth me, (so) know I also the Father [Or and I know the Father] and I lay down my life for the sheep. [Gr. lay down my soul, i. e. shall shortly give up my life unto death for them, Matthew 20. 28.]

16 I have yet other sheep [Namely, the elect of the Gentiles] which are not of this fold [namely, of the Jewish Church, John 11. 51, 52.] these also must I bring unto (it) and they shall hear my voice, [that is, doctrine held forth unto them by the Apostles, and other faithfull Ministers of the word] and it shall become one flock, [that is, one church consisting both of Jews and Gentiles. Ephes. 2. v. 13. 14.] (and) one Shepherd.

17 Therefore the Father loveth me, forasmuch as I lay down my life, that I may take the same again.

18 No man taketh the same from me, [Namely, against my will] but I lay it down of myself: [that is, willingly, Psa. 40. 9. Heb. 10. 10.] I have power to lay down the same, and have power to take the same again. [that is, to raise my self up again from the dead, by my divine power, John 2. v. 19.] This commandment have I received of my father.

19 Therefore there was again division among the Jews, because of these words.

20 And many of them said, he hath the Devil [Or an unclean spirit] and is distracted, why hear ye him?

21 Others said these are no words of one that is possessed; can a devil open the eyes of the blinde?

22 And it was the feast of the renewing of the Temple at Jerusalem, [Gr. Enkainia, which was a feast instituted by Judas Machabees and the Jews, in remembrance of the renewing of the Altar and the purging of the Temple, in the time of King Antiochus, who had defiled the Temple and worship of God, to be kept yearly for eight daies together. See hereof 1 Machab. 4. 59.] and it was winter. [for this feast began from the five and twentieth day of the moneth Cisleu, which for the most part answers to our December.]

23 And Jesus walked in the Temple, in the Porch [Gr. Gallery, or walk] of Salomon. [that is, which was built about this second Temple, in the same manner and place, as, and where Salomon had built a Gallery about the first Temple, in which the people used to walk. See 1 Kin. 6. 3. Acts 3. 11. and Joseph. Antiq. lib. 8. cap. 2.]

24 Then the Jews compassed him about, and said unto him, how long dost thou suspend our soul? [Gr. take it i. e. hold it in doubt who thou art] if thou be the Christ, tell us plainly:

25 Jesus answered them, I have told it you, [Namely, who I am] and ye believe it not. The works that I do in the name of my father, they testify of me;

26 But ye believe not, for ye are not of [Gr. out of] my sheep, [that is, of the elect, which the father hath given me] as I said unto you.

27 My sheep hear my voice, and I know the same and they follow me.

28 And I give unto them eternal life, and they shall never perish, and no man shall pluck the same out of my hand. [That is, power and keeping, Psa. 31. 6.]

29 My Father who gave them me is greater [That is, mightier] then all, and no man can pluck them out of my fathers hand.

30 I and the Father are one. [Namely, in essence and power, as Christs reason cleerly imports, and the Jews also so understood it, v. 33. and Christ himself more plainly declares, v. 36.]

31 Then the Jews took up [Gr. carried] stones again, [namely, the second time, as before John 8. 59.] to stone him.

32 Jesus answered them, I have shewed you, [Namely, before your eyes and for your good] many excellent [Gr. fair, good, glorious] works from my Father: for which work of these do ye stone me.

33 The Jews answered him saying, we stone thee not for (any) good work, but for blasphemy, [Namely, which God hath commanded to be punished with stoning, Levit. 24. 16.] and because thou being a man, makest thyself God. [namely, because thou saist, that thou art one with the Father.]

34 Jesus answered them is it not written in your Law, [That is, in the holy scripture of the Old Testament, which ye hold for Gods word,] I have said ye are Gods?

35 If (the Law) called them Gods, to whom the word of God came, [or towards whom. See the 82. Psalm,] and the scripture cannot be broken, [Gr. unbound or loosed i. e. loose its power and truth.]

36 Say (ye to me,) whom the Father hath sanctified, [That is, whom the Father hath separated and ordained for a Mediator and King of the Church; which office cannot be assumed nor executed by any meere creature: but only by the eternall sun of God, Isa. 9. 5, 6. Jer. 23. 5, 6.] and sent into the world, [namely, to assume the humane nature for that end, Phil. 2. ver. 6. 7.] thou blasphemest, because I said, I am the son of God?

37 If I do not the works of my Father, [That is, the same miraculous works which God my Father doth] believe me not:

38 But if I do them, and if ye believe not me, believe the works: that you may know and believe, that the Father is in me, [That is, that I and the Father are one, as ver. 30.] and I in him.

39 Therefore they sought again to apprehend him, and he escaped out of their hand, [Namely, as he had done at other times before, because his hour was not yet come, See John 7. 30. and chap. 8. 59.]

40 And he went again beyond Jordan, unto the place where John first baptized, [That is, in Bethabara, where Christ was also baptized by him, see John 1. 28.] and he abode there.

41 And many came unto him and said, [Namely, one to another] John indeed did no sign: but all that John said of this (man) was true.

42 And many there believed in him.

CHAP. XI.

1 Lazarus is sick at Bethany, 3 wherefore his sisters send to Christ, 7 who goeth towards Judea 11 Lazarus dieth in the mean time, 17 and Christ goeth to Bethany to raise him up 20 where Martha meeteth him, with whom he speaketh of the resurrection of her Brother, and of all believers, 28 and afterwards Mary also, 35 Christ weepeth and cometh to the grave, 39 findes him four daies buried 41 prayeth to his Father and raiseth him up; 45 wherefore many believe in him, 46 and others tell it to the chief Priests, 47 who gather their councill thereabout, 50 where Caiaphas unwittingly propheticies of the fruit of Christs death, 53 and it is concluded that he shall be put to death, 54 but he departeth unto the City of Ephraim, 55 is sought at the feast of Passover, 57 and the chief Priests give forth a command, that he shal be brought unto them.

AND there was a certain (man) sick (named) Lazarus, of Bethany, of the town of Mary, and her sister Martha. [That is, where Mary and Martha dwelt

Luke 10. 38. &c. John 12. 1 &c. of the situation of this town see ver. 18.]

2 (Now Mary was shee that anointed the Lord with oynment [See hereof in the following chap. ver. 3.] and dried his feet with her hair, whose brother Lazarus was sick.)

3 His sisters therefore sent unto him, [Namely, to Bethabara, beyoind Jordan where he then was. See John 10. 40.] saying, Lord, behold, he whom thou lovest is sick.

4 And Jesus bearing (that) said, This sickness is not unto death, [Namely, to abide therein, namely untill the time of the generall resurrection] but to the glory of God: [Gr. for the honour of God] that the son of God may be glorified [Namely, when he shall raise him up again from the dead] by the same. [namely, sickness, as the Greek word clearly shews.]

5 Now Jesus loved Martha and her sister and Lazarus.

6 When therefore he had heard that he was sick, then he abode (yet) two daies in the place where he was.

7 Afterwards he said further unto his Disciples, Let us goe towards Judea again. [Namely, from whence he was departed; because the Jews would have stoned him, John 10. 40.]

8 The Disciples said unto him, Rabbi, The Jews now (lately) [For it was about two moneths past] sought to stone thee; and goest thou thither again? [namely, to bring thy self into danger there.]

9 Jesus answered, Are there not twelue hours [This must be understood according to the account of the Jews; who numbred the hours from the rising of the Sun to the setting thereof, and alwaies divided the day into twelve hours. See also Matth. 20. 3.] in the day? [Gri of the day] If any man walk in the day, [Christ here compares his life to the day, and his death to the night, like as also John 9. 4. and means thereby, that as the day hath certain hours, namely, as long as the light of the world, i. e. the Sun shineth; so also his life on earth hath a certain period or time appointed by his Father, before which no man shall not be able to take away his life from him, or hinder him to execute the works of his calling. But when that time shall be past over that then they shall get power to put him to death] he stumbleth not: forasmuch as he seeth the light of this world:

10 But if any one walk in the night, he stumbleth: forasmuch as the light is not in him. [That is, shineth not in his eyes.]

11 This spake he, and afterwards he said unto them, Lazarus our friend sleepeth: but I goe my way to awake him out of his sleep.

12 Then said his Disciples, Lord if he sleep, he shall recover. [Gr. be saved, i. e. that is a good sign that he shall recover of his sickness.]

13 But Iesus had spoken of his death: but they thought that he spake of his rest of sleep, [That is, of the naturall and properly called sleep.]

14 Then Iesus therefore said unto them plainly, Lazarus is dead:

15 And I am glad for your sakes that I was not there, that ye may believe, [That is, be strengthened in your faith by his resurrection] but let us goe unto him.

16 Then Thomas called Didymus, [That is, twin, by which Greek word, the Hebrew word Thomas is interpreted; as Cephas by the word Peter. John 1. 43.] said unto (his) fellow Disciples, Let us goe also, that we may dy with him, [namely, with Christ our master, seeing he will needs expose himself to danger. See ver. 8.]

17 Iesus therefore being come, found that he had now been fower daies in the grave. [Gr. had in the grave, i. e. had lien.]

18 Now Bethany was nigh unto Ierusalem, about
S fifteen

fifteen furlongs from thence) [A furlong contains an hundred five and twenty paces, and fifteen furlongs make somewhat more then half an hours going, See Luke 24. 13.]

19 And many of the Jews, [Namely, which dwelt at Jerusalem and thereabout, as the foregoing verse shews] were come to Martha and Mary [Gr. to the women being about Martha and Mary: that they [namely, the Jews] might comfort them concerning their brother:]

20 Martha therefore when she heard that Jesus came, went to meet him, but Mary abode sitting in the house: [Gr. sate in the house.]

21 Then said Martha unto Jesus, Lord hadst thou been here, my brother had not dyed. [That is, I am confident that thou wouldest have healed him of his sickness.]

22 But now also I know, that all that thou shalt desire of God, [Namely, even also that my brother become alive again] God will give it thee.

23 Jesus said unto her, thy brother shall rise again:

24 Martha said unto him, I know that he shall rise in the resurrection, [That is, in the general resurrection of all men] at the last day. [namely, of this world.]

25 Jesus said unto her, I am the resurrection and the life; [That is, I am the author and the cause of the resurrection, and of life] he that believeth in me shall live, [that is, shall be raised again unto everlasting life] even though he were dead. [namely, according to the body.]

26 And every one that liveth, and believeth in me, shall never dye, [Namely, the eternal and second death, Rev. 20. 6.] believest thou that?

27 She said unto him, yea Lord: I have believed that thou art the Christ, the son of God, which should come into the world:

28 And having said this she went away, and called Mary her Sister secretly, saying, the Master is there, and he calleth thee.

29 She, when she heard [that,] arose hastily, and went unto him.

30 [Now Jesus was not yet come into the Town: [Namely, of Bethany] but was in the place where Martha met him:]

31 The Jews therefore which were with her in the house, and comforted her, seeing Mary, that she rose up hastily and went out, followed her, saying, she goeth to the grave [Namely, which was without the Town according to the custome of the Jews] that she may weep there.

32 Then Mary when she came where Jesus was, and saw him, fell at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 Jesus therefore when he saw her weep, and the Jews that came with her weep [also,] he was greatly moved in the Spirit [Or greatly troubled in his minde. See also ver. 38.] and troubled himself. [namely, through compassion and sorrow, Heb. 4. 15.]

34 And said, where have ye laid him? They said unto him, Lord come and see it.

35 Jesus wept. [Or shed tears.]

36 Then said the Jews, behold how he loved him?

37 And some of them said, could not he that opened the eyes of the blinde, cause that this [man] also had not died.

38 Jesus therefore again being greatly moved in himself, came to the grave: and it was a cave and a stone was laid thereon. [Or against it.]

39 Jesus said, take away the stone. Martha the Sister of the dead [man] said unto him, Lord, he smelleth already, for he hath [lain there] [Namely, in the grave, as appears from ver. 17.] four daies. [Gr. he is of four daies.]

40 Jesus said unto her, said I not to thee, that if thou believest, thou shalt see the glory of God. [That is, the

wonderfull raising up of thy Brother, whereby Gods power is seen, and his honour spread abroad.]

41 Therefore they took away the stone where the dead [person] lay: [Gr. was lying] and Jesus lift his eyes upwards, and said Father, [Christ prayeth to his Father, not because he as the Son of God had not the power to raise the dead, John 5. 21. but because he as a Mediator had subjected himself to the will of the Father, in the exercise of this power, Phil 2. 7, 8. Heb. 10. 7.] I thanke thee that thou hast heard me.

42 But I knew that thou bearest me alwaies: but for the multitudes sake which stand round about, I said [this] that they should believe that thou hast sent me:

43 And when he had said this, he cryed with a great voice, Lazarus come forth.

44 And the dead [man] came forth, bound hands and feet with grave-clothes, [Or swathing-bands, where-with he was buried after the manner of the Jews, John 20. 6, 7.] and his face was wound about with a handkerchief. Jesus said unto them, unbinde him, and let him go his way.

45 Many therefore of the Jews which were come to Mary, and had beheld that which Jesus had done, believed in him.

46 But some of them went unto the Pharisees, and told them that which Jesus had done.

47 The chief Priests therefore and the Pharisees, gathered the counsel [Gr. Synedion, of which see Mat. 5. 22.] and said, what shall we do; for this man doth many signs.

48 If we let him [alone] thus, [Gr. leave off] they will all believe in him; and the Romanes will come, [namely, against us, as against Rebels] and take away both our place and people. [that is, destroy the City and Temple of Jerusalem.]

49 And one of them [namely] Caiaphas, who was the high Priest of the same year, [The high Priests office was then bestowed by the Romanes for a certain time, sometimes also from year to year, Luke 3. 2. Acts 4. 6. contrary to the ordinance of God. See Numb. 35. 28. Josh. 20. 6. Heb. 7. 23] said unto them, ye understand nothing:

50 Neither do ye [consider] that it is profitable for us, that one man dye for the people, and the whole Nation perish not. [He understood this indeed of the worldly state of the Jewish people; but God so guided his tongue, that he unwittingly prophesied of the fruit of Christs death, for the reconciliation and salvation of the elect children of God.]

51 And this he said not of himself: but being high-Priest the same year, he prophesied that Jesus should dy for the people. [Namely, of the Jews.]

52 And not only for that people; but that he also should gather together into one, [Namely, body, flock or church, as John 10. 16. Ephes. 2. 14.] the children of God which were scattered, [that is, the elect out of all Nations throughout the whole world, Rev. 5. 9.]

53 Therefore from that day forth they consulted together, [That is, decreed in their counsel] that they might put him to death.

54 Jesus therefore walked no more freely amongst the Jews; but went thence [Namely, from Jerusalem and thereabout] unto the country near the wilderness, to the City called Ephraim [otherwise Ephrem, which some think to be the City Ephraim or Ephraim, whereof we read 2 Chron. 13. 19.] and conversed there with his Disciples.]

55 And the passeover of the Jews was nigh, [This was the last passeover which Christ kept, in which he was crucified] and many out of that Country went up to Jerusalem before the passeover, that they might purifie themselves [namely, according to Gods command, Num. 9. 6. and 2 Chron. 30. 15.]

56 Then they sought Jesus and said one amongst another, standing in the Temple, what think ye? (thinke ye) that he [Namely, Jesus] will not come to the feast.

57 Now the chief Priests and the Pharisees had given a command, [That is, caused to be proclaimed] that if any one knew where he was, he should make it known, that they might take him. [Gr. apprehend him.]

C H A P. XII.

1 Christ sitting at the Table with Lazarus at Bethany, 3 is anointed by Mary, 4 for which she is reprehended by Judas, 7 but defended by Christ, 9 many Jews come to see Lazarus, 10 wherefore the chief Priests seek to put him to death also. 12 Christ rideth unto Jerusalem upon an Ass, and is by the multitude received with joy, and wishing of happiness as the King of Israel. 20 Certain Greeks desire to see Jesus, and they speak to Philip thereabout, 23 from whence Christ takes occasion to treat of the fruit of his death, by the similitude of a grain of wheat. 27 Is troubled in his soul and prayeth to his Father, and is glorified by a voice from heaven. 29 Informs the multitude again of the fruit and manner of his death, and admonisheth them to walk in his light. 37 The Jews continue hardened as was foretold by Isaiah. 42 Yet many of the Rulers believe in him, but dare not confess him. 44 He exhorteth again to faith, and to the confession of the same.

Then Jesus six daies before the passover [These six daies must be understood of the time when Christ first came to Bethany, Mat. chap. 26. 2. and Mark chap. 14. 1. speak but of two daies. But they have respect to the time when the chief Priests took counsel to take him, and put him to death; as may also be gathered from the 19 verse following of this chapter] came to Bethany, where Lazarus was, which had been dead, whom he had raised from the dead.

2 Then there they prepared him a supper, [Namely, in the house of Simon the Leper. See Mat. 26. 6.] and Martha served; and Lazarus was one of them who sat down with him.

3 Then Mary having taken a pound of ointment, of unsophisticated [Gr. Pistikes; of this word see Mark 14. 3.] very precious Nardus, anointed the feet of Jesus, and dried his feet with her hair, and the house was filled with the smell of the ointment.

4 Then said one of his Disciples (namely) Judas Simons Iscariot, which should betray him.

5 Wherefore was not this ointment sold for three hundred pence [Gr. Denarij, of the value of which see Mat. 18. 28. & Mark 14. 5.] and given to the poor?

6 And this he said, not because he was carefull for the poor, but because he was a thief, and had the purse and bare that which was given. [Gr. was cast, i.e. cast in, namely, by certain godly women and others for the maintenance of Christ and his Disciples. See Luke 8. 3.]

7 Then said Jesus, let her alone, [Or let her be] she hath kept this against the day of my burial. [that is, for a preparation to my burial. See hereof the annot. Mat. 26. 12.]

8 For the poor ye have alwaies with you, [Namely, to exercise bounty with them, Deu. 15. 11.] but me ye have not alwaies. [namely, corporally present.]

9 A great multitude therefore of the Jews, understood that he was there: and came not only for Jesus sake, but that they might see Lazarus also, whom he had raised from the dead.

10 And the chief Priests took counsell [That is, concluded in their counsel] that they should put Lazarus also to death.

11 For many of the Jews went away for his sake:

[Namely to Bethany to see him there] and believed in Jesus.

12 The next day a great multitude that was come to the feast, hearing that Jesus came to Jerusalem:

13 Took the branches of Palm-trees, [Of this whole story, see more at large, Mat. 21. 8, &c.] and went forth to meet him, and cried, Hosanna [see also of this word Mat. 21. 9.] blessed (is) he [or be he] that cometh in the name of the Lord (be that is) the King of Israel.

14 And Jesus found a young Ass [Namely, by the ministry of his disciples, whom he had sent forth for that purpose, as the other Evangelists relate more at large] and sat thereon as it is written,

15 Fear not thou daughter Sion [See hereof, Mat. 21. 5.] behold thy King cometh, sitting on the foal of a she-ass?

16 But this understood not his disciples at the first, [Namely, that this was the fulfilling of that prophecy] but when Jesus was glorified [that is, when after his resurrection and ascension, they had received the holy Ghost] then remembered they that this was written of him, and (that) they had done this unto him.

17 The multitude therefore that was with him, testified that he had called Lazarus out of the grave, and raised him from the dead. [Or the multitude therefore that was by him, when he called Lazarus out of the grave, and raised him from the dead, gave testimony unto him.]

18 Therefore also the multitude went to meet him, because they had heard that he had done that sign.

19 The Pharisees therefore said one amongst another, See ye (well) that ye avail nothing at all? [Namely, with all your former resistance of him, and that therefore you must take other counsel to withstand him] behold the (whole) world goeth after him. [that is, the greatest multitude of the people adheres to him, and followeth him as their teacher.]

20 And there were some Greeks [Which were, either uncircumcised heathen, who might also come into the foremost part of the Temple for to pray, 1 Kings 8. 41, 42. or Jewes dwelling among the Greeks, or Proselytes converted from the Heathen, such as the Ethiopian was, Acts 8. 27, 28.] of those that were come up, that they might worship at the feast.

21 These therefore went unto Philip, who was of Bethsaida in Galilee, and intreated him saying, Sir, we would [Gr. will] (fain) see Jesus. [that is, salute him, and speak with him.]

22 Philip came and told it to Andrew, and Andrew and Philip again told it to Jesus.

23 But Jesus answered them saying, the hour is come that the son of man shall be glorified. [Namely, by his death and resurrection, after the which he was also glorified amongst the Gentiles by the preaching of the Gospel.]

24 Verily, verily, I say unto you, if a grain of wheat do not fall into the earth and dy, the same abideth alone: [By this similitude Christ meaneth, that he must first dye, and afterwards rise again, to bring mankind both Jews and Greeks unto salvation. See Isa. 53. 10, 11.] but if it dy, it bringeth forth much fruit.

25 He that loveth [That is, loveth more than me. See hereof, Mat. 10. 37.] his life, [Gr. soul] shall lose the same: and he that hateth his life [that is, is ready to lay it down for me. See Luke 14. 26.] in this world, shall keep the same unto eternal life.

26 If any man serve me, let him follow me, and where I am, there shall also my servant be. And if any man serve me, the Father shall honour him.

27 Now is my soul troubled [Namely, by the consideration of my grievous approaching suffering] and what shall I say? Father deliver me from this hour [namely, of my grievous suffering. See Mat. 26. 39.] but for this (cause) am I come into this hour?

28 *Father glorifie thy name* : [Namely, by my death] *Then came there a voice from heaven (saying,) to this hour, and I have glorified (it)* [namely, by many miracles and testimonies] *and I will glorifie (it) again*. [namely, by the resurrection from the dead, and that which shall follow thereupon.]

29 *The multitude therefore that stood there, and heard (this), said that there had hapned a thunder-clap*, [Namely, seeing this voice was greater then a humane voice] *others said, An Angel spake to him*.

30 *Jesus answered and said, Not for my sake hapned this voice, but for your sakes*. [Namely, that ye may believe that the father hath sent me:]

31 *Now is the judgement of this world*, [This word judgement is in the holy Scripture taken sometimes in a good sense, for deliverance and restauration Psalm 140. 13. sometimes in an ill, for condemnation or damnation, John 3. 17. and 5. 24. But it may here be well taken in both significations, namely that now the elect in the whole world, shall be delivered from the power of the Devil, and restored, and that now the wicked and unbelievers in the world shall be condemned and damned] *now shall the Prince of this world be cast out*. [that is, the Devil shall now lose his power and dominion, which through sin he hath gotten over mankind, in those that shall believe the Gospel, Col. 2. 15. Heb. 2. 14.]

32 *And I whensoever I will be lifted up from the earth, shall draw them* [that is, notwithstanding the resistance of the Devil and the flesh, bring them to mine obedience, and consequently to eternall glory with me] *all unto me*. [that is, not onely the Jews but also the Gentiles which shall believe in me, John 3. 14, 15. See also the exposition there.]

33 *(And this he said signifying what manner of death he should dy.)*

34 *The multitude answered him, we have heard out of the Law*; [That is, the Scripture, which indeed saith this, Psalm 102. 27. 28. and 110. 4. but saith withall that he must first dy, Isa. 53. 8, 12. Dan. 9. 26. and so enter into his glory, Luke 24. 26.] *that Christ abideth for ever*: and how saist thou that the son of man must be lifted up. *Who is this Son of man?*

35 *Then Jesus said unto them*; yet a little while is the light with you, [That is, I who am the light, John 8. 12.] *walk while ye have the light, lest the darkness* [namely, of ignorance and hardness] *seize upon you*. *And he that walketh in the darkness, knoweth not whither he goeth*.

36 *While ye have the light, believe in the light, that ye may be children of the light*. These things spake Jesus, and going his way [Namely, toward Bethany Mat. 21. 17. Mark 11. 11. Luke 21. 37.] *he hid himself from them*.

37 *And although he had done so many signs before them (notwithstanding) they believed not in him*.

38 *That the word of Esaias the Prophet might be fulfilled what he spake, Lord, who [Namely, of this people, i. e. very few] hath believed our preaching?* [Gr. hearing i. e. that which is preached by us, and heard by the people] *and to whom is the arm of the Lord* [that is, the Gospel, which is the power of God to salvation, Rom. 1. 16.] *revealed?* [namely, so, that he hath understood and embraced it, Matth. 16. 17]

39 *Therefore they could not believe*; [Namely, forasmuch as it was said before, that God by a just judgement for their rebellion, should leave them in their blindness, and give them over thereunto, 2 Thes. 2. ver. 11.] *seeing Esaias said again*.

40 *He hath blinded their eyes, and hardened their heart: that they may not see with the eyes, and understand with the heart, and they be converted, and I heal them*. [See of this place Matth. 13. 14, 15.]

41 *This said Esaias when he saw* [Namely, in the

vision of the divine glory which is related Isa. 6. 1. &c.] *his glory*, [namely, Christ, as being the only God with the Father and the holy Ghost] *and spake of him*.

42 *Nevertheless many also of the Rulers themselves believed in him*: [Namely, that he was the Messias, as Nicodemus acknowledgeth that there were many such among them, John 3. 2.] *but because of the Pharisees they did not confess it, lest they should be cast out of the Synagogue*. [namely, according to the decree of the Rulers of the Jews, John 9. 22.]

43 *For they loved the honour of men, more then the honour of God*.

44 *And Jesus cried and said, He that believeth in me, believeth not in me*, [That is, believeth not in me only, as Marke 5. 37. John 7. 16.] *but in him that sent me*.

45 *And he that seeth me*, [That is, knoweth, and believeth in me] *he seeth him that sent me*.

46 *I am a light* [See John 9. 5. and before ver. 35.] *come into the world, that every one that believeth in me abide not in darkness*.

47 *And if any one shall have heard my words, and not have believed, I judge him not*; [That is, condemn] *for I am not come that I should judge* [that is, condemn or damn] *the world*; but that I should save the world.

48 *He that rejecteth me and receiveth not my words, hath one that judgeth him*: the word that I have spoken, that shall judge him at the last day. [That is, that shall be the rule according to which he shall be judged: or that shall be a conviction against him, that he is justly condemned.]

49 *For I have not spoken of my self*, [See John 7. 16.] *but the Father that sent me, he gave me a command*, [that is, a doctrine which he commanded me to preach] *what I shall say, and what I shall speak*.

50 *And I know that this commandment is everlasting life*, [That is, brings a man to everlasting life] *therefore that which I speak, I speak so, as the Father hath said unto me*.

C H A P. XIII.

1 *Christ rising from Supper girdeth himself and washeth his Disciples feet*, 6 *which Peter at first refuseth and afterward suffereth*, 12 *Christ exhorteth them to imitate this example of his humility and serviceableness*, 18 *foretelleth that one of them should betray him*; against which he comforteth his disciples, 22 *and sheweth Iohn by the giving of a dipped morsel that it was Judas*, 27 *who after that the devil was entred into him goeth forth*, 13 *Afterward Christ speaketh with his other Disciples of his glorifying*, 34 *and exhorteth them to mutuall love*, 37 *Peter will lay down his life for him*: but Christ foretelleth him, that he shall deny him thrice.

AND before the feast of the passover, [Namely, the evening before his suffering and death. For Christ kept the passover at the right time, according to Gods institution, but the Jews adjourned at that time to the day following. The reason hereof see in the annotation, Matth. 26. 20.] *Jesus knowing that his hour was come, that out of this world he should go over to the Father*, [namely, by his death, resurrection, and ascension] *seeing he had loved his, that were in the world, he loved them unto the end*. [namely, of his life, or without ceasing, John 17. ver. 12.]

2 *And when Supper was done*, [That is, the meal in which the Paschal lambe was eaten by them, so that they still sate at the table, which was not yet taken away, ver. 1.] *After which meal Christ afterwards instituted and held his supper*. see Luke 22. 15. &c. Others translate

translate it, while they were at supper] (when now the devil had put [Gr. cast] into the heart of Judas (the Son) of Simon, Iscarior, that he should betray him.)

3 *Iesus knowing that the Father hath given all things into his hands, [That is, put in his power, Matth. 28. 18.] and that he came forth from God, and went unto God.*

4 *Rose up from supper, and laid aside (his) garments, [Namely, upper garments, as this word is often taken. See Matth. 5. 40. and Luke 6. 29.] and taking a linnen cloth, girded himself about. [namely to be the more ready for this service, and to dry their feet with this towell. Thus servants used to serve their Lords. See Luke 17. 8.]*

5 *Afterward he poured water [Gr. cast] into a bason, [or washing vessell] and began to wash the feet of the Disciples, and to dry them with the linnen cloth, wherewith he was girded about.*

6 *Then came he to Simon Peter, and he said unto him, Lord, wilt thou wash my feet? [Namely, who art my Lord and Master. Although he speaketh this out of reverence, yet there is ignorance also mingled with it, seeing Christ will have us obey him, even though it seems to us, that he commands some strange thing.]*

7 *Iesus answered and said unto him, what I do, [That is, wherefore I do this] thou knowest not now, but thou shalt understand it after this. [namely, when I shall have declared it unto you, as he doth v. 13. 14.]*

8 *Peter said unto him, thou shalt not wash my feet for ever: [That is, I will never suffer that] Iesus answered him, if I wash thee not, thou hast no part with me. [Christ takes occasion from the outward washing to speak of the spiritual washing or cleansing away of sins, by his blood and spirit, 1 Cor. 6. 11. Tit. 3. 5. 1 John 1. 7. 8. like as he at other times takes such like occasions.]*

9 *Simon Peter said unto him, Lord, not only my feet, but also the hands and the head.*

10 *Iesus said unto him, he that is washed, needeth not but to wash the feet, but is all clean; [Christ teacheth here that like as they which have washed their whole body in the hot baths, must also afterward wash their feet, so also his disciples being inwardly washed by his blood and spirit, must also outwardly cleanse their actions and goings] and ye are clean, [that is, by me cleansed from sin and the dominion of the same, Rom. 6. 11, 12.] but not all.*

11 *For he knew who should betray him; therefore he said, ye are not all clean.*

12 *When therefore he had washed their feet and taken his garments, he sate down again, and said unto them, understand yee what I have done to you? [That is, to what end I have done this.]*

13 *Ye call me Master and Lord, and ye say well, for I am so. [Namely, in truth.]*

14 *If I therefore the Lord and the master, have washed your feet, so ought you also to wash one anothers feet. [That is, much more if need be, to shew one another all manner of offices of love, even those which otherwise use to be done by the meanest: but not to use this as a Sacrament, seeing this is not Christs ayme in this place.]*

15 *For I have given you an example, that in like manner as I have done to you, ye do also*

16 *Verily, verily, I say unto you, A servant is not greater then his Lord, neither an Ambassador [Or one that is sent. Gr. Apostolos] greater then he that sent him.*

17 *If ye know these things, [Namely, which I have taught you by mine own example, as love, humility, mutuall serviceableness] blessed are ye if ye doe the same.*

18 *I speak not of you all, [Namely, that ye all shall observe it; for Judas should not do it, as followeth] I know whom I have chosen: [namely, to eternall salva-*

tion Ephe. 1. 4.] but (this comes to pass,) that the Scripture may be fulfilled: He that eateth bread with me [that is, he that is daily at my Table, and converseth with me] hath lift up his heel against me, [that is, hath set himself against me as an enemy. See the annotation on Psalm. 41. 10.]

19 *From this time I tell it you before it is come to pass, that when it shall be come to pass, ye may believe, that I am he. [namely, the true Messias and Son of God, who knowes all things beforehand.]*

20 *Verily, verily, I say unto you, If I send any man, he that receiveth (him) he receiveth me: and he that receiveth me, he receiveth him that sent me.*

21 *Iesus having said these things, was troubled in spirit, [That is, in his minde, by the consideration aswell of the treason of Judas, as of the punishment which should therefore come upon him] and testified and said, Verily, verily, I say unto you, that one of you shall betray me.*

22 *The Disciples therefore looked one upon another, doubting of whom he spake (that.)*

23 *And one of his Disciples was sitting down in Iesus bosom, [Gr. was lying. Namely, after the manner of ancients who sate not at the Table as we do; but lay on couches on their elbows: so that John lying next to Christ could conveniently bend his head towards Christs breast] whom Iesus loved. [That is, John, whom Christ specially loved: so he describeth himself also John 21. ver. 20. 24.]*

24 *Simon Peter therefore beckned to him, that he should ask who he should be, of whom he said (this).*

25 *And he falling on Iesus brest [That is, bending his head towards Christs brest, to understand quietly and secretly, who the traitor should be] said unto him, Lord who is it?*

26 *Iesus answered [Namely, softly to John alone as appears ver. 28] He it is to whom I shall give the morsel when I have dipped it: And when he had dipped the morsell, he gave it to Judas (the Son) of Simon, Iscarior.*

27 *And after the morsell [Namely, received by Judas] then entred Satan into him. [that is, from thenceforth wholly possessed him, to execute his treason, which he had before by the suggestion of the Devil promised to the chief Priests. See Luke 22. 3. and here ver. 2.] Then said Iesus unto him, that which thou doest [that is, intendest to doe. By these words Christ would not command, that Judas should go forward in his treason, but thereby giveth to understand that his treason was known to him, and that he was willing to suffer this. See the like phrase Revel. 22. 11.] doe it quickly.*

28 *And no man of those that sate down understood this, wherefore he said (that) unto him.*

29 *For some thought seeing Judas had the purse, [That is, received, kept, and laid out the mony, which was given to Christ by godly women and others, for maintenance of himself and his Disciples Luke 8. 3.] that Iesus said unto him, Buy that which we have need of for the feast, [that is, for provision to hold out the feast] or that he should give somewhat to the poor.*

30 *He therefore having taken the morsell went forth immediately. [Namely, to the chief Priests and Captains, to put the treason in execution] And it was night.*

31 *Therefore when he was gone out, Iesus said, Now is the Son of man glorified, and God is glorified in him. [That is, Now the time is here, that I by my suffering and death, shall bring the Devill and death to nought, and afterwards enter into my glory.]*

32 *If (or for asmuch as) God be glorified in him, [i. e. by him. See hereof the annotation on John 17. 1.] God shall also glorifie him in himself, and he shall straightway glorifie him.*

33 *Little children, yet a little (while) I am with you*

ye shall seek me, [That is, long for my presence] and as I said unto the Jews, whither I go ye cannot come; [namely, into heaven whither I shall ascend within a short time, after my death and resurrection] (So) I now say to you also. [namely, that ye at this time cannot go thither with me. See John 8. 21. and here v. 36.]

34 A new commandment I give unto you [That is, newly declared and confirmed by me, by my doctrine and example of my singular love, John 15. 13. For the same command was also in the old Testament. See 1 John 2. v. 7, 8. and 2 John 5.] that ye love one another. As I have loved you that ye also love one another.

35. Herein shall they all know that ye are my Disciples. [That is my right and true Disciples, whom I acknowledge for such] if ye have love one among another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, whither I go, thou canst not follow me now, but thou shalt follow me [Namely, by a like death into my glory, John 21. 19.] afterwards. [namely, when thou shalt have finished thy course and ministry, and shalt be stronger in the faith.]

37 Peter said unto him, Lord, wherefore can I not follow thee now? I will lay down my life for thee?

38 Jesus answered him, wilt thou lay down thy life for me? Verily, verily, I say unto thee, the cock shall not crow [That is, shall not have finished his crowing this night. See Mat. 26. 34. and Mark 14. 30.] until thou shalt have denied me thrice.

CHAP. XIV.

1 Christ comforts his Disciples concerning his going away to the Father, [seeing he went to prepare them dwelling places in his Father's house, 5 declares to Thomas that he is the way, the truth and the life, 7 and to Philip that he that seeth him, seeth the Father, 12 promisetb them that they shall do great miracles, &c. obtain what they shall pray for in his name, 16 and that they shall receive the comforter the holy Ghost, 18 and not be left Orphans, 21 exhorts them to the love of him, and to obedience of his commandments, with promise of his and his Father's abode with them, 26 and that the holy Ghost shall bring all things to their remembrance, 27 leaveth his peace to them, 28 declareth that they ought to rejoice for that he goeth to the Father, 30 sheweth his willingness to obey his Father even in suffering.]

Let not your heart be troubled: [Namely, with too great grief or fear, for my going away to the Father] ye believe in God, believe also in me. [or, do ye believe in God? believe also in me. Or believe ye in God and believe in me. Or ye believe in God, and ye believe in me.]

2 In my Father's house, [That is, in heaven] are many dwellings: [or abidings, or abiding-places i. e. there is room enough not only for me, but also for you, and for all believers] otherwise [Gr. and if not. Namely, it were not so] I would have told it you: [that is, I would not have kept you in suspense with a vain hope] I goe my way to prepare a place for you.

3 And when I shall be gone away, and shall have prepared you a place, then I come again, [That is, shall come, namely, at the last day, Heb. 9. 28.] and shall take you unto me, that ye may be also [namely, not only in respect of the soul immediately after death, but also in respect of body and soul after the last judgement, Luke 23. 43. 2 Cor. 5. v. 1, 8. Phil. 1. 23. 1 Thes. 4. 17.] where I am. [i. e. where I shall be.]

4 And whither I go ye know, [That is, ye may know well enough by my words] and the way ye know. [namely, whereby I must go away, and whereby ye must follow me.]

5 Thomas said unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus said unto him, I am the way, and the truth and the life: [Christ nameth himself the way, because no man can come to heaven, but by his merits and power, Acts 4. 12. the truth because all the promises of God, and the shadows of the old Testament, which typified the way of salvation, are fulfilled in him, John 1. 17. 2 Cor. 1. 20. and the life, because he is the author and giver of eternal life, John 11. 25. Heb. 5. 9.] no man cometh to the Father but by me.

7 If ye had known me [Namely, rightly as ye ought] ye would also have known my Father; [seeing I am of one essence with the Father, and the express image of his substance, Col. 1. 15. Heb. 1. 3.] and from henceforth [or now already] ye know him, [namely, for as much as ye know me, v. 9.] and have seen him.

8 Philip said unto him, Lord, shew us the Father, and it is enough for us.

9 Jesus said unto him, am I so long time with you, [Namely, by my doctrine and works having so often shewed who I am] and hast thou not known me Philip? he that hath seen me [that is, hath rightly known me] he hath seen the Father [namely, in my person, seeing the Father and I are of one essence and power, John 10. 30.] and how saist thou, shew us the Father?

10 Believest thou not that I (am) in the Father, and the Father is in me? The words which I speak unto you, [That is, my doctrine, See John 7. 16.] I speak not of my self, but the Father who abideth in me [or dwelleth, namely, as being of one essence with me] the same doth the works [namely, in me and by me.]

11 Believe me that I (am) in the Father, and the Father is in me, and if not, [That is, if ye should not believe my words] believe me for the works themselves. [namely forasmuch as they cannot be done but by a divine power.]

12 Verily, verily, I say unto you, he that believeth in me, the works that I do, shall he do also: [Namely, by my power, Mark 16. 20. Acts 3. 12. The truth of this prediction appears, Acts 3. 7. & 5. 15. & 19. 12. and throughout in the Acts of the Apostles] and shall do greater then these, [namely, then some of the miracles are which Christ did in the daies of his flesh, as are, to give the holy Ghost by laying on of hands, the knowledge of tongues and the wonderful conversion of the world, and others. See also Mark 16. 17. &c.] for I go away to my Father. [namely, from thence to send you the holy Ghost and this power, Acts 2. 33.]

13 And whatsoever [Namely, necessary for the execution of your office, and for your salvation] ye shall desire in my name, [that is, relying upon my promises and merits] that will I do: that the Father may be glorified in the Son [i. e. by the Son.]

14 If ye shall desire any thing in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another comforter, [Or advocate and spokesman, namely, the holy Ghost, which shall not only comfort and strengthen you, but also suggest unto you how ye shall defend your selves in time of distress and persecution, Luke 12. 11, 12. and how ye shall call upon the Father in your necessity, Rom. 8. v. 15, 26. who is here called another, not because he hath another essence then the Father and the Son, but because he is another person, 1 John 5. 7.] that he may abide with you for ever, [namely, without ever departing from you, as I in respect of my corporal presence shall do for a time.]

17 (Namely) the spirit of truth [So the holy Ghost is called, because he revealeth, teacheth and scaleth the truth of saving-doctrine in the hearts of the Elect]

whom

whom the world cannot receive [that is, worldly men who are yet in the state of nature and unregenerate, 1 Cor. 2. 14.] for it seeth him not, neither knoweth him, [that is, neither knoweth nor feelth his operation] but ye know him, for he abideth [or dwelleth] with you, [that is, in your hearts] and shall be in you. [namely, to instruct, comfort, strengthen, and assure you of your salvation, Rom. 8. 15, 16. 26. 1 Cor. 2. 12.]

18 I will not leave you Orphans, [That is, not helps nor comfortless] I come (again) unto you.

19 Yet a little (while) and the world shall see me no more, [Gr. seeth me no more] but ye shall see me, [Gr. ye see me] for I live. [that is, shall quickly be alive again] and ye shall live [that is, I shall yet find you alive. Others translate it, because I live ye shall live also, namely, a spiritual and eternal life.]

20 In that day, [Namely, after my resurrection and ascension] ye shall know [namely, being more clearly instructed by the holy Ghost] that I (am) in my Father, and you in me, and I in you. [that is, then shall ye better understand my unity with the Father in essence, and my spiritual union with you. See also heretofore v. 10. 11.]

21 He that hath my commandments, and keepeth the same, he it is that loveth me: and he that loveth me shall be loved of my Father. and I will love him, and I will reveal my self to him. [That is, more and more enlighten with my knowledge, and let him feel my saving operations and grace, as the 23 v. following sheweth. See also 2 Cor. 3. 18.]

22 Judas [Namely, the Brother of James, surnamed Lebeus, Mat. 3. 10.] not Iscariot, said unto him, Lord, what is it [Gr. what is there come to pass, i.e. what is the cause, or what doth it signifie] that thou wilt reveal thy self to us, and not unto the world?

23 Jesus answered and said unto him, if any man love me, he will keep my word: and my Father shall love him, and we will come unto him, and shall make (our) dwelling with him. [Gr. abide, as is also said of the holy Ghost, v. 17.]

24 He that loveth me not, he keepeth not my words. And the word which ye hear is not mine, [That is, is not mine alone, as John 6. 38. and 7. 16.] but the Father's which sent me.

25 These things have I spoken to you, abiding with you. [That is, conversing with you.]

26 But the comforter, the holy Ghost, whom the Father shall send in my name, he shall teach you all things, and shall bring to your remembrance all that I have said unto you. [That is shall teach you nothing new, but shall bring again into your remembrance that same which I have taught you, and ye have not well remembered, Mat. 28. 19. John 15. 15.]

27 Peace I leave you [That is, a true and firm resting of the mind in God, arising from an assurance of the remission of your sins] my peace I give unto you, [that is, which I by my death and resurrection shall procure and bring unto you, Rom. 5. 1.] not like as the world giveth (it) give I (it) unto you. Let not your heart be troubled, [namely, for my going away] neither let it be fearfull.

28 Ye have heard that I have said unto you, I go away and come (again) unto you [Namely, after my resurrection] if ye loved me [namely, with true knowledge and understanding, wherefore I shall go from you] ye would rejoyce because I said I go my way to the Father, for my Father is greater then I. [namely, in majesty or glory, then I am in this state of my humiliation. And therefore ye ought to rejoyce, that I go away, to receive again the exercise of the same glory, which I had with him before the world was, seeing the same also shall make for your salvation, John 17. 5, 24.]

29 And now I have told it you, before it is come to

pass, that when it shall be come to pass, ye may believe. [That is, that ye may be strengthened in your faith.]

30 I will no more speak much with you, [Namely, before my death] for the Prince of this world [that is, the Devil, John 12. 31.] cometh [namely, by his instruments to take me and put me to death] and hath nothing on me. [Gr. in me, i.e. shall not by my death attain his purpose, but on the contrary lose all his power, Heb. 2. 14.]

31 But that the world may know, that I love the Father, and do so as the Father hath commanded me; [Namely, that I willingly give my self over to death, to obey the Father, who hath commanded me in such wise to redeem mankind. Phil. 2. v. 8.] Arise, let us go hence.

CHAP. XV.

1 Christ compares himself to a Vine, and his Disciples to the branches, which abiding in him, bring forth much fruit by him. 9 Testifieth his singular love towards them, and exhorts them to keep his Commandments, and to mutual love, 13 which love of his he thereby shews, that he laies down his life for them, 14 and calleth them his friends and chosen. 18 Comforteth them against the hatred of the world with his own example, 21 sheweth that by his word and works, all pretence of excuse is taken from the Jews, 26 and that the holy Ghost shall bear witness of him and they the Apostles also.

I Am the true Vine, [That is, I may truly be compared to a vine, my Father to a vine-dresser, and ye my Disciples to vine-branches, v. 5. It seemeth that Christ in going forth, passing by or going thorow certain vineyards, took occasion from thence to put forth this similitude, like as he did at other times upon the like occasions. See John 4. 10, 32, 35.] and my Father is the husband-man. [that is, the keeper of the vineyard, who hath ordained and as it were planted me for this purpose, and who pruneth the branches, and hath regard thereunto.]

2 Every branch [Gr. every branch in me bearing no fruit, i.e. every one who only professeth me outwardly, and notwithstanding believeth not on me from the heart] which beareth no fruit in me, [namely, of faith, bringeth it not forth in his life] that he taketh away [that is, he cutteth it off, and casts it out of his communion] and every one which beareth fruit, that he purgeth [that is, he purifieth it, namely, by his word and spirit, and also by the cross and suffering] that it may bear more fruit.

3 Ye are now clean, because of the word [Or clean through the word. i.e. cleansed] that I have spoken unto you. [namely, and ye have embraced by a true faith.]

4 Abide ye in me [Namely, stedfastly adhering to me by a true faith] and I in you [that is, I will abide in you, and consequently more and more impart unto you the sap of spiritual life for to enable you to bring forth fruits] like as the branch can bear no fruit of it self, [that is, of its own power or nature] if it abide not in the vine, so neither ye, if ye abide not in me.

5 I am the vine (and) ye the branches: he that abideth in me and I in him, he beareth much fruit. For without me, [that is, being separated from me, or without my power] ye can do nothing. [Gr. not any thing, i.e. nothing at all, namely, that is required to salvation.]

6 If any man abide not in me, he is cast without: [Namely, out of the vineyard, i.e. out of the communion of true believers] like as a branch [that is, an unfruitful branch] and is withered [that is, more and more

more stripped of spiritual gifts, 2 Pet. 2. 20.] and men gather the same, [this gathering shall be performed by the Angels, Matth. 13. 41. out of all corners of the world] and they are cast into the fire, [whereby is figured hell fire] and they are burned.

7 If ye abide in me and my words in you, [That is, if ye do not only remember my commandments, but also continually keep the same, 1 John 3. 21, 22.] ye shall desire [Gr. pray for, namely, according to Gods will, 1 John 5. 14.] whatsoever you will, [namely necessary for your comfort and salvation] and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit [Namely, of faith, which are good works whereby God is glorified, Mat. 5. 16. Rom. 6. 4.] and ye shall be my Disciples. [that is, really shew that ye are so, John 13. 35.]

9 Like as the Father hath loved me, I have also loved you, abide in this my love. [Namely, which I bear to you.]

10 If ye keep my commandments, [That is, observe them] ye shall abide in my love; like as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you, that my joy, [That is, wherewith I rejoyce over you] may remain in you: [that is, may not be lessened or changed, but that I may alwaies rejoyce over you] and your joy [that is, wherewith ye rejoyce in me as your Saviour, John 17. 13. 1 Pet. 1. 8, 9.] may be filled. [that is, increase more and more, and hereafter may be perfect.]

12 This is my command. [That is, which I would especially commend unto you, and have imprinted in you] that ye love one another, like as I have loved you:

13 No man hath greater love then this, that one should lay down [That is, willingly give up] his life [Gr. his soul] for his friends.

14 Ye are my friends [That is, ye shall abide in my friendship] if ye do what I command you.

15 I call you no more servants, [Gr. say, i. e. from henceforth I reckon you not as servants only, but also as friends] for the servant knoweth not [that is, useth not to know] what his Lord doth; [that is intendeth to do, seeing Lords use not to reveal their secrets to their servants] but I have called you friends, for all that I have heard of my Father [that is, all that the Father hath commanded me to teach and reveal unto men for their salvation] (that) have I made known unto you.

16 Ye have not chosen out me [Namely, first to be your Lord and Saviour] but I have chosen out you: [namely out of the world, to be my friends and to save you, v. 19.] and I have appointed you [that is, called you for this purpose] that ye should go your way and bear fruit, [namely, throughout the whole world, with teaching and good example to convert men] and (that) your fruit should remain, that whatsoever [namely, needfull and serviceable for the bringing forth of these fruits] ye shall desire of the Father in my name, he may give (it) unto you.

17 This I command you that ye may love one another. [Or that ye love.]

18 If the world hate you, [That is worldly men] know [or ye know] that it hated me before you. [or the first, i. e. the chief of you.]

19 If ye were of the world, [Gr. out of] the world would love its own, [Gr. the own i. e. that which is in her, or like unto her] but because ye are not of (Gr. out of) the world, but I have chosen you [that is, separated you to be like unto me, and to follow me, Rom. 8. 29.] out of the world, therefore the world hateth you.

20 Remember the word that I have said unto you: [Namely, before, John 13. 16.] A servant is not greater then his Lord. If they have persecuted me, they will also persecute you. If they have kept my word, they will also keep yours.

21 But all these things [That is, hate, persecute, despise the word] shall they do unto you, for my names sake [that is, out of hatred of me and my doctrine] because they know not him that sent me. [that is, the Father.]

22 If I had not come, and had not spoken unto them, they had had no sin, [That is, not so grievous sin as now they have, but might in some sort be able to excuse themselves because of their ignorance, John 9. 41.] but now they have no pretext for their sin. [or no cloak.]

23 He that hateth me, he hateth my Father also.

24 If I had not done the works [That is, the wondrous works or miracles] among them, which no other man hath done, [namely, of those which give themselves out for the Messias, no nor yet of the former Prophets] they had had no sin, [as before ver. 22.] but now have they seen them, and hated both me and my Father.

25 But (this cometh to pass) that the word may be fulfilled, that is written in their Law, [That is in the writings of the old Testament, as John 10. 34. for this is written in Psa. 35. 19. and 69. 5. which being spoken of David as a type of Christ, is fulfilled in Christ] they hated me without cause. [Gr. for nothing.]

26 But when the comforter shall be come, which I shall send you from the Father, [Namely, as the only begotten Son of God, whose spirit he also is, and is called, Rom. 8. v. 9. Gal. 4. 6.] (namely) the spirit of truth, which goeth forth from the Father, [namely, as well in respect of his person, whose property it is to go forth from the Father, and from the Son from everlasting, as in respect of his power and working] he shall testify of me. [namely by his admirable gifts and internal conviction that I am the true Saviour.]

27 And ye also shall bear witness [Namely, with your doctrine and wondrous works, which ye shall do in my name] for ye have been with me from the beginning. [namely, of my preaching, Mat. 4. 17, 18. ye have heard my doctrine, and seen my miracles.]

CHAP. XVI.

1 Christ foretelleth his Disciples that they shall be persecuted, 5 and comforteth them with the promise of the holy Ghost, who shall convince the world of sin, righteousness and judgement, 12 and lead them into all truth. 16 Declareth that he shall shortly be taken from them, but shall be seen again for a little while, 20 and that their sorrow shall quickly be turned into joy, as the pains of a woman when she hath brought forth. 23 Exhorteth them to pray in his name, with promise that they shall be heard, 28 and declareth plainly without similitude that he leaveth the world, 29 which the disciples understand, and are confirmed in their faith. 31 He forewarneth them that they shall be scattered, and promiseth them his peace.

These things have I spoken unto you, [Namely, of the hatred and persecution of the world against you] that ye be not offended. [that is, thereby, as by a thing unexpected, should not be weakened in your faith or be made wavering.]

2 They shall cast you out of the Synagogues [See hereof, John 9. 22.] yea the hour cometh that everyone that shall kill you, shall think he doth God service. [or bringeth, offereth him an offering.]

3 And these things shall they do unto you, because they have not known the Father, nor me.

4 But these things have I spoken to you, that when the hour shall be come, ye may remember the same, that I have told you of them: yet these things I said not unto you [Namely, so distinctly, and plainly] from the beginning, because I was with you [namely, and should

not so soon part from you as now I shall do.]

5 And now I go my way unto him that sent me, [That is, now the time approacheth that I shall leave the world] and none of you asketh me [namely, now as ye have indeed done before this, John 13. 36. and 14. 5.] whither goest thou?

6 But because I have spoken these things unto you, sorrow hath filled your heart! [Namely, which hinders you from asking, whither, wherefore, and to what end I go from you.]

7 But I tell you the truth, it is profitable for you that I go away: for if I go not away, the Comforter [Or the Advocate, i.e. the holy Ghost. See John 14. 16.] will not come unto you: [namely, with his abundant, and wonderfull gifts and operations] but if I go hence, I will send him unto you.

8 And he being come shall convince [Namely, as well by the preaching of the Apostles, as by his inward operation] the world of sin, and of righteousness and of judgement.

9 Of sin [That is, that they have sinned grievously] because they believe not in me: [namely, as in the true Messiah, but have put me to death as an ungodly person.]

10 And of righteousness [That is, that I was put to death unjustly, and being righteous, suffered for the unrighteous] because I go hence unto my Father, [that is, whereof mine ascension is a certain evidence] and ye shall see me no more, [namely, after mine ascension, Acts 3. 21.]

11 And of judgement [That is, that I have power to govern and judge all things, even to condemn unbelievers unto eternal death, Mat. 28. 18. Acts 2. 36.] because the Prince of this world [that is, the Devil. See John 12. 31. Ephes. 2. 2.] is judged. [that is, condemned: forasmuch as by my death his power and dominion shall be taken from him, Col. 2. 15. Heb. 2. 14.]

12 Yet many things [Namely, leaving for confirmation, and further explanation of that which I have told you heretofore, John 15. 15.] have I to say unto you, but ye cannot bear them now. [namely, because of your present weakness and sorrow,]

13 But when he shall be come [Namely, after mine ascension shall be poured out upon you] (namely) the spirit of truth, he shall lead you into all truth. [namely, which shall be needfull for you to know for the execution of your office, Mat. 28. 19. so that ye shall not only know the same, but also shall not be able to erre in the teaching hereof] for he shall not speak of himself [namely, only without the Father and me. See John 5. 30.] but whatsoever he shall have heard [namely, from the Father and from me. See John 3. 32. and 15. 15.] he shall speak, and shall declare unto you the things to come.

14 He shall glorifie me [Namely, by his testimony, gifts and miracles] for he shall take of mine, [that is, the same doctrine of salvation which I have taught you, he shall also reveal unto you seeing he shall receive the same from me] and shall declare it unto you.

15 All that the Father hath is mine [That is, all the divine properties which the Father hath I have also, as being his only begotten Son of one essence with him] therefore I said, that he shall take out of mine and declare unto you.

16 A little (while) [Namely, shall there be, while I shall lie in the grave] and ye shall not see me: and again a little (while) [namely, of forty daies, after that I shall be risen again, before I shall ascend into heaven] and ye shall see me, for I go my way unto the Father.

17 (Some) therefore of his disciples said one to another, what is this that he saith unto us? [That is, what doth he understand thereby] a little (while) and ye shall not see me; and again a little (while) and ye shall see me, and for I go my way to the Father.

18 They said therefore, what is this that he saith, a little (while?) we know not what he saith.

19 Then Jesus knew [Namely, by his omniscience which they themselves acknowledge v. 30.] that they would ask him, and said unto them, do ye enquire therefore of one amongst another, that I said, a little (while) and ye shall not see me, and again a little (while) and ye shall see me?

20 Verily, verily, I say unto you, that ye shall cry, and weep lamentably, [Namely, during the time of my suffering and absence from you] but the world shall rejoice and ye shall be grieved, but your grief shall become joy. [namely, when ye shall see me alive again.]

21 A woman [Gr. the woman] when she brings forth, hath sorrow [namely, by reason of the pain and misery, Gen. 3. 16.] seeing her hour is come: but when she hath brought forth the child, she remembereth no more the distress [that is, she regards it no more] for joy that a man is born into the world.

22 And ye therefore now indeed have sorrow, but I will see you again, [Namely, after my resurrection] and your heart shall rejoice [namely, seeing me alive again with you, Luke 24. 41.] and no man shall take your joy away from you. [namely, because the cause thereof shall endure alwaies, seeing I shall then die no more, but shall alwaies be in eternal glory, and prepare you a place there also, John 14. 2.]

23 And in that day ye shall ask me nothing; [That is, need to ask me nothing, seeing the holy Ghost shall instruct you in all things] Verily, verily, I say unto you, whatsoever ye shall pray the Father [or shall desire of the Father] in my name (that) shall he give unto you.

24 Hitherto, [That is, ye have indeed hitherto, as other believers in the old Testament, in your prayers had respect unto the Messiah, which was yet to come, Dan 9. 17. But henceforward when I shall now have accomplished the work of Redemption; ye shall make your prayers with greater knowledge and confidence, looking unto me as the promised Messiah himself, and my merits and intercession.] ye have not prayed, [or for nothing. Namely, because I myself was with you, and taught you all things, & took care of all things for you] in my name. pray (or desire) and ye shall receive, that your joy may be filled. [That is, increase more and more, by the obtaining of all spirituall gifts.]

25 These things have I spoken unto you by similitudes; but the hour cometh, that I will no more speak unto you by similitudes, [Gr. in similitudes, i.e. by hidden manners of speaking, as of a woman which is in travail ver. 21. and other wise] but shall declare unto you openly, [that is, plainly with clear words] of the Father. [that is, of that which concerns the Kingdom of God, and of the great works of God, as after his resurrection he did himself, and after his ascension by his holy Spirit, Acts 1. 3. and 2. 11.]

26 In that day [Namely, after the receiving of the holy Ghost] ye shall pray in my name, and I say not unto you that I will pray the Father for you. [That is, I will not onely comfort you therewith, that I will pray the Father for you: which notwithstanding I shall doe also, Rom. 8. 34. 1 John 2. 1.]

27 For the father himself loveth you, seeing ye have loved me, [This must not so be understood that the Apostles love to Christ should be a cause which should merit the Fathers love unto them; seeing the love of God is a cause why we love God and Christ, 1 John 4. 19. but that this their love to Christ is a fruit and evidence of the love which the Father beareth unto them. See Luke 7. 47.] and have believed that I came forth from God. [that is, not only begotten of the Father, but also by him sent into the world, to accomplish the work of salvation.]

28 I came forth from the Father, and am come into the

the world: *again I leave the world* [that is, shall shortly leave it, namely, according to my bodily presence. For according to his Godhead, he abideth alwaies with us, *Mat. 28. 20.*] and go my way to the Father.

29 His disciples said unto him, behold, now speakest thou plainly, and saist no similitude.

30 Now we know that thou knowest all things, [Namely, seeing by thy omniscience thou preventest our thoughts with thine answer, when we would have asked thee, *v. 19.*] and thou needest not that any one should ask thee. For this [Gr. herein, i. e. hereby] we believe that thou art come forth from God.

31 Jesus answered them, do ye now believe? [That is, say ye that ye so firmly believe?]

32 Behold the hour cometh, and is now come, that ye shall be scattered [Namely, fleeing from me hither and thither] every one unto his (own) [Gr. into his own, namely, place, or house] and ye shall leave me alone. And (notwithstanding) I am not alone, for the Father is with me.

33 These things have I spoken unto you, that in me [That is, trusting in me or by me] ye may have peace: [that is, quietness of your mind, notwithstanding all the troubles that shall come upon you] in the World ye shall have persecution: but be of good cheer, I have overcome [namely, not only for my self, *John 14. 30.* but also for you, seeing ye are by faith united unto me] the world. [that is, whatsoever in the world might be opposite to your salvation.]

C H A P. XVII.

1 Christ as our high Priest preparing himself for his suffering and death, prayeth his Father that he would glorifie him, to give eternal life to those that know him.

4 Relateth how faithfully and with what joy he had fulfilled the work that was laid upon him. 9 Prayeth for his Apostles that the Father would keep them in unity of love, 15 from the evill, 17 and sanctifie them in his truth, 20 prayeth also for all that shall believe in him through their word, 21 that they may be one, 24 and be with him where he is to behold his glory.

This spake Jesus, and he lift up his eyes to heaven and said, Father, the hour is come; [Namely, which thou hast ordained for my suffering] glorifie thy Son [that is, shew in his deep humiliation that he is thy Son: which likewise was done in his suffering by many miracles, *Mat. 27. 46, 51, 52, 53.* and especially by his resurrection and sitting at the right hand of his Father. See the annotat. on *v. 5.*] that thy Son also may glorifie thee. [that is, declare the glory of thy justice and mercy, and other thy properties, by his suffering and death for sinfull men, *Rom. 3. 25, 26.* and chap. 5. 8.]

2 Like as thou hast given him power over all flesh, [Gr. of all flesh, i. e. over all men] that all that thou hast given him [namely, to reconcile unto thee, and to save, *Ephes. 5. 25.*] he may give unto them eternal life.

3 And this is eternal life [That is, the way and means to come to eternal life, is the true knowledge of God, and of the Mediatour Jesus Christ, namely accompanied with a firm affiance: as the word know is also taken, *Esa. 53. 11.*] that they know thee the only true God, [or thee alone. In the Original it is not said that the Father only is the true God, but that the Father is the alone, or the only true God: for the true God is but one only divine essence subsisting in three persons. And thereby are excluded all other false Gods which the Heathen worshipped, *Jer. 10. 10, 11. 1 Cor. 8. 6. Gal. 4. v. 8, 9.* but not the Son nor the holy Ghost, who also are this only true God, and are so called, *John 1. v. 1.*

Acts 5. 4. Rom. 9. 5. 1 Cor. 3. 16, 17. 1 John 5. v. 7, 20. and elsewhere] and Jesus Christ whom thou hast sent. [namely, as the only Mediatour and Saviour, without which no man can be reconciled or united unto God, *Acts 4. 12. 1 Tim. 2. 5.*]

4 I have glorified thee on Earth, [Namely, by my doctrine, life and miracles] I have finished [this he saith, because a great part of that work was now accomplished, and the remainder immediately after should forthwith be accomplished] the work [namely, of the reconciliation and redemption of mankind] that thou hast given me [that is, hast ordained and commanded] to do.

5 And now glorifie me thou O Father [That is, set me at thy right hand in the full exercise of my divine glory, which I have indeed had with thee from eternity as the Lord of glory, *John 12. 41. 1 Cor. 2. 8.* but which in the time of my humiliation, for the salvation of mankind hath as it were been hidden in my humane nature. See *Phil. 2. v. 6, 7, 8, 9.*] with thy self, with the glory which I had with thee before the world was: [that is, from eternity, *Ephes. 1. 4.*]

6 I have revealed thy name to the men whom thou hast given me, [Namely, not only to be faithfull Apostles and witnesses, but also to save them, *v. 2.*] out of the world, [that is, out of the common heap of mankind] they were thine: [namely, by thine eternal election, *2 Tim. 2. 19.*] and thou hast given the same to me, and they have kept thy word.

7 Now they have known that all that thou hast given me is from thee. [That is, are taught and done by me, through thine inspiration, command and power.]

8 For the words [That is, the doctrine] which thou hast given me, I have given them, and they have received them [that is, embraced and believed] and they have truly known that I am come forth from thee [that is, that I am thy Son begotten by thee from everlasting, *Psa. 2. 7. Mich. 5. 1.*] and have believed that thou hast sent me. [namely, into the world, to be the Mediatour and Saviour, *Heb. 5. 5.*]

9 I pray for them. I pray not for the world, [That is, not for all men in the world without difference, but for the elect and faithfull, *Rom. 8. 33, 34.*] but for them which thou hast given me, for they are thine. [see *v. 6.*]

10 And all mine is thine, and thine is mine; and I am glorified [Namely, by their faith, doctrine and works] in them. [or by them.]

11 And I am no more in the world, [That is, I shall shortly depart out of the world, in respect of my bodily presence] but these are in the world, [that is, abide yet a while on the Earth, and shall herein be subject yet to many infirmities and temptations] and I come to thee. Holy Father keep them [namely, in all troubles and temptations] in thy name. [that is, by thy power and for thy sake, seeing they must endure those troubles for thy sake] which thou hast given me, that they may be one even as we. [namely, in spirit, will and love towards one another, like as we are in one essence and will.]

12 When I was with them in the world, I kept them in thy name [Namely, not only from outward troubles, but also from falling away and seduction] those that thou hast given me I have kept, and none of them is perished, save the son of perdition, [or but the son of perdition, namely, is lost: so Judas is called, as also Antichrist, *2 Thes. 2. 3.* because by Gods righteous judgement he is prepared for destruction, *Rom. 9. 22.*] that the Scripture may be fulfilled. [that is, and so the Scripture is fulfilled. See *Psa. 109. 8.* see further, *Acts 1. 16.*]

13 But now I come to thee, and speak this in the world [That is, as long as I am yet with them in the world] that they may have my joy [that is, where-
with

with I reioice over them, and wherewith they reioice in me] fulfilled in themselves. [that is, in their soul and mind.]

14 I have given them thy word, [That is, taught and revealed thy doctrine] and the world hath hated them, [namely, for thy words sake] because they are not of the world, [Gr. out of the world, i.e. are not worldly minded] even as I am not of the world. [Gr. out of.]

15 I pray not that thou shouldst take them away out of the world, [Namely, for this time, seeing I must yet after this make use of their service] but that thou wouldst keep them from the evil, [that is, from the seduction of Satan, of sin, and of the world.]

16 They are not of [Gr. out of] the world, like as I am not of [Gr. out of] the world.

17 Sanctifie them in thy truth: [That is, renew them more and more by thy truth, and make them more and more fit to be Ministers of the new Testament, 2 Cor. 3. 6.] thy word is the truth. [that is, that truth whereby men are sanctified, namely, the doctrine of the Gospel, Jam. 1. 18.]

18 Even as thou hast sent me into the world, (so) have I also sent them into the world. [Namely, to preach thy word and truth throughout the whole world.]

19 And I sanctifie my self [That is, I give up my self for a holy sacrifice] for them, that they also may be sanctified [that is, by the power and merits of this my sacrifice, may obtain the remission of their sins, and the sanctification of the spirit, Heb. 10. v. 10, 14.] in truth. [that is, truly: not as was done heretofore by the external ceremonies of the Law, but indeed fulfilling that which was typified by those ceremonies. Or by the truth.]

20 And I pray not only for these, but also for those that shall believe in me through their word. [That is, my word preached by them.]

21 That they all may be one, like as thou Father in me and I in thee, that they also may be one in us. [Or with us, i.e. that they being united unto us by true faith, Ephes. 3. 17. may also moreover by true love be united to one another] that the world may believe that thou hast sent me, [that is, that they which do not yet believe, may thereby be allured to acknowledge and embrace me for the true Messias, and my doctrine for a divine doctrine, 1 Pet. 3. v. 1, 2.]

22 And I have given them the glory which thou hast given me, [Namely, to be Gods children and my fellow heirs, Rom. 8. 17.] that they may be one, [namely, not only the Apostles, but also all those which shall believe in Christ through the word, v. 20.] as we are one.

23 I in them, and thou in me: that they may be perfected in one, [Or unto me, i.e. that they being united unto me by faith, may also thereby be united unto thee, John 14. 23. 1 John 1. 3. and that so their union with us by faith, and with one another by love may have each its perfect members] and that the world may know that thou hast sent me, and hast loved them [namely, as thy children, 1 John 3. 1.] as thou hast loved me.

24 Father I will [That is, I desire or request. See Mark 10. 35.] that where I am, [that is, where I shall shortly be in my glory in heaven. 1 Thes. 4. 17. Rev. 3. 21.] they may also [namely, the Apostles and all other believers] be with me [namely, in due time, in soul immediately after death, 2 Cor. 5. 8. Phil. 1. 23. and also in body after the general resurrection, Phil. 3. 21.] whom thou hast given me: that they may behold my glory which thou hast given me: [namely, by eternal generation as thine only begotten son, John 5. 26. and which thou shalt also give me according to my humane nature, when I shall be glorified at thy right hand, Ephe. 1. 20, 21. Phil. 2. 9.] for thou lovedst me before the foundation of the world. [these words may be joined either to the word given, or to the word loved. See the like, Rev. 13. 8.]

25 O righteous Father, the World [Gr. and the World, i.e. the greatest multitude of the World] hath not known thee, [namely, as it ought. For even the very Heathen hath some knowledge of God, Rom. 1. 19, 21.] but I have known thee, and these have known that thou hast sent me.

26 And I have made known thy name unto them, and will make (it) known, [Namely, yet more and more, when I shall send the holy Ghost upon them] that the love wherewith thou hast loved me may be in them, [that is, may also extend it self to them, and the power and fence thereof may be poured out into their hearts, Rom. 5. 5.] and I in them. [namely, by my spirit and grace.]

CHAP. XVIII.

1 Christ goeth with his Disciples into a garden, 2 whither Judas cometh with a band to take him, 4 which band at Christs speech falleth to the Earth. 10 Peter cuts off Malchus ear, for which Christ reproveth him, 12 Christ is taken and brought first to Annas, and from thence to Caiaphas. 15 is followed, and afterward denied by Peter. 19 By Caiaphas examined concerning his Disciples and doctrine. 22 Smitten by one of the servants, whom he rebuketh for it. 25 Is twice more denied by Peter. 28 Brought before Pilate into the judgement house, who enquireth after his accusation, and would deliver him over to the judgement of the Jews. 33 Pilate enquireth after his Kingdome, which he witnesseth not to be of this world. 38 Pilate declareth him innocent, and would release him 40 But the Jews desire Barabbas.

Jesus having said this went out with his Disciples [That is, went forward. For that he was already gone out of the house and City, seems to appear from John 14. 31. see v. 4.] over the Brook Cedron, [this was a brook running thorow a dark valley, betwixt the City of Jerusalem, and the mount of Olives, of which mention is made also, 2 Sam. 15. 23. 2 Kings 23. 6, 12. Jerem. 31. 40. and elsewhere] where there was a garden, into which he went and his Disciples.

2 And Judas which betrayed him knew also that place, seeing Jesus had oftentimes assembled there with his Disciples. [Namely, departing thither with his Disciples towards night out of the City of Jerusalem, Luke 21. 37. where he also sometimes instructed his Disciples in private, Mat. 24. 3.]

3 Judas therefore having taken the band (of Souldiers) [Namely, who on the Emperors behalf used to keep a guard before the Temple, and oftentimes to be used for the service of the high Priests. See Mat. 27. 65.] and (certain) Officers from [Gr. of] the chief Priests and Pharisees, came thither with Lanternes and Torches [Gr. Lampades, which signifies also Lamps which use to be furnished with oyl, Mat. 26. 1. &c.] and weapons.

4 Jesus therefore knowing all things that should come upon him, went forth, [Namely, from the place of the garden where he was to meet them, to shew that he willingly gave himself over unto death] and said unto them, whom seek ye?

5 They answered him, Jesus the Nazarite, Jesus said unto them I am he. And Judas which betrayed him, stood also with him.

6 As therefore he said unto them, I am he, they went backwards, and fell to the Earth. [Namely, being smitten down by his divine power, to shew that he could easily have escaped their hands if he would.]

7 Then asked he them again [Namely, after they were risen again] whom seek ye? And they said Jesus the Nazarite.

8 *Jesus answered, I have told you that I am he. If therefore ye seek me, let these [Namely, my Disciples] go their way. [namely, without doing them hurt : as they all forsook him and fled, Mat. 26. 56.]*

9 *That the word might be fulfilled* [Namely, he said this : or this came to pass] *that he had said, [namely, Christ, John 17. 12. where he speaks of their keeping unto salvation. But John speaks here of their keeping in this life, seeing for that time the same was also available, and in some sence necessary to their salvation, because of the weakness of their faith. See the like application, Mat. 8. 17.] of those which thou hast given me, I have lost none.*

10 *Then Simon Peter having a sword [Namely, like as Travellers sometimes used to carry swords with them, against the high-way-robbers and other particular violent persons : which is not unlawfull in it self, if men keep within the bounds of necessary defence. But Peter here abused his sword against those which were sent by the Magistrate, wherefore he was also by Christ rebuked for it. See hereof also Luke 22. 38.] drew the same (out,) and smote the high Priests servant, and cut off his right ear: [but Christ healed the same again, Luke 22. 51.] and the name of the servant was Malchus.*

11 *Then said Jesus unto Peter, put thy sword into the sheath; [Gr. cast; i.e. put quickly. See the reason hereof, Mat. 26. 52.] the cup which the Father hath given me [that is, this bitter passion which the Father hath laid upon me, shall I not suffer it, see Mat. 20. 22.] shall I not drink it?*

12 *Then the band and the Captain over a thousand, and the Officers of the Jews. [That is, of the Rulers of the Jews, see v. 3.] together, took Jesus and bound him.*

13 *And led him away, first to Annas [And afterward, to Caiaphas as appears v. 24. So that that which hereafter followeth in the text was not done in the house of Annas but of Caiaphas] for he was Caiaphas wives Father, who was high Priest the same year,*

14 *Now Caiaphas was he who had counselled the Jews, that it was profitable that one man should dye for the people,*

15 *And Simon Peter followed Jesus [Namely, afar off, towards Caiaphas house, Mat. 26. 58] and another Disciple, [some think that this Disciple was John himself; but this is not certain] now this Disciple was known to the high Priest, and went with Jesus into the high Priests hall. [or Palace.]*

16 *And Peter stood without at the door. Then the other Disciple which was known to the high Priest, went out, and spake with her that kept the door [Or said to her that kept the door : namely, that she would let him in] and brought in Peter.*

17 *Then the maid-servant which was the door-keeper said unto Peter, [Namely, afterwards when she saw him stand by the fire, Luke 22. 56.] art not thou also of this mans Disciples? he said, I am not.*

18 *And the servants and the Officers [These seem to have been the Ministers of Justice, or of the counsel of the Jews] stood, having made a coal-fire, because it was cold, [Gr. cold weather] and warmed themselves. Peter stood with them and warmed himself.*

19 *Then the high Priest asked Jesus of his Disciples : [That is, who they were, how many, and to what purpose he gathered Disciples : whether it was not to make uproar and faction] and of his doctrine. [namely, whether that differed not from the doctrine of Moses, or of the Pharisees.]*

20 *Jesus answered him, I speak openly to the world : [That is, to the multitude of all the people] I taught alwaies in the Synagogue and in the Temple, where the Jews come together from all places : [others read all times, and some all] and in secret I have spoken nothing;*

[namely, as they used to do, which would make uproars or seduce the people with false doctrine.]

21 *Why examinest thou me? examine those that heard it, what I have spoken unto them: behold, these know what I said?*

22 *And as he said this, one of the Officers which stood by there, gave Jesus a blow on the cheeks, [Or a stroke with a stick or rod] saying, answerest thou the high Priest so?*

23 *Jesus answered him, if I have spoken ill, bear witness of the evil, [That is, shew wherein I have spoken ill] and if well, why smitest thou me?*

24 *[Annas then had sent him bound unto Caiaphas the high Priest] [See heretofore v. 13.]*

25 *And Simon Peter stood and warmed himself: they said therefore unto him, [Namely, they that were there present : which was first begun by a maid-servant, v. 17. and afterwards was done by certain others also. See Mark 14. 59.] art not thou also of his Disciples? He denied it, and said I am not.*

26 *One of the servants of the high Priest, who was of kin to him whose ear Peter had cut off, said, did I not see thee in the garden with him?*

27 *Peter then denied it again. And immediately the cock crew. [Namely, the second time towards the approach of the day-break, Mark 14. v. 72.]*

28 *Then they led Jesus from Caiaphas [That is, from Caiaphas house] into the judgment house, [Gr. Prutition, which was the dwelling of the Governour Pilate, where he also held judgement] and it was early in the morning, [or morning season] and they went not into the judgment house, lest they should be defiled, [Namely, according to their common opinion, Acts 10. 28. and 11. 3. for otherwise we read not that it was forbidden in the Law to go into a heathens house] but that they might eat the Paschever. [that is, the Paschal lamb which that approaching Evening they should first slay and eat, and which might not be eaten by the unclean, Numb. 9. 10. The reason hereof see in the annot. on Mat. 26. 20.]*

29 *Pilate therefore went out unto them, [Namely, without the judgement house to pleasure them] and said unto them, what accusation bring ye against this man?*

30 *They answered, and said unto him, if this (man) were not an evill doer, we would not have delivered him over unto thee.*

31 *Then said Pilate unto them, take ye him, and judge ye him according to your Law. The Jews therefore said unto him, it is not lawfull for us to put any man to death : [Namely, either because they should thereby be unclean, and so unfit to eat the paschever : or much rather because the power was taken from them by the Romans to punish any man with death, without consent of the Romane Governour.]*

32 *That the word of Jesus might be fulfilled, which he had said, [Namely, Mat. 20. 19. and elsewhere, to wit, that he should be delivered over to the Gentiles, and by them be scourged & crucified, with which sort of death the Romans used to punish those that had committed such crimes whereof Christ was accused, namely of setting himself up to be King, and of making insurrection] signifying what manner of death he should dye.*

33 *Then Pilate went again into the judgement house, and called Jesus, and said unto him, art thou the King of the Jews?*

34 *Jesus answered him, saist thou this of thy self, [Namely, to be further informed of me] or have others told it thee of me? [namely, to accuse me thereof unto thee?]*

35 *Pilate answered, am I a Jew? [Namely, that I as the Jews should be desirous to know what concerns the King or Messias whom the Jews expect] thy people and the chief Priests have delivered thee over unto me : what hast thou done?*

36 *Jesus answered, my Kingdome is not of this world,* [Gr. out of, i.e. I am indeed the promised King of the Jews, but that tends not to the prejudice of the dominion of the Roman Emperour, seeing my Kingdome consisteth not in a worldly, but in a spiritual power and government] *if my Kingdome were of this world, then would my servants have striven that I had not been delivered over to the Jews: but now my Kingdome is not from hence.* [that is, like as worldly Kings dominion is here on Earth.]

37 *Pilate therefore said unto him, art thou a King then?* [Or art not thou a King then? so thou art a King then] *Jesus answered, thou sayst that I am a King;* [of this phrase see the annot. Mat. 26. 25.] *for this purpose was I born, and for this purpose came I into the world, that I might give testimony to the truth,* [that is, boldly confesse and teach] *every one that is of the truth* [that is, who is born again by the word of truth, and consequently loveth the saving truth] *heareth my voice.* [namely, willingly, and so that he embraceth and believeth the same.]

38 *Pilate said unto him, what is truth?* [Thus he speaketh, not to be instructed by Christ, but as rejecting Christs words with contempt] *And when he had said that, he went forth again unto the Jews,* [namely, out of the judgement house into which he had entred again to examine Christ] *and said unto them, I find no fault in him.* [Gr. thing or cause, which should make him guilty of death.]

39 *But ye have a custome that I should release one unto you at the Pass over. Will ye therefore that I release unto you the King of the Jews?*

40 *Then cryed they all again, saying, not this (man) but Barabbas: And Barabbas was a murderer.* [Or high-way-robber, and a maker of insurrection.]

C H A P. XIX.

1 *Pilate causeth Christ to be scourged, and the souldiers mock and abuse him. 4 is thus shewed to the Jews. 6 The Chief Priests cry crucifie him, yet Pilate declares him innocent. 7 The Jews appeal to their Law. 8 Whereupon Pilate examines Christ more strictly, 12 and seeketh again to release him, but is by the Jews threatened with Cæsars displeasure, 16 wherefore he delivers Christ over to be crucified. 17 Christ beareth his cross, 18 Is crucified between two murderers. 19 The superscription of the cross. 23 The souldiers part his garment. 25 He commendeth his mother to the Disciple whom he loved. 28 Thirsteth, and is given vinegar to drink. 30 Gives up the Ghost. 31 The murderers bones are broken, 34 and Christs side pierced thorow, 38 is buried by Joseph of Arimathea and by Nicodemus, with Pilates permission.*

Then [Namely, when he saw that by the former means used by them, he could not preserve Jesus life] *Pilate therefore took Jesus, and scourged (him.)* [that is, caused him to be scourged. See the annot. on Mat. 27. v. 26.]

2 *And the Souldiers having platted a crown of thorns, set that on his head, and cast a purple garment about him.* [Or cloak, to scoffe at his Kingly office. See Mat. 27. 28.]

3 *And said, hail, thou king of the Jews. And they gave him blows on the cheeks.* [Or blows with sticks, or rods, as Matthew expresseth that was also done, Mat. 27. 30.]

4 *Then Pilate came out again* [Gr. forth without, like as also in the following] *and said unto them, behold I bring him forth unto you* [namely, out of the judgement house] *that ye may know that I find no fault in him.* [or cause, namely of death.]

5 *Then Jesus came forth, bearing the thorny crown and the purple garment* [See hereof the annot. on Mat. 27. 28.] *and (Pilate) said unto them, behold the man.* [namely, how miserably he is abused: and be ye satisfied therewith, without desiring further punishment upon him.]

6 *When therefore the chief Priest and the Officers saw him, they cryed, saying, crucifie (him,) crucifie (him,) Pilate said unto them, take ye him, and crucifie (him) for I find no fault in him.*

7 *The Jews answered him, we have a law* [They have respect to the Law, Levit. 24. 16. which they ill applied to Christ] *and according to our Law he must dy, for he hath made himself the Son of God.* [that is, he hath said, that he is the Messias and Gods own Son, Mat. 26. 63, 64. Mark 14. 61, 62. and John 5. 18.]

8 *When Pilate therefore heard this word, he was more afraid.* [Namely, because he had to do not only with an innocent man, but also with one that he heard was of divine descent.]

9 *And went again into the judgement house, and said unto Jesus, whence art thou?* [Namely, descended, because thou makest thy self the Son of God] *but Jesus gave him no answer.* [of this and the like holding his peace Christ gives a reason, Luke 22. 57, 68.]

10 *Then said Pilate unto him, speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee?*

11 *Jesus answered, thou shouldst have no power against me,* [Namely, to crucifie me who am the Son of God] *if it were not given thee from above:* [that is well ordained and permitted unto thee by God, Acts 2. 23. and chap. 4. v. 27, 28.] *therefore he that delivered me over unto thee* [namely, the Jewish people, or the Rulers of the Jews] *hath the greater sin.* [so much as they having more knowledge of Gods word, and of my miracles, out of a malicious hatred press thee contrary to thine office and mind, to consent unto my death.]

12 *From thenceforth Pilate sought to release him?* [Namely, more and more] *but the Jews cryed, saying, if thou release this (man) thou art not Cæsars friend;* [that is, thou wilt thereby shew that thou art not Cæsars friend, and thou shalt not continue Cæsars friend, whose Governour notwithstanding thou art] *every one that maketh himself King, speaketh against Cesar.* [that is, riseth up against the highness and Majestie of Cesar.]

13 *When Pilate therefore heard this word, he brought Jesus forth,* [Gr. without] *and sat down on the judgement seat, in the place called Lithostrotos,* [That is, a place paved with stones] *and in the Hebrew* [that is, Syriack, which tongue the Hebrews most used at that time] *Gabbatha,* [that is, an high and eminent place in which the Roman Governours did justice, and from whence they spake to the people.]

14 *And it was the preparation of the passover,* [Namely, according to the custome of the Jews; for otherwise according to Gods institution it was the same day on which the Paschal Lamb was to be killed and eaten, like as Christ and his Apostles also did. See the annot. on Mat. 26. 20.] *and about the sixth hour:* [Mark chap. 15. v. 25. saith that it was the third hour when Christ was crucified, and John saith here, that it was about the sixth hour, when he was brought forth before the Jews, before he was yet by Pilate condemned to death. To accord this seeming difference, some are of opinion that the Jews did not only divide the day into twelve hours from the Sun-rising to the Sun-setting, John 11. 9. but also like as they divided the night into four watches, so also they made four parts in the day, Mat. 20. 1, 3, 5. Mark 15. 1, 25, 33, 34. naming each part from the hour where-with it began, the first part, the first hour, the second the third hour, the third the sixth hour, and the fourth part the ninth hour, and that consequently John contra-

dicteth

disceeth not that which *Mark* saith, that Christ was crucified in the second part of the day, which was called the third hour, but that he further explains the same, namely, that it went toward the third part of the day called the sixth hour, and that therefore he addes the word *about*. Others think that *Mark* reckons the hours after the manner of the Jews, as we also do, beginning from midnight. So that that which *John* here relates should have come to pass betwixt six and seven a clock in the morning, not very long after the rising of the Sun. For Christ was brought to *Pilate* very early in the morning, *Mat.* 27. 1. 2. *Mark* 15. 1. *John* 18. 28. afterwards he sought yet to deliver him, brought him again into the judgement house, there he was again reproachfully misused by the Souldiers, *Mat.* 27. 27. *Mark* 15. 16. and after that led out of the City and brought to the place of execution. So that herewith two hours more might easily pass away. For howsoever *John* when he relates the words of Christ or of other Jews, followes the Jews account in the house, yet notwithstanding when he speaks himself he seemeth also elsewhere to follow the account of the Romans, as may be seen, *John* 20. 19. forasmuch as then when he wrote his Gospel, the City *Jerusalem* was laid waste, and the Jews were no more a people] and he said unto the Jews, behold your King.

15 But they cried take away, take away, crucifie him. *Pilate* said unto them, shall I crucifie your King? The chief Priests answered we have no King but *Cesar* :

16 Then he gave him therefore over unto them, that he should be crucified. And they took *Jesus* [Namely, the Jews by the Roman Souldiers, after that the same had mocked him the second time] and led (him) away.

17 And he bearing his cross [The reason hereof see in the annot. on *Mat.* 27. 32.] went forth [namely, without the City] unto the (place) called *Scul-place*, which in the Hebrew [that is, in the Syriack, which tongue the Jews then used, being indeed somewhat altered from the Hebrew tongue, but notwithstanding in the ground of it reckoned for one tongue with the same] is called *Golgotha*.

18 Where they crucified him, and with him two other, [Namely, murderers and malefactors, *Mat.* 27. 38. *Mark* 15. 27. *Luke* 23. 33.] on each side one [Gr. hence and hence, i.e. from the one and the other side] and *Jesus* in the midst. [Gr. the middlemost, namely, as if he had been the greatest malefactor.]

19 And *Pilate* wrote also a superscription [The Greek word *Tiſlos*, signifies also a little Table or Board, on which men write, but here it is taken for that which was written thereon, as the word *wrote* imports, and appears from the other Evangelists, *Mat.* 27. 37. *Mark* 15. 26. *Luke* 23. 38.] and put (that) on the cross, and there was written *JESUS THE NAZARITE, THE KING OF THE JEWS*.

20 This superscription therefore read many of the Jews: for the place where *Jesus* was crucified was nigh to the City: and it was written in Hebrew, in Greek, (and) in Latine. [Gr. in Romane. The superscription was put in these three tongues, because they were the most known and common in the Roman Empire, so that then there was no man at *Jerusalem* but he understood one of them.]

21 Then the chief Priests of the Jews said unto *Pilate*, write not the King of the Jews: but that he said, I am the King of the Jews.

22 *Pilate* answered what I have written, (that) I have written. [That is, that remaineth written, I will not alter it.]

23 Then the Souldiers when they had crucified *Jesus*, took his garments (and made four parts for each Souldier a part) and the coat. Now the coat was without seam: [Namely, woven or knit] wholly woven from the top:

[Gr. through the whole, i.e. all thorow.]

24 They said therefore one to another, let us not rend it, but let us cast lots for it, whose (it) shall be: that the Scripture might be fulfilled, [That is, so that thereby the Scripture was fulfilled] which saith, they parted my garments among them; and for my cloathing they did cast lots. This therefore the Souldiers did?

25 And by the cross of *Jesus* there stood his mother and his mothers sister, *Mary* (the wife) [Or daughter. For that *Alpheus* was her husband appears, *Mat.* 10. 3. compared with *Mat.* 27. 56, except that *Clopas* or *Cleophas* were her second husband as some think] of *Clopas* [who is also otherwise called *Cleophas*, *Luke* 24. 18.] and *Mary Magdalen*.

26 Now *Jesus* seeing (his) Mother, and the Disciple whom he loved [That is, *John*, who used so to describe himself, as appears *John* 13. 23, compared with *John* 21. 20, 24.] standing by there, said unto his Mother, woman, behold thy son. [that is, this man shall be as thy Son, to take care for thee and to assist thee.]

27 Afterward [aid he to the Disciple, Behold thy mother. [That is, take care for her as for thy mother] And from that hour forward, the Disciple took her into his (house) [Gr. into his own, or unto his.]

28 After this *Jesus* knowing that now all was fulfilled, [Namely, thus far and hitherto, what was foretold of him] that the Scripture might be fulfilled, said, I thirst.

29 There stood [Gr. lay] now a vessel full of vinegar, and they filled a sponge with vinegar, and laid it about with hyssope, [or laid it, namely, the sponge, about an hyssope-stalk, which some think was a rosemary-stalk, and also in Hebrew called *Ezob*, 1 Kings 4. 33. and in those Countries grew up high: so that this stalk should be the same which *Matthew* calls a reed, *Mat.* 27. 48. Others take it for right hyssop, which grew there wilde, with the branches whereof they bound the sponge to the stalk.] and brought it to his mouth.

30 When *Jesus* therefore had taken the vinegar, he said, it is accomplished; [Namely, all that I was to suffer to reconcile men unto God, and that was foretold thereof by the Prophets] and bowing the head, gave up the Ghost. [Gr. gave over the Ghost, namely, into the hands of his Father, *Luke* 23. 46. *John* 10. 18.]

31 The Jews therefore, that the bodies might not remain on the cross on the sabbath, seeing it was the preparation (for that sabbath day was great) [Others read, for the day of that sabbath was a great day, namely, forasmuch as it was sabbath and the first day of the Passover together, according to the custome of the Jews, the reason whereof see in the annot. on *Mat.* 26. 20.] besought *Pilate* that their bones might be broken [namely, of the three that were crucified, which seemeth to have been a use to hasten the death of evill doers] and they might be taken away. [namely, before the Evening according to the Law, *Deu.* 21. 22.]

32 Then the Souldiers came and brake the legs of the first, and of the other which was crucified with him.

33 But coming unto *Jesus* when they saw that he was now dead, they brake not his legs.

34 But one of the Souldiers thrust through his side with a spear, [Namely, either out of malapertness, or to see whether he were truly dead] and straightway there came forth blood and water. [this is a sign that he pierced the heart, which lyeth in a skin wherein waterish moisture is included for cooling of the heart.]

35 And he that saw it [Namely, *John* himself, see v. 27.] he testified it, [namely, that blood and water flowed out of his side] and his testimony is true: and he knoweth that he saith that which is true, [Gr. true, namely, sayings] that ye also might believe [that in Christ is fulfilled that which was typified in the old Testament by cleansing with water, and by the shedding of

of the blood of the sacrifices; to wit, that he by his death hath obtained for us not only remission of sins, but also cleansing from sin by his holy spirit. See further the annot. on 1 John 5. 6.]

36 For these things were done that the Scripture might be fulfilled, no bone of him shall be broken. [This is spoken indeed of the Paschal Lamb, Exod. 12. 46. but here fulfilled in Christ, because the Paschal Lamb was a Type of Christ, 1 Cor. 5. 7.]

37 And again another Scripture saith [That is, another place of the holy Scripture, to wit, Zach. 12. 10.] they shall see into whom they have thrust. [or look upon him, whom they have pierced, which was fulfilled in part in some of the Jews who put Christ to death, and afterward were converted unto him, Acts 2. 37. and partly shall be fulfilled at the last day, when all impenitent persons shall also see him as their judge, Rev. 1. 7.]

38 And after that Joseph [See concerning him, Mat. 27. 57. Mark 15. 43. Luke 23. 50, 51.] of Arimathea [this City seems otherwise to be called Ramath, the Prophet Samuels country, 1 Sam. 1. 1.] (who was a disciple of Jesus but secretly for fear of the Jews:) [namely, lest they should cast him out of their Synagogue, according to their decree, John 9. 22.] besought Pilate that he might take away the body of Jesus: and Pilate permitted it: [namely, after that he had understood by the Captain that Christ was already dead, Mark 15. 44.] he went therefore and took away the body of Jesus?

39 And Nicodemus came also (he that first came to Jesus by night) [That is, the first time or before, John 3. 1.] bringing a mixture of Myrrhe and Aloes, about an hundred pound (weight.)

40 Then took they the body of Jesus, and bound it in linnen cloathes with the spices, [Namely, thus bound together, seeing they had not time to anoint the same therewith, because the sabbath was immediately to begin] after the manner of the Jews burying. [namely, great and worthy persons. See Gen. 50. 2.]

41 And there was in the place where he was crucified [That is, about that place] a garden, and in the garden a new grave, in which, never yet any man had been laid.

42 There then they laid Jesus, because of the preparation of the Jews, forasmuch as the grave was nigh.

CHAP. XX.

1 Mary Magdalen goeth to the grave, which she findes empty, and tells this to Peter and John, 3 who run both to the grave and finde it so. 11 Mary seeth two Angels in the grave. 14 Christ appeareth to her himself, by whose command she declares his resurrection to the Disciples, 19 to whom also Christ appeareth himself at Evening, 21 and giveth them the holy Ghost, and power to forgive sins, and to retain them. 14 Thomas having not been with them will not believe. 26 untill eight daies after he himself seeth Christ and confesseth him. 30 John declares why of many other signes, these only are written.

AN D on the first day of the week [Gr. on one of the Sabbaths. See Mat. 28. 1. Mark 16. 2, 9. and hereafter v. 19.] went Mary Magdalen [and yet some other women with her, Mat. 28. 1. Luke 24. 1, 10. but it seemeth that Mary Magdalen went before, and came first to the sepulchre] early [see the annotat. on Mark 16. 2.] while it was yet dark, unto the grave: and saw the stone taken away from the grave. [which was done by the Angel before their coming, Mat. 28. 2.]

2 Then she ran and came to Simon Peter, and to the other Disciple whom Jesus loved, and said unto them, they

have taken away the Lord out of the grave, [This she saith because she was not yet informed by the Angel of Christs resurrection; whom she saw afterward being returned, v. 12.] and we [that is, I, and the other women that followed me] know not where they have laid him.

3 Peter therefore went forth and the other Disciple, and they came to the grave?

4 And these two ran together: and the other Disciple ran before [swifter then Peter, [Namely, because he was younger then Peter] and came first to the grave.

5 And as he stooped down he saw the cloathes ly, [Gr. linnen cloathes, and so in the following, namely, wherein Christs dead body was wrapped: which was a sign that his body was not taken away as the women thought, for then the cloathes also should have been taken away with his body] notwithstanding he went not (there) into.

6 Then Simon Peter came and followed him, and went into the grave and saw the cloathes ly.

7 And the handkerchief which had been on his head: [That is, in which his head had been wrapped. See John 11. 44.] (he saw) not lying with the cloaths, but apart rolled together in an (other) place.

8 Then went therefore also the other Disciple therewith, that was come first to the grave, and saw it and believed. [Namely, that the body of Christ was taken away, as the women had said, v. 2. as the following verse shewes. Although others think that John believed that Jesus was risen from the dead, and that the following words must be understood only of the former time.]

9 For they knew [Or understood] not yet the Scripture that he must arise from the dead.

10 Then the Disciples went home again [Gr. unto themselves, i.e. unto theirs, namely, where the Disciples were assembled, as appears v. 19.]

11 And Mary stood without by the grave weeping [Namely, being returned to the grave with the other women, to whom altogether the apparition of the Angels happened, Mat. 28. 5. Mark 16. 5. Luke 24. 4.] as she wept therefore, she stooped into the grave.

12 And saw two Angels [Matthew and Mark speak but of one because one had the talk] in white (garment) sitting one at the head [that is, the head end, where the head had lain] and one at the feet, where the body of Jesus had lain.

13 And they [Namely, the Angels, after that they had declared the resurrection to all the women, and the other women were gone away to declare the same to the Disciples as the other Evangelists testifie, and Magdalen remained standing there, and by her weeping and words shewed, that she could not yet well believe the same] said unto her, woman why weepest thou? [she said unto them [namely, to the Angels] because they have taken away my Lord, [that is, the dead body of my Lord, as Psa. 16. 10.] and I know not where they have laid him.

14 And when she had said this, she turned her self backward, and saw Jesus stand, and she knew not that it was Jesus. [Namely, because her eyes were holden as it also hapned to the Disciples going towards Emmaus, Luke 24. 16.]

15 Jesus said unto her, woman, why weepest thou? whom seekest thou, she thinking that it was the Gardener, said unto him, Sir, if thou hast carried him (away) tell me where thou hast laid him, and I will take him away. [namely, to anoint him, and bury him elsewhere, that he may not be in thy way.]

16 Jesus said unto her, Mary. She turning her about [Namely, forasmuch as she knew his voice] said unto him Rabbouni, [this is the same word with Rabbi, John 1. v. 39, 50. and with Rabboni, Mark 10. 51.] which is to say, Master.

17 Jesus said unto her touch me not, [That is, hinder not

not thy self and me with touching and holding me by the feet] for I am not yet ascended unto my Father. [that is, I shall not yet so speedily ascend and depart from you: thou shalt yet have time enough to see and speak with me, and to do me honour. Others think that he said this unto her, to admonish her that she must not hang too much with her heart on his bodily presence] but go thy way to my brethren [that is, Disciples: the cause wherefore he calls them so, see in the annot. on Mat. 28. 10.] and say unto them, I ascend [that is, I shall shortly ascend, namely, after that I have first informed them of all things] unto my Father [namely, by nature, John 1. 18.] and your Father; [namely, by the grace of adoption to children, John 1. 12.] and (to) my God [namely, because I as Mediator have assumed the humane nature for your sake, Heb. 1. 9.] and your God. [that is, who hath not only created you, but moreover hath also taken you for his own peculiar; Heb. 8. 10.]

18 Mary Magdalen went and told the Disciples that she had seen the Lord, and (that) he had said this unto her.

19 Then when it was evening on the same first day? [Here John followeth the account of the daies after the manner of the Romanes. For seeing this apparition happened late in the Evening, when now the two Disciples were come unto them from Emmaus, Luke 24. 36. and therefore the Sun was gone down long agoe, so should this after the reckoning of the Jews, not have been the first but the second day of the week. See John 19. 14.] of the week [Gr. of the sabbaths. See above v. 1.] and when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, [how Christ came in is not expressed, neither is it needfull to enquire, seeing by his divine power he could do this in divers manners, as may be seen, Acts 12. 10. so that from hence cannot be concluded that his body should have gone through or pressed thorow the doors which were shut] and said unto them, peace be unto you. [this was the usual manner of salutation among the Jews, whereby they wished one another all happiness and prosperity.]

20 And having said this, he shewed them his hands and (his) side [Namely, with the scars of the wounds which were in them] then the Disciples were glad when they saw the Lord.

21 Then Jesus said unto them again, peace be unto you: like as the Father hath sent me, I also send you? [Namely, to preach the gospel. See Mat. 28. 19. Mark 16. 15. John 17. 18.]

22 And when he had said this, he blew (upon them) [Namely, by this outward sign to represent the working of the holy Ghost. See John 3. 8. Acts 2. 2.] and said unto them, receive ye the holy Ghost. [that is, the gifts of the Holy Ghost, which are needfull for you for the strengthening of your faith, untill the fulness of the same which will be necessary for you for the execution of your Apostleship, shall be given you after mine ascension on the day of Pentecost, John 16. 7. Acts 2. 4. 33.]

23 If ye forgive any mans sins, [That is, according to my word and command, testify as my Ministers that his sins are by God forgiven and retained] they are forgiven him, [namely, in heaven, by God, Mat. 16. 19. and 18. 18. for God only hath power properly to forgive sins, Isa. 43. 25. Mat. 9. 3. Mark 2. 7.] if ye retain any ones (sins) they are retained (to him.)

24 And Thomas one of the twelve called Didymus, [See John 11. 16.] was not with them when Jesus came (thither.)

25 The other Disciples therefore said unto him, we have seen the Lord. But he said unto them, if I see not in his hands [As Christ had before perswaded the other Disciples to do, Luke 24. 39.] the sign of the nailes:

[namely imprinted by the nailes, which the Greek word also imports] and thrust my hand into his side, I will in no wise believe. [namely, that he himself is truly risen from the dead.]

26 And after eight daies, [Which seems to be the second Lords day from his resurrection, after that the whole feast of the passover was ended] his Disciples were within again, [namely, the same house, within Jerusalem, Luke 24. 33.] and Thomas with them: (and) Jesus came when the doors were shut, and stood in the midst and said peace be unto you.

27 Afterward he said unto Thomas, bring hither thy finger, and behold mine hands, and bring thine hand, and thrust it into my side, [Gr. cast it] and be not unbelieving, but believing.

28 And Thomas answered and said unto him, [Then he speaketh the following words to Christ and of Christ, acknowledging him for his Lord and for his God] my Lord and my God.

29 Jesus said unto him, because thou hast seen me Thomas, thou hast believed: Blessed (are they) [That is, truly as happy: because they believe by the word without having seen, which better agrees with the nature of faith. See Heb. 11. 1. 1 Pet. 1. 8.] who shall not have seen, and (yet) shall have believed.

30 Now Jesus did yet many other signes in the presence of his Disciples, which are not written in this book. [Namely, of this my Gospel, whereof some also are described by the other Evangelists.]

31 But these are written, that ye may believe that Jesus is the Christ the Son of God, and that ye believing may have life [Namely, eternal life, which begins here, and hereafter in heaven shall be perfect] in his name: [that is, by him, and for his merits.]

CHAP. XXI.

1 Christ revealeth himself again to some Disciples, where they are a fishing. 6 Blesseth them with a very great draught of fish, whereby they know him. 7 Peter casteth himself into the Sea to come unto him, and the other Disciples follow him with the ship. 9 Christ dineth with them, 15 and asketh Peter thrice whether he loved him, and commands him to feed his sheep. 18 Foretelleth him by what death he should glorifie God. 20 Reproves his question concerning John. 24 John concludes his Evangelical history.

After this Jesus revealed himself again to the Disciples at the Sea of Tiberias: [Of this Sea or Lake see the annot. Mat. 4. 18. where it is called the Sea of Galilee, whither Christ had ordered his disciples to depart after his death, with promise that there they should see him alive again, Mat. 28. 10.] and he revealed himself thus.

2 There were together Simon Peter, and Thomas called Didymus [Namely, in the Greek tongue. See John 11. 16.] and Nathaniel. [A famous Disciple of Christ, one of the first, John 1. 46. &c.] who was of Cana in Galilee, and the (sons) of Zebedee, [namely, James and John, Mat. 10. 2.] and two other of his Disciples. [Gr. out of.]

3 Simon Peter said unto them, I go a fishing. They said unto him, we also go with thee. They went forth and slept immediately [Gr. ascended] into a ship, and in that night they caught nothing.

4 And when it was now become morning, Jesus stood on the shore, but the Disciples knew not that it was Jesus. [It seemeth that their eyes were held here for a time, as Luke 24. 16. For they were not far from the shore v. 8.]

5 Then Jesus said unto them, children, have ye not any meat:

meat? [Whereby is understood all that is eaten with bread, and especially fish:] They answered him, No.

6. And he said unto them: Cast the net on the right side of the ship, [That is, on the star-board of the ship. For that is at the right hand of him that stands at the helm.] and ye shall finde. They cast it therefore, and could no more draw the same, by reason of the multitude of fishes.

7 The Disciple therefore whom Jesus loved, [That is, John. See v. 20. 24.] said unto Peter, it is the Lord. Then Simon Peter hearing that it was the Lord, girded about his upper garment [Gr. Epeanctes, which signifies a garment which men put on upon other. Some think that this was a linnen drawer, which he girded about to be the better able to swim, or to go thorow the water, seeing that he was not far from the land] (for he was naked) [namely, before he drew the same on: not wholly indeed, seeing without doubt he had somewhat on to cover his shame] and cast himself into the Sea.

8 And the other Disciples came with the little ship, for they were not far from land, but about two hundred cubits. [Gr. cubits. i.e. about sixty paces, each pace of five foot. See Mat. 6: 27.] dragging the net with the fishes. [namely towards the Land, because it was too heavy to draw up into the ship.]

9 Therefore when they were gone to Land, they saw a coal firely, and fish lying thereon. [Gr. oparion, what this word properly signifies, see John 6. 9.] and bread.

10 Jesus said unto them, bring of the fishes which ye have now caught.

11 Simon Peter went up, and drew the net on the Land, full of great fishes (unto) an hundred fifty and three. and although they were so many, the net did not rend: [Which came to pass by the divine power of Christ, to increase the miracle.]

12 Jesus said unto them, come hither, take your dinner. And no man of the Disciples durst ask him, who art thou? Namely, for shame, lest they should seem to doubt any more that he was truly risen knowing that it was the Lord.

13 Then Jesus came and took bread, and gave it them, and the fish likewise.

14 This was now the third time, that Jesus was manifested to his Disciples, [Namely, all or many Disciples being gathered together. for he had oftner manifested himself unto some of them in particular. See before John 20. 19, 26.] after that he was risen from the dead.

15 Then when they had dined, Jesus said unto Simon Peter, Simon (son) of Jona, [See Mat. 16. 17.] lovest thou me more [namely, as before thou thoughtest and boastedst, Mat. 26. 33. Luke 22. 33. and yet hast denied me thrice] then these? [namely, love me] He said unto him, yea Lord, thou knowest that I love thee, [that is, notwithstanding my former fall for which I am heartily sorrowfull, and which I trust thou hast forgiven me, thou knowest that though out of weakness the confession ceased in my mouth, yet notwithstanding my love towards thee ceased not in my heart] He said unto him, feed my lambs. [both words lambs and sheep signify one thing, namely, the members of Christs church, as may be seen by comparing. Mat. 10. 16. Luke 10. 3. Howsoever some think that by the lambs tender Christians, and by sheep those that are stronger in faith should be understood, Isa. 40. 11.]

16 He said again unto him the second time, Simon (son) of Jona, lovest thou me? He said unto him yea

Lord, thou knowest that I love thee. He said unto him keep my sheep.

17 He said unto him the third time, [Forasmuch as Peter by denying Christ thrice had made himself unworthy of the Apostleship, therefore he here again draws this confession from him thrice over, thereby to confirm him again in his office; and not thereby to make him an head of the Church, and above all the other Apostles] Simon (son) of Jona, lovest thou me? Peter was grieved. [namely, because he thought by his thrice asking that Christ seemed to doubt of his love] because he said unto him the third time, lovest thou me? And he said unto him, Lord thou knowest all things, thou knowest that I love thee. Jesus said unto him, feed my sheep. [the same that is here commanded Peter, that is also charged upon all Ministers of the Holy Gospel, Acts 10. 28. 1 Pet. 5. 2. Howsoever Peter was not bound to any certain Church or place, as neither were the other Apostles, Mat. 28. 19. Mark 16. 15, 20. who have received the same charge and power with Peter. See John 20. 23. Rev. 21. 14.]

18 Verily, verily, I say unto thee, when thou wast younger, thou girdedst thy self, [This is spoken after the manner of those people, who wore long cloaths, which they trussed up with a girdle when they would travel any whither, and make themselves ready for any work. See 2 Kings 9. 1. Luke 17. 8. John 13. 4.] and walkedst whither thou wouldest: but when thou shalt become old, thou shalt stretch forth thine hands, [namely, to be bound] and another [namely, the executioner] shall gird thee: [that is, binde and coud thee to be put to death] and bring (thee) where thou wilt not. [namely, according to the natural inclination, which alwaies fears death. For otherwise Peter suffered death willingly also, and with joy.]

19 And this said he signifying with what manner of death, he should glorifie God; [Namely with what suffering he should confirm the doctrine of the Gospel to the glory of God] and having spoken this, he said unto him, follow me

20 And Peter turning him about saw the Disciple follow whom Jesus loved, [Namely, John the Evangelist, see v. 24.] who also had fallen on his brest in the supper, and had said, Lord; who is it that shall betray thee? [Gr. betrayeth.]

21 When Peter saw him, he said unto Jesus, Lord, but what (shall) this (man)? [Namely, what shall befall him, i.e. with what death shall he glorifie God?]

22 Jesus said unto him if I will that he remain untill I come, [Namely, alive untill my last coming] what doth it concern thee, follow thou me.

23 Therefore this word went forth among the Brethren, that this Disciple should not dye. And Jesus had not said unto him that he should not dy: but if I will that he remain untill I come, what doth it concern thee?

24 This is the Disciple which testifieth of these things, [Namely, John the Evangelist] and wrote these things, and we know [Namely, not I alone, but also all the Disciples of Christ, and the whole church] that his testimony is true.

25 And there are yet many other things which Jesus did, [Namely, miracles and special deeds of Christ: for otherwise that all points of doctrine necessary to salvation are written, appears John 20, 31.] which if they should be written each particularly, [Gr. according to one] I account that even the world it self should not contain the written books, [this is a figurative phrase, whereby is signified a very great multitude] Amen.

The end of the Holy Gospel according to [the description of] JOHN.



THE ACTS

OF THE

HOLY APOSTLES

WRITTEN BY

LUKE.

THE *Acts of the Holy Apostles* [That is, the History of that which the holy Apostles acted or did after Christs ascension, preaching the Gospel throughout the whole world, and gathering Churches every where of Jews and Gentiles] written by Luke. [that this Book was written by the Evangelist Luke appeareth from the first verse of the first chapter, and which was never doubted by any old or new Interpreters.]

The Argument of this Book.

AS the four Evangelists in their gospels describe the birth, life, suffering, death, resurrection and ascension of the Lord Jesus Christ, so in this Book is further described, how his Apostles after his ascension, spread abroad the Evangelical doctrine every where throughout the world, and gathered the Church of Jewes and Gentiles: and especially there is described that which two of the chief Apostles, Peter and Paul did to this end. Luke therefore after the preface sets forth when and how Christ ascended into Heaven: and that Matthias was chosen by lot to be an Apostle in the place of the Traitor Judas who had hanged himself, chap. 1. Afterwards how the Holy Ghost came upon the Apostles in the shape of fiery cloven Tongues, with a strong driven winde, and that they spake with divers Tongues; which some reproached, saying, that they were full of sweet wine: Against which Peter defendeth them with great boldness, and teacheth that this came to pass according to the predictions of the Prophets, and proveth out of the Psalmes that Christ was to arise from the dead, and to ascend into Heaven: whereby about three thousand were converted and baptized. Describeth also the state of the first Church, chap. 2. That Peter and John cured one that was lame from his mothers wombe, sitting at the Gate of the Temple: at which when the people wondered, Peter informed them that this was done by the power of Christ whom they had murdered, and exhorts them to repent and to believe in Christ, chap. 3. That the Priest and Sadduces apprehended Peter and John for it, and set them before the Council, before whom Peter defended their fact, who marvelled, and laid a charge upon them to preach no more in the name of Christ, which they refuse to obey: That the Church prays for them, whose unity & love amongst themselves is described, so that they sold even their houses and lands for the maintenance of the poor, chap. 4. Which Ananias and Sapphira his wife doing also hypocritically, and keeping back part of the money, are by Peter punished for it with a sudden death: That many miracles, especially in curing the sick are done by the Apostles: For which the high Priest and the Sadduces cast them into prison, out of which they are delivered by an Angel, and preach in the Temple: Which being told the high Priest, he caused them to be brought into the Council, and having rebuked them, they took counsell to put them to death, but are dissuaded from this by Gamaliel, and they are released with scourging, and with command to preach no more, which they do not observe, chap. 5. That for unburdening the Apostles seeing the Greeks complained, six Deacons are chosen, to serve the Tables and the poor, amongst whom Stephen was one, who seeing he did great wonders, and they that disputed against him could not resist him, is accused before the Council by false witnesses that he spake blasphemously against the Law, chap. 6. That Stephen defended himself before the Council, relating briefly the Histories of the Old Testament from Abraham even unto Solomon, and reproving them for their stiffneckedness, wherefore they stone him to death, ch. 7.

That